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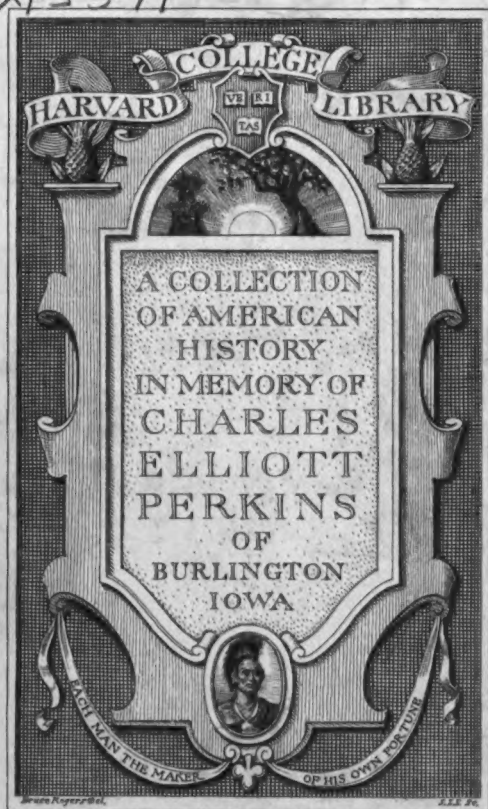
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THE
LATTER-DAY SAINTS'
MILLENNIAL STAR.

VOLUME XXIV.

"FOR THE DAY OF THE LORD IS NEAR AT HAND UPON ALL THE HEATHEN: AS THOU HAST DONE, IT SHALL BE DONE UNTO THEE: THY REWARD SHALL RETURN UPON THINE OWN HEAD. BUT UPON MOUNT ZION SHALL BE DELIVERANCE, AND THERE SHALL BE HOLINESS."—*Obadiah*.

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PREFACE.

The year 1862 has passed away, a year during which great and mighty events have transpired, the consequences of which are affecting all nations. For twenty-four years past the *Millennial Star* has been sending forth rays of light to cheer the pathway of the humble and meek and the lovers of God's kingdom. Its columns have been filled with warnings and predictions concerning the judgments and purposes of God and the fate awaiting the ungodly. Those who have been guided by its counsels, and have been deterred from pursuing the path of wrong by its warnings, have found peace and joy. They have realized that there is a God in heaven, who in these days revealeth his secrets to his servants the Prophets as he did in former times, while they who have derided and scoffed at the proclamation of the Gospel and the plain declaration of the penalties which should attend its rejection, are, in many instances, to-day living monuments of the truth of those words which they have affected to despise. The spectacle we behold on the other side of the Atlantic, in a nation that occupied the highest pinnacle of earthly power and greatness, rejoicing, like a young giant, in the abundance of its strength, presents many features which may be studied to advantage by the nations of Europe; and if they would profit by what they witness there, they might yet escape the fate which will most surely overtake them unless they humble themselves before the Lord and acknowledge his mighty power. What we see there, is, as the Prophets have said, but the precursor of what will be witnessed among all the nations of Babylon, if they persist in their rejection of the message which God has sent unto them by his servants.

The Prophet Joseph said on one occasion, speaking of what the Lord had shown to him, "I saw men hunting the lives of their own sons and brother murdering brother, mothers killing their own daughters, and daughters seeking

the lives of their own mothers; I saw armies arrayed against armies; I saw blood, desolation, fires, &c." These words have received, already, their fulfilment in part, and the remainder will be literally fulfilled; for, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass till all be fulfilled."

To the Saints we would say, Treasure up every word of God that may fall from his mouth through any of his appointed agencies, whether spoken, or written in the columns of any of the works which have been established for your edification and instruction. Every year that passes brings us nearer to the consummation of all things—of that happy time when Christ shall reign as King of nations, and when his sceptre shall be swayed over an earth redeemed and sanctified. You have no cause to be discouraged, for every event that transpires is but an additional evidence to you that God remembers his promises, and that he will save his people who put their trust in him.

EDITOR.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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REFLECTIONS ON THE PRESENT AND THE FUTURE— PRACTICAL RELIGION.

A new year has now dawned upon the world; and at this particular season, favourable to serious reflection, a fitting opportunity presents itself to all the Saints—especially to the more dilatory ones—to make their good resolves and determinations to profit during the present year by the experience of the past.

The best among us have ample room for improvement. The religion of the Saints, indeed, is a religion or system of perpetual improvement—endless progress; and he is the best Saint who has made the greatest improvement and profited the most by his own daily experience.

Trials and troubles *will* come; difficulties of a perpetually varying character will beset the path of every one who is striving after perfection. Our Lord and Master himself was "tempted in all points like as we are," and his trials were of no trifling kind; but he had to endure them: indeed, he was "made perfect through suffering." And all who profess to be his people—his Saints, and set out on the journey of spiritual life with the desire and intent of "following him in the regeneration," and of "sitting," like him, on "thrones" of power and celestial glory, must assuredly work their way to exaltation through the thorny path of trial and suffering. Experience gives

power; but experience is only gained by trial, and trial necessarily involves suffering. The strugglings of the mind—the energies of the soul put forth and exercised by incessant grappling with surrounding obstacles—all tend to strengthen its powers and capacities, and enable it from time to time to combat still more formidable evils and temptations, the overcoming of which as they present themselves tending to make the man more and more perfect, and thus bringing about the desired consummation—the very object of man's life in this lower world,—namely, the assimilation of humanity with Divinity—the nature of man with that of a God.

That the Saints have had a trying experience of a mingled character during the past year, is a fact which needs no controversy, and of which there can be no dispute; but that they can *profit* by that experience, and thus put it to good account during the ensuing year, is no less a fact,—a fact, too, of no mean importance.

There is nothing in the religion of the Saints but what tends, in every sense of the word, to improve the character and benefit the condition and position of those who embrace it. Its principles, being heaven-born in their character, are all heavenly in their tendency—essentially Godlike in their very nature; and the more they are

acted upon—the more they are put into practice, the holier, the more heavenly, the better, in every respect, does their possessor become, and the nearer does he approximate to the high standard of human perfection. No man and no woman, whatever their station or condition in life may be, can live the religion of a Saint for a single day without being the better for it.

Is the man a husband and a father? If a true Saint, he is a better husband—a better father, for having become a Saint. He realizes his true position in his own family, and, understanding the correct principles of true patriarchal government, he is able to rule in righteousness according to the laws of heaven, and under the dictates of His Spirit who is the Supreme Ruler, Head, and Father of the entire human family.

Is the woman a wife and a mother? She is a better wife, a better mother, for having become a true Saint. She has learned the order of heaven revealed to the people of God on earth, that her chief happiness, her greatest glory, and her highest interests lie in willing obedience to the lawful requirements and supreme authority of her husband, and in inculcating that principle, both by precept and example, to her children.

As members of society—as citizens—as neighbours—as masters or servants—whatever may be their relative positions in the world, or in any capacity whatever, the Saints of God should be in every way better men and women for their religion. They enjoy greater privileges and a far more abundant measure of light and knowledge than the world around them, whether Christian or unchristian, religious or irreligious; and consequently from them more is required. Their moral character should be immeasurably superior. They should be more honest, more sober, more industrious, more cleanly in their habits, more temperate and judicious, and show a better example in

every respect to the young and rising generation (who naturally look to their seniors for example as well as precept,) than their Gentile neighbours or the various sects of professing Christians around them.

The world, however much they may malign and persecute the Saints themselves, have sense enough frequently to expect a superiority of deportment in those who have taken upon themselves the professedly high position of Saints of God. Hence, when a member of the Church degrades himself by any act of immorality or inconsistency, the finger of scorn is immediately pointed at him, and he becomes a marked man—a target for the arrows of taunting reproach to be aimed at by those who are sharp enough to detect the inconsistency between the profession and conduct of such and such a "Saint."

Numbers of nominal Saints have thus brought disgrace and the brand of infamy upon the Church by their reckless and unvirtuous conduct; and in too many instances they have marred, by their example, the good influence of better men, and preventing those from entering the Church who, but for their offensive conduct, would have obeyed the Gospel and numbered themselves with the true Saints of God.

Example is powerful, either for good or for evil; and therefore it behoves all who profess to be the people of God to wield that mighty power for good. Let all strive, during the present year, to become not only better men and women themselves than ever they have been before since embracing that ever-progressive religion known to the world as "Mormonism," but let them strive also by precept and example to make others better too. Let them become "burning and shining lights" to the world around them, letting their light so shine before men, that, seeing their good works, they may be led to glorify their Father who is in heaven, and ultimately to yield obedience to his Divine requirements.

PAPER FROM WOOD.—A French lady has succeeded in manufacturing excellent paper from wood, at a price much lower than that made from rags. Her method consists chiefly in the use of a new kind of machinery for reducing the wood to fine fibres, which are afterwards treated with the alkalies and acids necessary to reduce them to pulp, and the composition is finally bleached by the action of chlorine.

THE GOSPEL.

BY ELDER THOMAS CRAWLEY.

When we consider that no man by searching alone can find out God, or understand what is the plan of salvation, we need not wonder that the religious world are in total darkness upon this important subject; for they have adopted no other means than "searching the Scriptures" and the mouldy records of past ages. They are dark, and the thinking portion of mankind begin to see and feel it. They call for something more than has been taught them during the last seventeen centuries, and even more than has been taught since the Reformation,—a something which will reveal the Author of our existence in his true light—that will bespeak in every respect the foreknowing Deity.

The Gospel of Jesus is the only plan and contains the only principles which will finally satisfy mankind. Every other system of human origin must melt before its refulgent rays like the watery dew before the rays of the sun.

What is the Gospel? To answer this question, I shall refer the reader to the words of President Young contained in the *Journal of Discourses*, Vol. 3, page 9. He says—

"What is meted out to us? I answer, The ordinances, the sacraments that the Lord Jesus instituted for the salvation of the Jews, for all the house of Israel, and then for the Gentiles. This is the Gospel—the plan of salvation the Lord has given to us."

Now it is for the people to become acquainted with these laws and ordinances of salvation; then apply them to their lives, and that will save as many in the celestial kingdom in the presence of the Father and Son as will strictly adhere to them. This we read in the *Sacred Book*. We have it before us all the time that just as many as will believe the Gospel of Jesus Christ, live up to its requirements in their lives, and die in the faith, shall receive a crown of life with the Apostles and all the faithful in Christ Jesus."

This describes very truly what the Gospel is, and what it will impart to those who embrace it. We will now endeavour to ascertain something in relation to its principles, to accomplish which I shall proceed to extract from a work called the "Pearl of Great Price,"

pp. 1.—

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or in His presence; for in the language of Adam Man of Holiness is His name; and the name of His Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

I give unto you a commandment to teach these things freely unto your children, saying that, inasmuch as they were born into the world by the fall which bringeth death, by water and blood and the Spirit, which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, into the mysteries of the kingdom of heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory: For by the water ye know the commandment; by the Spirit ye are justified, and by the blood ye are sanctified, that in you is given the record of heaven,—the Comforter,—the peaceable things of immortal glory,—the truth of all things,—that which quickeneth all things, which maketh alive all things,—that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

And now, behold, I say unto you, This is the plan of salvation unto all men—the blood of mine Only Begotten, which shall come in the meridian of time."

The above statements are but a few from these valuable books explanatory of the Gospel; but the above will suffice for the present. I shall now examine the Scriptures and make a few selections therefrom; and in doing so, I wish the reader to notice the harmony existing between them and the above statements. I will first refer to Heb. xi. 6:—"But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We here learn that without faith it is impossible to please God, and that he that cometh to him must believe that he is, or that such a being does exist. If, therefore, we cannot please him without having faith, it must of necessity be the first principle in this heavenly science. It may be asked, "And what is faith?" The Apostle Paul describes it thus:—"Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. xi. i.) From this we learn that faith is the substance or assurance of things hoped for; or, in other words, a con-

fidence or belief that we shall possess those things which exist only in the prospective. It may next be asked, Who is the giver of faith? The answer is, God. Paul tells us through what means it is given. "Faith cometh by hearing, and hearing by the word of God." (Romans xvii.) From this we learn that faith cometh through the preaching of the word. The Lord speaks from the heavens to man, and reveals to him the Gospel, and ordains him to be a witness for him among the nations by conferring upon him the holy Priesthood. He goes forth with the Holy Spirit resting upon him, and under its cheering influence he lifts up his warning voice among the people, giving them evidence of such a powerful nature, that the honest soul believes it to be the truth of God. Thus faith is the result of evidence. By and through this means has faith been imparted to the earnest seeker after truth in all ages of the world.

Now, if without faith it is impossible to please him, can we please him without repentance? Verily no. If we must believe to please him, we must certainly act to please him too; and as we cannot please him in our sins, we must repent of them. Hence repentance is the second principle of the Gospel. Jesus says—"I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." (Luke 15, 7.) Again—"Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isaiah lv. 7.) As this principle is generally believed by professing Christians to form part of the Gospel, the above is evidence sufficient to show that to repent of our sins is a Divine command. It may be necessary, however, to state something in relation to the nature of repentance. We have been taught that to repent of our sins is to be sorry for them. Now, this by no means is the whole work of repentance; for if nothing more than it is attended to, it will but effect the destruction of the soul, instead of its salvation. Isaiah describes true repentance very plainly. He says—"Let the wicked forsake his

ways, and the unrighteous man his thoughts, and let him return unto the Lord."

It is generally believed when an individual has repented truly, that all his transgressions are pardoned, and he has become one of the "children of the light." But we find, by returning to the Scriptures, that it is not so. Although we may have repented, yet we have but forsaken the past; we have but commenced to try to do better for the future. Our past sins still remain against us; and if we obey no more of the Gospel ordinances, our sins will never be pardoned, and we shall never receive the gift of the Holy Ghost. "But," says one, "has not our Saviour atoned for our sins?" I answer, "Yes." But he has nowhere said that he has pardoned them upon these conditions alone. We must therefore endeavour to understand upon what conditions he has promised to pardon them. Then we can rely upon his word, and go forth in the humility of our hearts and attend to it, and the blessings of remission will follow. Jesus is called the "Pattern of all believers;" hence, those who profess to be his followers should follow his example. He considered it a righteous ordinance, and therefore it was necessary that he should obey it; at which time the Father signally acknowledged him from the heavens, saying, "This is my beloved Son, in whom I am well pleased." If, then, Jesus the Son of God, who was without sin, was required by his Father to attend to this ordinance, surely we are required to do so, in order that we may fulfil all righteousness. But it is not only a righteous ordinance, but it is instituted by Almighty God, through which all who would obey it with honest hearts might receive a remission of their sins. Baptism is mentioned by Paul, in Heb. vi., in connection with faith and repentance, as being the doctrines of Christ. Therefore it should be attended to, it being for the remission of sins.

We find that Saul saw the heavens opened and heard the voice of the Son of God speaking unto him, informing him where to go to learn his will concerning him; and we learn of Saul inquiring of the Lord, and going into the city in obedience to the word of the Lord, thereby manifesting faith in God;

and we have every reason to believe that Saul sincerely repented between the time of his vision and the appearing of Ananias to him. But we cannot find that Saul had obtained pardon of his sins. On the contrary, Ananias was sent to him by revelation to tell him the will of the Lord concerning him; and what was that will? That God had chosen him to be a witness unto all men of what he had seen: after which, he called upon him to arise and be baptized and wash away his sins.

Peter said unto the assembly on the day of Pentecost, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." We understand that the crucifixion of our Saviour was not for the remission of sins, but in order that we might obtain the remission of them. He atoned for them, satisfying the demands of justice, and obtaining the keys of the resurrection, therewith liberating the ancient Saints from their graves, and taking them with him into the heavens to inherit their kingdoms of glory. The resurrection was brought about by the atonement of Christ; hence the saying that "Christ was the firstfruits of them that slept." All mankind will be brought up from their graves without any conditions on their part. But before the blessing of remission of sins can be granted, the conditions instituted by the Almighty must be attended to; for Christ became the author of eternal salvation unto all them that obey him. After this ordinance has been obeyed with sincerity of heart and administered by one who has been sent of God, then sins are pardoned. But they must not stop here. The Apostle Paul, in Heb. xi. 2, names another doctrine as being one of the doctrines of Christ—namely, the laying on of hands. He does not, however, state the use of it; but its being numbered with the doctrines of Christ is sufficient evidence that there is a use for it, for the Lord never instituted an ordinance in his Church without there being an important work for it to accomplish.

By referring to the 8th chapter of the Acts, it will be readily seen that although the Samaritans had been baptized in the name of Jesus, yet they had

not received the Holy Ghost, without which they could not overcome the allurements of Satan, and therefore would fall back again into their former transgression; and in order that this precious gift might be imparted, the Apostles laid their hands upon them, and through this ordinance the Holy Ghost was imparted to them in such a visible manner that Simon Magus, although he was still "in the gall of bitterness and in the bond of iniquity," saw the manifestations thereof.

In Acts we also read that Paul finding certain disciples at Ephesus, said to them, "Have ye received the gift of the Holy Ghost since ye believed?" And they said unto him, We have not so much as heard whether there be any Holy Ghost. "He then preached unto them Jesus, and "laid his hands upon them for the gift of the Holy Ghost, and they spake with tongues and prophesied." These things are so plain that there needs be no mistake about them; and if these are the first principles of the Gospel, no man can be saved without complying with them. The question may be asked, "What will become of little children?" The answer is—"Of such is the kingdom of heaven." Paul says that "sin is the transgression of the law;" it follows, therefore, that as children have broken no law, they have committed no sins, and thus can have none to repent of, even if they could repent or were baptized.

The Jews finally rejected this Gospel, and consequently were broken off; and when the Gospel was preached to the Gentiles, it did not change. Its principles remained the same, and its blessings flowed unto all those who obeyed its glorious truths. It is termed by John the Revelator, "The everlasting Gospel," and therefore it will remain the same; and all those who will obey it may feel assured that they will enjoy its promised blessings.

There are many other passages of Scripture which could be produced demonstrative of the above, but these will, I trust, be enough to convince every reasonable mind that the principles referred to, form a part of the Gospel of Jesus Christ, and being such, should and must be attended to before the blessings of life and salvation can be imparted.

HISTORY OF JOSEPH SMITH.

(Continued from page 829, Vol. 22.)

The following order was immediately issued by the Mayor:—

“State of Ill., City of Nauvoo.

To the Marshal of said City, greeting.

You are hereby commanded to destroy the printing press from whence issues the *Nauvoo Expositor*, and pie the type of said printing establishment in the street, and burn all the *Expositors* and libellous hand-bills found in said establishment; and if resistance be offered to your execution of this order by the owners or others, demolish the house; and if any one threatens you or the Mayor or the officers of the city, arrest those who threaten you, and fail not to execute this order without delay, and make due return hereon.

By order of the City Council,
JOSEPH SMITH, Mayor.”

Marshal's return.—“The within-named press and type is destroyed and pied according to order, on this 10th day of June, 1844, at about 8 o'clock, p.m.

J. P. GREENE, C. M.”

“Head-Quarters, Nauvoo Legion,
June 10th, 1844.

To Jonathan Dunham, acting Major-General of the Nauvoo Legion.

You are hereby commanded to hold the Nauvoo Legion in readiness forthwith to execute the city ordinances, and especially to remove the printing establishment of the *Nauvoo Expositor*; and this you are required to do at sight, under the penalty of the laws, provided the Marshal shall require it and need your services.

JOSEPH SMITH,
Lieut.-General, Nauvoo Legion.”

Tuesday, 11.—Spent the forenoon in council with the brethren at my house. Went to the office and conversed with my brother Hyrum, Dr. Richards, Geo. G. Adams, and others.

I issued the following

“PROCLAMATION.

By virtue of my office as Mayor of the city of Nauvoo, I do hereby strictly enjoin it upon the municipal officers and citizens of said city to use all honourable and lawful means in their power to assist me in maintaining the public peace and common quiet of said city. As attempts have already been made to excite the jealousy and prejudice of the people of the surrounding country, by libels and slanderous articles upon the citizens and City Council, or the purpose of destroying the ‘charter’

of said city, and for the purpose of raising suspicion, wrath, and indignation among a certain class of the less honourable portion of mankind, to commit acts of violence upon the innocent and unsuspecting, in a certain newspaper called the *Nauvoo Expositor*, recently established for such purposes in said city, and which has been destroyed as a nuisance, according to the provision of the charter. I further call upon every officer, authority, and citizen to be vigilant in preventing, by wisdom, the promulgation of false statements, libels, slanders, or any other malicious or evil-designed concern that may be put in operation to excite and ferment the passions of men to rebel against the rights and privileges of the city, citizens, or laws of the land; to be ready to suppress the gathering of mobs; to repel, by gentle means and noble exertion, every foul scheme of unprincipled men to disgrace and dishonour the city, or State, or any of their legally-constituted authorities; and, finally, to keep the peace by being cool, considerate, virtuous, unoffending, manly, and patriotic, as the true sons of liberty ever have been, and honourably maintain the precious boon our illustrious fathers won.

In witness whereof I have here-
{ L. S. } unto set my hand and affixed
{ } the seal of said corporation at the
city of Nauvoo, this 11th day
of June, 1844.

JOSEPH SMITH, Mayor.”

I had an interview with Elder G. J. Adams out of doors, and then returned home to dinner.

At 2 p.m. I went into court. Many people were present. I talked an hour or two on passing events, the mob party, &c., and told the people I was ready to fight, if the mob compelled me to, for I would not be in bondage. I asked the assembly if they would stand by me, and they cried “Yes” from all quarters. I returned home.

The Recorder issued a summons for Sylvester Emmons to attend the City Council on the second Saturday in July, at 10 a.m., to answer charges then and there to be preferred against him for slandering the City Council.

Dr. Richards came to me at my room as I was talking to my brother Hyrum, Eaton, Bonney, and others, and read the following letter:—

"Springfield, Ill., June 6th, 1844.

Gen. Joseph Smith or Dr. Richards.

Gentlemen, — I arrived at this place on yesterday, safe and sound, in company with Major Smith, who is in good health, and wishes to be remembered to you and all his friends.

I have just learned that T. B. Johnson, the individual who figured so large at Nauvoo, is about to present the case, or his case, before the grand jury at this place. This is to inform you of the fact, that you may take the necessary precaution, or do what you think advisable in the case. From what I can gather, you are all to be indicted who were present in the case according to the law of the city of Nauvoo.

I remain a friend to humanity, 'equal rights,' and justice to all mankind.

L. W. HICKOK.

P. S.—I have just learned that Elder Wright is in this place, and shall put this in his hands, thinking that he may act with more efficiency than the mail.

I am, &c.,

L. W. H."

Our communications by mail appear to be cut off, as no part of our extensive correspondence has come to hand by the U. S. mail for the last three weeks, and Dr. Hickok seems to be aware of it. I instructed Dr. Richards to answer Dr. Hickok's letter, and then rode out with O. P. Rockwell.

I received the following letter:—

"Springfield, Ill., June 6th, 1844.

Dear Sir,—I have just received information that T. B. Johnson is making an effort to procure from the grand jury for the United States, now in session at this place, an indictment against the members of your Municipal Court for exercising their legal and constitutional rights, and discharging their sworn duty in acting in the matter of Jeremiah Smith's petition for Habeas Corpus. I could hardly have supposed that he would succeed, had I been informed that there is no doubt that he will accomplish his object. I give you this information that you may be able to act as circumstances may require. Mr. Smith has not had a hearing, and will not until to-morrow morning.

Yours truly,

H. T. HUGINA.

Gen. Joseph Smith, Nauvoo."

Elde. J. M. Grant and George J. Adams reached at my house in the evening, cloudy and cool day.

The cabin of the steamer *Osprey* called this forenoon at the printing-office to stop. I rode with him to his boat, where I was at the upper land-

ing. When I came up, Charles A. Foster called the passengers to come and see the meanest man in the world. Mr. Eaton stopped him, and told the passengers that it was Foster who was the meanest man in the world. Rollison attempted to draw a pistol, but Eaton silenced him, and kept them all down.

David Harvey Redfield reported that last evening, while on the hill, just before the police arrived, Francis M. Higbee said, while speaking of the printing-press of the *Nauvoo Expositor*, if they lay their hands upon it, or break it, they may date their downfall from that very hour, and in ten days there will not be a Mormon left in Nauvoo. What they do, they may expect the same in return. Addison Everett also heard him.

Jason R. Luse reported that Ianthus Rolf said, while the press was burning, that before three weeks the Mansion House would be strung to the ground, and he would help to do it; and Tallman Rolf said the city would be strung to the ground within ten days. Moses Leonard also heard him, Joshua Miller being also present.

Bryant (merchant of Nauvoo) said, before he would see such things, he would wade to his knees in blood.

It is reported that runners have gone out in all directions to try to get up a mob; and the mobbers are selling their houses in Nauvoo and disposing of their property.

Wednesday, 12--At 10 a.m. in my office.

At half-past one I was arrested by David Battisworth on the following writ:—

"State of Illinois, } ss.
Hancock County. }

The people of the State of Illinois to all Constables, Sheriffs, and Coronors of said State, greeting.

Whereas complaint hath been made before me, one of the Justices of the Peace within and for the county of Hancock aforesaid, upon the oath of Francis M. Higbee of said county, that Joseph Smith, Samuel Bennett, John Taylor, William W. Phelps, Hyrum Smith, John P. Greene, Stephen Perry, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, William Edwards, Jonathan Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, Harvey D. Redfield, Porter Rockwell, and Levi Richards, of said county, did on the 10th day of June instant commit a riot at and within the county aforesaid, wherein they with force and violence broke into the printing-office

of the *Nauvoo Expositor*, and unlawfully and with force burned and destroyed the printing-press, type, and fixtures of the same, being the property of William Law, Wilson Law, Charles Ivins, Francis M. Higbee, Chauncey L. Higbee, Robert D. Foster, and Charles A. Foster.

These are therefore to command you forthwith to apprehend the said Joseph Smith, Samuel Bennett, John Taylor, William W. Phelps, Hyrum Smith, John P. Greene, Stephen Perry, Dimick B. Huntington, Jonathan Dunham, Stephen

Markham, William Edwards, Jonathan Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, Harvey D. Redfield, Porter Rockwell, and Levi Richards, and bring them before me, or some other justice of the peace, to answer the premises, and further to be dealt with according to law.

Given under my hand and seal at Carthage, in the county aforesaid, this eleventh day of June, A.D. 1844.

THOMAS MORRISON, J. P. (Seal.)"

To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 4, 1862.

THE NEW YEAR'S SALUTATION.

ANOTHER year has gone, never to return. Eighteen hundred and sixty-one is now no more. To us to whom time is measured by seconds, minutes, hours, days, weeks, months, and years, one year is a period the termination of which cannot fail to inspire peculiar reflections in the bosoms of the thinking. It is a period fraught with tremendous consequences for good or evil. We are one year nearer the consummation of all things than we were when our last Volume entered upon its career—one year nearer to the gathering of Israel, the redemption of Zion, the downfall of Babylon, the coming of Jesus, the resurrection of the righteous, and the ushering in of the full Millennial day. If we have been faithful to our covenants and to the truth, the time is diminished by one year that separates us from our FATHER, from our Elder Brother Jesus, from the many brethren, holy ones, who have, with him, been faithful, from the city of the living God, the heavenly place, the holiest of all, from all the loving and unspeakably delightful associations of HOME, and such a HOME, that the bare contemplation of it alone (with our vision so limited, our comprehension so narrow, that the most meagre conceptions of its sublimity, grandeur, and glory have scarcely in our most exalted moments dawned upon us,) would cause us to long, if by so doing we could reach it any sooner, for the time to come when we could bid farewell to this weary world of sorrow and take our flight thither. For with the idea of an ETERNAL HOME what hosts of charming images there are associated! A Father's ceaseless love and a Mother's never-ending sympathy and affections are there! There can be enjoyed the charming intercourse of brothers and sister husbands and wives, children and friends, and all those tender, delightful things which make even earth not unfrequently a place of rapturous delight; and on a sin-cursed earth such joy can be experienced, how much more in a heaven from which all that produces misery shall be banished! But if we have been unfaithful to our God, have violated our covenants, have broken his commandments, and grieved his Holy Spirit, how wretched is our plight!—how fearful the prospect before us! What cheer is there to such in the reflection that they are one year nearer the end of their earthly career? Before them the future lies wide-spread, illimitable, unfathomable, and unutterably terrible, without ray of light or of comfort to illumine or beguile their weary way, but all dark and forbidding as hell. Who that is wise would be in such a position, when

deliverance is so easy,—when, by accepting the counsel and instruction of a loving and beneficent Father, and the example and encouragement of a kind and faithful Brother and brethren, he might escape from so horrible a situation? Deep, speedy and earnest repentance of all their sins and wrong-doing alone can save such persons from the misery and torment which await them, if they persist in their evil course. That alone can dissipate the gloom which shrouds the future that lies stretched out before them, and cause them to look forward with joy as years come and go, and events long predicted hasten to their completion.

May the year of 1862 come laden with bright hopes, with increased opportunities, and with improved prospects to all our readers! and may it prove a happy new year indeed to them! We enter upon the new year with cheerful hopes and anticipations respecting Zion. We can write relative to the year that has just ended, as the writers of the Book of Mormon upon certain occasions—"And it came to pass that in this same year there was exceeding great prosperity in the Church, insomuch that there were thousands who did join themselves unto the Church, and were baptized unto repentance." "And thus the . . . year [1861] did pass away, bringing glad tidings unto the people, because of the signs which did come to pass, according to the words of the holy Prophets." "And now behold it came to pass that the people of . . . [Zion] did wax strong, and did multiply exceeding fast, and became an exceeding fair and delightsome people. And they were married and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them. And they did not walk any more after the performances and ordinances of the . . . [traditions of their fathers], but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft, both to pray and to hear the word of the Lord. And it came to pass that there was no contention among all the people in all the land, but there were mighty miracles wrought among the disciples of Jesus." We trust that the progress and events of the year upon which we are now entering can at its termination be summed up in language of similar import.

The progress of the work in these lands during the past year encourages us in our anticipations for the new year. The personal visits of Presidents Lyman and Rich to the various Districts and Conferences for the past year have been of very great benefit to the work. They have been able to associate with the Elders and Saints, to understand their position, and to impart unto them such counsel as their circumstances have demanded. From all parts wherever the Elders are labouring in this and adjacent countries, the accounts of the success of the past and the prospect of the future are cheering. The Lord has evidently laboured with his servants in their labours in the vineyard, and they have through his aid been successful in contributing towards the preservation of the natural fruit. Whether a general war should break out in Europe during the year 1862, or England and America meet in hostile conflict, it will make but little difference to the kingdom of God, if the Saints will strictly abide by His counsels and commandments. The eventful changes of the past year have brought His kingdom more prominently forward and strengthened more the hands and hearts of those friendly to it than any changes that have occurred in any single year since its establishment on the earth in these days. As the work of dismemberment and disorganization goes on among the nations and governments of the earth, the contrast between its rising power and developing strength and their decrepitude and decay will become more apparent, and the eyes of the world will be directed towards it. The wars which were to commence at the rebellion of South Caro-

lina, and which were to involve all nations and terminate eventually in the misery and death of many souls, appear threateningly near. The past year has produced many and important changes; but may we not reasonably expect that every succeeding year will be still more prolific in momentous events and revolutions than 1861 has been?

How strikingly ominous has been one event which has happened in the year 1861! The President of the Church of Jesus Christ of Latter-day Saints, and, as such, the successor of Joseph Smith, has had the use of the newly-built telegraph line tendered to him to send the *first message* east and west ever transmitted across the continent of America. To open the Great International Exhibition in 1851, England selected the Prince Consort—the husband of her Queen; to inaugurate the Atlantic telegraph which united the continents of Europe and America, Her Majesty Queen Victoria and President Buchanan (the respective rulers of the nations most closely interested in the success of the undertaking,) were the personages selected as most worthy of the honour; and to open for the first time the telegraphic line which brings the distant extremities of a vast empire—an empire which spreads from the Atlantic to the Pacific—into close contiguity, and connects the dwellers on the shores of the two oceans with a bond of the closest intimacy, what personage more suitable could be selected than President Brigham Young? Though ominous for the future, this incident is also suggestive of a contrast between the present and the past. In the year 1844 Joseph Smith was murdered for the purpose of crushing out the system he had established, and breaking up those who believed in it, and extinguishing all hope of his prophecies and expectations being fulfilled. In the year 1861 his fellow-servant, who was called to act in his stead, is deemed to be the most proper person to inaugurate the greatest undertaking of the age on the continent where his blood was shed! What anticipations may we not indulge in for the future of a kingdom and power of such thrifty growth and progressive tendencies?

MILLENNIAL STAR.—We are advised by letters from some of the Conference Presidents and Book Agents that they will not require so many *Stars* and *Journals* this year as last, assigning as a reason that some of the Saints intend to emigrate in the spring. We are pleased to hear that the Saints are making preparations to emigrate; but we cannot conceive why the discontinuance of the *Star* and *Journal* should be considered as a *necessary preparation* for emigration! Does the intention of the Saints to emigrate afford them sufficient knowledge, strength, light, &c., that they can dispense with those aids which, while they remain in this land, and when they reach Zion, are considered necessary to the growth of the Saints,—namely, the printed word? Indeed, those who contemplate emigrating are the persons who as much or more than any other need the *Star* and *Journal* to instruct them in their duties, and prepare them for the journey that lies before them. Besides, surely baptisms are not wholly going to cease in the various Branches of the Church because a few Saints here and there are about to leave these lands in the coming spring! Where, however, there are no likelihoods of an increase of members in any of the Branches, the Book Agents can order the full number required up to the time of emigration, giving us timely notice of any intended decrease, so that we may know how many sheets to print and send out for the remainder of the year.

APOLOGY.—We are sorry to inform the readers of the *Journal of Discourses* that the last two Numbers of the Volume for 1861 cannot be issued from this Office for several weeks, in consequence of our not being able to procure No. 6 of the current Volume of *Deseret News*. Subscribers, however, will be supplied with this year's Numbers of the *Journal* as they successively become due.

CORRESPONDENCE.

ENGLAND.

NORWICH CONFERENCE.

Norwich, Dec. 4, 1861.

President Cannon.

Dear Brother,—After a silence of several weeks, I improve the present opportunity of communicating a few lines, so that you may know how we are getting along in the Norwich Conference. Since I wrote to you, I have, as a general thing, been blessed with good health, which has enabled me, aided by the Spirit of God, to go forth and attend to the duties of my calling at present devolving upon me with a degree of pleasure to myself, and I trust to the satisfaction of my Heavenly Father and his servants who are placed to preside over me.

After giving you the parting hand at Liverpool in September last, I immediately proceeded to my field of labour in the Bedfordshire Conference. On my arrival, I met with Elder Blackburn, who had just arrived from this Conference, where he had been for several weeks, during the greater portion of which time he had been confined to his room with the pleurisy, but was much better. After labouring in the Bedfordshire Conference with Elder B. for about three weeks, (during which time we visited nearly all the Branches, held several district meetings, and organized a new Branch of the Church,) we bid the Saints in that Conference adieu for a short season, and left them feeling firstrate and rejoicing in the Gospel. We then took up our line of travel for this (Norwich) Conference.

On the 13th of October a Conference was held in the city of Norwich. The proposal that brother Bentley and myself should change our fields of labour for a short time met with a hearty response, both of us realizing that the change would be beneficial. During the sojourn of brother Bentley in this Conference, he has won for himself the esteem and confidence of all good people with whom he has been associated. The Saints are very much attached to him, and many were the expressions of

friendship that were shown when it became publicly known that he was going to leave them for a season.

After the Conference I entered upon the duties of my new field of labour. The first week or two I had the pleasure of travelling with Elder Blackburn; but his health beginning to fail, he was compelled to leave for the other Conference. This eastern part, with its damp weather and heavy fogs, together with the bleak winds from the sea, makes sad havoc with his health.

In company with the Travelling Elders, I have visited all the Branches, some of them several times, and have enjoyed myself very much. Wherever I have visited I have met with a most cordial welcome. In my association with the Saints I discover the great majority are trying to practically carry out their religion, and live by every word that proceedeth from the mouth of God. I verily believe they love the truth for the truth's sake. They are not overburdened with the riches and luxuries of this life, like many of our friends of the world are; still they are on hand to assist to the utmost for the rolling forth of the kingdom of God, and for the spread of truth among their fellow-beings with a heartiness that is truly praiseworthy. I am happy to say that the Saints are improving, especially in paying their Tithing. They seem to realize more fully than they have been doing that to keep a clear account with their best creditor, and settle with him first instead of leaving him till the last, will pay them the best in the end. Of late I have been talking very plainly on that principle, for in travelling amongst the Saints I find that many have strange notions about the necessity of keeping that requirement as strictly as they used to do in days gone by. By stirring up their minds occasionally by way of remembrance, and setting before them the benefits to be derived for themselves, as well as their dead friends, by a strict compliance with that principle of the Gospel as well as all others, it has had a good effect; and they have put aside their old foggy notions respecting it. Many have acknowledged to me,

since my arrival in this country, that since they left off paying their Tithing every week they have been going down hill in a pecuniary point of view all the time, and it seemed as though nothing prospered that they put their hands to. But since they have commenced again to pay their Tithing regularly, they have been blessed and prospered in a manner that has exceeded their most sanguine expectations. They begin to realize that the same measure they mete out to the Lord is in due time meted out to them again; and if they sow the seeds of liberality, such they will surely reap.

In all parts of the Conference the work is rolling on steadily. Our chapels and meeting halls are well filled: there is a great improvement in that particular as the long winter evenings approach. The people listen very attentively, and appear to be very favourably impressed with the principles enunciated from time to time. The feeling of bitter prejudice that has existed in the minds of many in times past, owing to the lies that have been assiduously circulated by our enemies, is fast giving way, and a more favourable impression is being formed. The people begin to get their eyes open a little, and realize that the editors and newsmongers have been hoodwinking them. We are adding to our numbers nearly every week. About thirty have been added since our Conference in October last, and the prospects are very flattering in some places for a still further increase.

The spirit of emigration is in lively operation. All the Saints that possibly can make their exit from this country the coming spring will do so. Nothing is being left untried that will in the least way tend to help them in their emigration from these lands. They begin to see more plainly than ever the dark clouds that are gathering in the distant horizon, and nothing but war and famine, in all their horrid forms, staring them in the face. Hence they are looking forth with anxious eyes and joyful hearts for the ushering in of the spring of 1862 as being the time when they will have the happy privilege of fulfilling the great command of Heaven, given in these latter days, to gather out from Babylon and bid adieu to their friends and native land for the purpose of associating themselves with

the people of God in the peaceful vales of Ephraim.

In a financial point I am pleased to say we are improving. We have been a little behind-hand in that of late, but that has been owing to the scarcity of work among the Saints. They are now doing better, and they do not forget the cause of truth; and reformation and improvement being the order of the day, I feel quite sanguine that all liabilities at present on the Conference will be liquidated by the end of this year; for in this part we believe in the truthful adage—"Pay as you go, and keep out of debt."

The Elders labouring in this Conference (brothers Miller, Webb, and Sears,) are doing well. Their labours prove that they have the work at heart. They are all young men, and have been but recently called to the ministry.

Wishing you, with all at the Office, and the Israel of our God in all the world, a merry Christmas and a happy new year, and many returns of the same, I remain your brother in the kingdom of God,

JOSEPH BULL.

CARLISLE CONFERENCE.

Carlisle, Dec. 17, 1861.

President G. Q. Cannon.

Dear Brother,—The work of the Lord in this Conference is moving along prosperously. Although I cannot boast of having greatly increased our numbers by baptism, yet I am confident there is among us an increase of faith and desire to build up the kingdom of God. Strangers frequently attend our meetings, who listen attentively to the preaching of the Gospel. I believe, through the faithfulness of the Saints and a wise administration of the principles of the Gospel, many in this locality ere long will be brought into the fold of Christ. The Saints are very sanguine about emigration. They are anxiously looking forward for the day of their deliverance.

The times are very hard here. The people are suffering sorely through hunger and exposure, and there is no sign that the times will be any better this winter. The Saints, notwithstanding, can rejoice, finding consolation and hope in the Gospel of peace which they have embraced.

I am feeling well myself, and desire to labour faithfully, in conjunction with my brethren, to accomplish the purposes of the Lord on the earth.

I remain yours faithfully in the covenant of peace,

H. W. BARNETT.

LEICESTERSHIRE CONFERENCE.

Leicester, Dec. 24, 1861.

President Cannon.

Dear Brother,—Thinking a few lines from this part may not be uninteresting to you, I take up my pen to write to you. In Leicester, since we have had the room, our meetings have been well attended by strangers, who pay good attention, although none have as yet been baptized. In other parts of the Conference strangers attend our meetings, and we are baptizing some few all the time. The spirit of inquiry is getting more and more among the people. I am expecting that we shall soon baptize some more.

The spirit of union is increasing among the Priesthood, and the members are beginning to wake up to their own interests and the interests of the kingdom of God.

About two weeks ago we had the company of President Rich, and had a frstrate time. The Saints felt well in the instructions given. It gives me great joy when I can see that the work of God is onward, and I do trust that the good Spirit of our God will continue upon us, that we may be fully qualified for the further development of his divine purposes.

Ever praying that God may bless you in all your labours, I am your brother in the bonds of peace,

ABRAHAM ORME.

SCANDINAVIAN MISSION.

Hjorring, Dec. 9, 1861.

President C. C. Rich.

Dear Brother,—It might perhaps not be amiss to direct a few lines to you, informing you about the happy and

prosperous circumstances that have marked our path in this secluded corner and rude clime bordering on the neighbourhood of the polar regions, where yourself with President Lyman favoured us with a visit a few months back. I am happy to witness with sincerity that your visit has produced general good results. You are kindly remembered in the hearts of all the Saints and friends of truth who heard your voice.

The Saints have on their minds and are learning the rudiments of the English language very fast. They have a determination to be able to understand you, if you should happen to come here again, or when they go home, that they may need no interpreter.

I and brother Madsen, with the brethren here, are preaching to crowded assemblies; and there is an outpouring of the Spirit of power, union, and testimony hitherto unparalleled. We have baptized 77 during the last three months, and 17 for a new quarter.

I reckon we will have something like 400 souls fitted out from these Conferences the coming spring. The Lord is working with us, and helps all that help themselves; still we have many who have long desired to go home, but have been unable, through poverty and adverse circumstances; and though every prospect is dark, still we have unbounded confidence in the Lord that all will work right, and he will not forget his holy and righteous ones.

Many young men have been engaged in the ministry since the winter began. It looks as if the whole country will soon be evangelized. The people are very enthusiastic to hear us in many places. Your prediction concerning our capital (Aalborg) has really been fulfilled, for the opposing influences are conquered, and we now have our meetings crowded.

I must conclude, wishing God's special blessing to be with you and Presidents Lyman and Cannon.

Very respectfully.

A. CHRISTENSEN.

YACHTS says—"In the early ages man lived a life of innocence and simplicity." Upon this a critic remarks—"When was this period of innocence? The first woman went astray. The very first man that was born into the world killed the second. When did the time of simplicity begin?"

SUMMARY OF NEWS.

ITALY.—A project is in contemplation for uniting Sicily to the mainland by throwing across the Strait of Messina a bridge of four arches, each with a span of 1,000 metres (3281 feet).

SICILY.—Letters from Palermo announce that a "Gunpowder Plot" had been discovered in that city, and that 60 or 70 arrests had taken place in consequence, including several priests. It is said that on the 8th of December, the feast of the Conception, while the constituted authorities were all assembled witnessing the ceremony, a mine previously laid under the building with gunpowder, obtained from Malta, was to be fired, and the obnoxious officials blown into the air. A desire on the part of one of the conspirators to save a friend led, it is reported, to a letter being written to that person, warning him not to be present on that occasion. This letter was despatched from Malta, and fell into the hands of an individual of the same name as the person addressed. Timely information was given to the proper authorities, and the frightful tragedy, in which the lives of thousands of innocent persons must have been sacrificed, was thus prevented.

POLAND.—Intelligence has been received from Warsaw that arrests continue to be made on a most extensive scale throughout the kingdom of Poland. Twelve benefited priests have been sent to Siberia.

RUSSIA.—The latest accounts received in Paris from St. Petersburg state that if the Government does not relax its system of oppression a catastrophe, may be expected. The general discontent had reached even the Imperial guard, and several officers were arrested at Cronstadt for having copies of the Russian democratic paper published in London.

AMERICA.—The Federal Council have received a circular, addressed by the French Government to the European powers, declaring that the arrest of Slidell and Mason was contrary to the principles which are regarded as essential to the security of neutral flags. The circular states that the French Government have deemed it necessary to submit this opinion to the Cabinet of Washington, in order to determine it to make concessions which the former consider indispensable. The New York press generally interprets the European advices per *Hansa* as favourable to peace between England and America on the Mason-Slidell question. A Fortress Monroe despatch states that a large fire had broken out at Charleston. It was supposed to be the work of incendiaries. Several public buildings were destroyed. The Canadian journals report that considerable activity exists throughout Canada in organizing the militia and volunteers. Kentucky advices state that the Federals had destroyed the bridges between Bowling Green and Memphis. An engagement in Kentucky appears very probable. Warrington and part of Pensacola navy yard were burned.

FACTS FOR THE CURIOUS.

HANDICAP.—A handicap race is one in which the competitors, whether horses or men, are rated according to their known capabilities, judged of from their previous performances. In a foot-race, the men are placed, at the commencement, at certain distances in advance of each other, according to their relative qualifications, so that all may stand on a comparatively equal footing before starting. In a horse-race, all the horses are weighed according to their age and known racing powers, each jockey, when fully equipped, being weighed, with the saddle, &c.; the balance of the weight, if any be required, for each horse, being placed in the saddle-bags, or on the belt round the rider's waist. The judge who decides the weight for each horse to carry is called the "*handicapper*."

MEANING OF NAMES.—Anna, Annie, or Ann, means gracious: it comes from the Hebrew *Annas*, a high priest of the Jews. Mary comes to us from the Latin *Maria*, and means something bitter. Elizabeth comes from the Hebrew, and means God hath sworn. Helen comes from the Greek, and denotes something flighty—a light to lure the foolhardy to destruction. Frederick comes from the German, and means rich peace. Benjamin, from the Hebrew, means "the son of the right hand." George comes from the Greek, and means a husbandman. Andrew, from the Greek, means courageous. Alfred, from the Saxon, means all peace. Charles, from the German, means noble-hearted. Edward, from the Saxon, means a happy keeper. Theodore, from the Greek, means the gift of God. Henry, from the Teutonic, means rich at home. James is derived from the Latin, *Jacobus*. John is a Hebrew word, and means God's grace.

MOTTOES OF THE UNITED STATES.—"E pluribus unum." (One composed of many.) Arkansas: "*Regnant populi.*" (The people rule, or government by the people.) California: "*Eureka.*" (I have found it.) S. Carolina: "*Animis opibusque parati.*" (Ever ready with our lives and property.) Connecticut: "*Qui transtulit, sustinet.*" (He who transplanted still sustains.) Delaware: "Liberty and Independence." Florida: "In God is our trust." Georgia: "Wisdom, Justice, and Moderation." Illinois: "State Sovereignty and National Union." Iowa: "Our liberties we prize, and our rights we will maintain." Kentucky: "United, we stand; divided, we fall." Louisiana: "Union and confidence." Maine: "*Dirigo.*" (I direct.) Massachusetts: "*Ense petit placidam sub libertate quietem.*" (By his sword he seeks the calm repose of liberty.) Maryland: "*Crescite, et multiplicamini.*" (Grow, or increase and multiply.) Michigan: "*Si quaeris peninsulam amœnam, circumspice.*" (If thou seekest a beautiful peninsula, behold it here.) Minnesota: "*L'étoile du Nord.*" (The Star of the North.) Missouri: "*Salus populi suprema lex.*" (The welfare of the people is the first great law.) New Jersey: "Liberty and Independence." New York: "*Excelsior.*" (More elevated; onward.) Oregon: "*Alis volat propriis.*" (He flies with his own wings.) Pennsylvania: "Virtue, Liberty, and Independence." Rhode Island: "In God we hope." Vermont: "Freedom and Unity." Virginia: "*Sic temper tyrannis.*" (So be it ever to tyrants.) Wisconsin: "Forward."

VARIETIES.

AN AMERICAN INNKEEPER.—Old Rowe kept an hotel where, as he used to say, you could get anything that was ever made to eat. One day in came a Yankee, and, stepping up to the bar, asked old Rowe what he could give him for dinner. "Anything, sir," said old Rowe; "anything, from a pickled elephant to a canary bird's tongue." "Wa'al," said the Yankee, eyeing Rowe, "I guess I'll take a piece of pickled elephant." "Well, we've got 'em,—got 'em all ready, right here in the house; but you'll have to take a whole 'un, 'cause we never cut 'em." The Yankee "thought he would take some codfish and potatoes."

PIKELETS OR CRUMPETS.—To make pikelets or crumpets, mix a quart of good milk with water to make a batter, add a little salt, an egg, and a tablespoonful of good yeast; beat well, cover it up, and let it stand half-an-hour in a warm place, to rise. Clean the muffin-plate, or, not having this, a frying-pan, while warm over the fire, and rub it with a greased cloth, or a little butter tied up in a piece of muslin. Pour a cupful of the batter into a pan, or on a plate: as it begins to bake, raise the edge all round with a sharp knife. When one side is done, turn and bake the other side. Crumpets are generally now poured into proper-sized rings of tin, which makes them all of the same size and thickness. A little rye flour is an improvement.

WITH AND WITHOUT.—"I can make a pie with any cook in the country," said a joker to a confectioner, who prided himself upon his own abilities. "You can't make one with me," said the vendor of paste, "for a pound." "That's a bet," replied the other. The money was staked. "Now," said the wit, "I claim the wager." "How's that?" quoth pasty. To which he responded—"I said that I could make a pie with any cook in the country, but I did not say I could make it without such assistance. Now, I bet I'd make a pie with you, and you can't doubt but that I could make it with your help, and therefore you are beaten." "Fairly caged," said a bystander, and the laugh went against the cook. As soon as it subsided, the confectioner said, "I win this wager. This man bet me that he could make a pie with me: now, I won't make a pie with him. Hence, the wager is mine." The laugh was then on the other side.

RESTORING DAMAGED VELVET.—The *Monitor de la Salud* publishes the following method of restoring velvet to its original condition. It is well-known that when velvet has been wet, not only its appearance is spoiled, but it becomes hard and knotty. To restore its original softness, it must be thoroughly damped on the wrong side, and then held over a very hot iron, care being taken not to let it touch the latter. In a short time the velvet becomes, as it were, new again. The theory of this is very simple. The heat of the iron evaporates the water through the tissue, and forces the vapour out at the upper side: this vapour, passing between the different fibres, separates those which adhered together in hard bunches. If the velvet were ironed after damping, an exactly opposite result would be obtained; it is, therefore, necessary that the substance should not come in contact with the heated iron.

"My dear," said an affectionate spouse to her husband, "am I not your only treasure?"
 "Yes," was the cool reply, "and I would willingly lay it up in heaven."

SWIMMING.—In striking off, the learner, having turned himself to the shore, should fall towards the water gently, keeping his head and neck quite upright, his breast advancing forward, his chest inflated; then, withdrawing the legs from the bottom, and stretching them out, strike the arms forward in unison with the legs. The back can scarcely be too much hollowed, or the head too much thrown back, as those who do otherwise will swim with their feet too near the surface, instead of allowing them to be about a foot-and-a-half deep in the water. The hands should be placed just in front of the breast, the fingers pointing forward and kept close together, with the thumbs to the edge of the forefingers: the hands must be made rather concave on the inside, though not so much as to diminish the size. In the stroke of the hands, they should be carried forward to the utmost extent, taking care that they do not touch the surface of the water; they should next be swept to the side, at a distance from, but as low as, the hips; and should then be drawn up again by bringing the arms towards the sides, bending the elbows upwards and the wrists downwards, so as to let the hands hang down while the arms are raising them to the first attitude. The legs, which should be moved alternately with the hands, must be drawn up with the knees inwards, and the soles of the feet inclined outwards; and they should then be thrown backwards as widely apart from each other as possible. These motions of the hands and legs may be practised out of water; and whilst exercising the legs, which can only be done one at a time, the learner may rest one hand on the chair to steady himself while he moves the opposite leg. When in the water, the learner must take care to draw in his breath at the instant that his hands, descending to his hips, cause his head to rise above the surface of the water; and he should exhale his breath the moment that his body is propelled forward through the action of his legs. If he does not attend precisely to these rules, he must invariably have a downward motion, and, as the boys say, swim furthest where it is deepest.

POETRY.

THE "MILLENNIAL STAR."

Twice welcome, bright *Millennial Star*
 Reflecting truth from realms afar:
 Still may thy beams refugent shine,
 Till millions hail thy light divine.

As earth performs its yearly race,
 Yet may benighted myriads trace
 In thee bright sign of opening day.
 Till error's night has passed away.

Still may thy kindly, heavenly strain
 The willing and obedient gain;
 Sheffield.

And may thy pages still unfold
 Things of more value far than gold
 Shine on! and may each honest mind
 In thee sweet consolation find!
 Still may the meek their joy increase,
 And from all bondage find release!

Shine till the "Sun of righteousness"
 Break forth, his waiting Saints to bless;
 Then will each lesser light give way,
 Submerged in cloudless, endless day.

W. CLEGG.

INQUIRY.—Information is wanted by William Perry concerning the whereabouts of Charles Perry, (a native of Gloucestershire,) who emigrated from Wigan, Lancashire, about eight years ago. Address W. Perry, 17, Windmill, Lyham Road, Brixton, Surrey. [*Dessert News*, please copy.]

ADDRESSES.—Thomas E. Jeremy, 2, Humphrey Street, Swansea, South Wales.
 Edward Cliff, 37, Gate Street, Longton, Staffordshire.
 Thomas Lizz, 124, Porter Street, Preston.

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THE LATTER-DAY SAINTS' . MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JER.

No. 2, Vol. XXIV.

Saturday, Jan. 11, 1862.

Price One Penny.

CONTRACTED CREEDS—COMPREHENSIVENESS OF THE GOSPEL.

By the mass of professing Christians the Gospel of salvation is looked upon as being extremely contracted in its nature and limited in its principles. Not only is it believed that everything relating to it is contained in one book—the Bible, but that a very small portion of that book contains enough to meet the wants of man journeying as a wanderer through time to an eternity of happiness or misery; and that every truth which is not comprised within the limited compass thus marked out is of secondary, if not of trivial, importance. Such, in theory, is the belief of almost all who profess faith in the various forms of modern Christianity received and recognized by the professedly-religious world. The consequence of this belief is the existence of numerous creeds and codes of articles of belief, more or less contracted, according as their authors comprehended, or thought they comprehended, the first principles of the Gospel as revealed in the Bible, which in their application bind the mind to the rejection of every principle of life not contained within the particular creed it may have adopted, or been nurtured in the belief of. And if that mind, in its travels after knowledge, should perceive some truth not comprised within the limited few embraced by the creed it had received, it must either do violence to itself by

rejecting the truth thus discovered, or do violence to the creed by receiving a principle not comprised in its bounds. In the continued mental development of humanity, the warfare between expanding mind and contracted creeds must necessarily increase; and as creeds have had men for their authors, so in the conflict, they, being unable to maintain their ground against the ever-increasing development of awakened minds, will either be altered to meet the requirements of those who have adopted them, or be cast off altogether, and the once-religious mind become infidel, because the Gospel, as it has been customary to call the creed, is not comprehensive enough to meet its wants—does not possess, but repudiates and stigmatizes as errors, principles which have forced themselves upon it with all the power of truth. Perhaps at no period of ecclesiastical history has this been more apparent than at the present time. Infidelity is rapidly increasing; men of eminence among the various systems of the day are openly repudiating, by voice and pen, the creeds which they have beforetime defended with learning and zeal; and while yielding a shadow of deference to the systems which have included them in their numbers so long, they are yet virtually, with persevering assiduity, digging up the foundations on which

they rest. The "Essays and Reviews" are but a bold utterance of a spirit which is increasing and spreading among thinking minds who will not be trammelled and bound by contracted creeds and codes of ecclesiastical laws which bid them reject truths too plain for them to ignore. Yet, depending on human learning and but partially-developed intelligence for their guides, they necessarily wander into errors and imbibe false conceptions, which they mingle with the truths that lie plain before their understandings. Nor, when it is carefully examined, is it to be wondered at that such should be the case, and that men should break away from old creeds and time-worn systems, even as their fathers burst the bonds of mental despotism forged by a Romish hierarchy to merge into liberty of thought and freedom of mind; for it is inconsistent with every attribute of the Deity of which we have any comprehension, that he should form man with an ever-expanding intelligence—organize him with a mind capable of reflection and thought, to view with aspiring hopes the illimitable universe, stored with the boundless treasures of undiscovered truth, where the growing, developing soul could feast and be satisfied, and come again with renewed appetite to be again abundantly supplied, and then chain him down to a few dry and barren rules, with a restrictive command of "Thus far shalt thou go, and no farther." Nor are the creeds by which they seek to fetter the mind at all consistent with the teachings of the book on which they profess to base all their creeds and systems; for the Saviour emphatically declared, in language too plain to be misunderstood, that "when he, the Spirit of truth, is come, he will guide you into *all truth*."

This is one of the great distinguishing characteristics of the everlasting Gospel, which place it as far above the systems of men as the heavens are above the earth. In whatever condition of ignorance or enlightenment it finds man possessing rational intelligence, it meets his wants, and elevates him to a higher condition. No matter how unlettered he may be, its opening principles can be understood by him, and their application will place in his possession that Spirit which guides into all

truth. No matter how enlightened he may be, it presents truths before him of which he was before in ignorance; and ever as his mind expands, principle follows principle in rapid succession, as the treasures of eternal truth open before him. Every principle of science discovered or undiscovered—all the laws by which worlds have been organized, and which govern planetary systems in their courses,—the rules which govern every variation of art, and the principles by which life is preserved and perpetuated,—in fact, every truth which exists in the bosom of eternity, or can be applicable to eternally-progressive beings, is comprised within the measureless compass of the Gospel; for it is "the power of God unto salvation." It bestows upon him power to meet every want, control every circumstance, and conquer every enemy, till death, the last great enemy, lies bound beneath him, and happiness and life are eternally secured, as he progresses in the knowledge of the truth revealed by God, the source of truth and life. How immeasurably weak, ignorant, and impotent man appears as he is, when contrasted with the exaltation which awaits him through the reception and application of Gospel truth! How imperfect and contracted all his systems, when compared with Jehovah's revelations to man embodied in the Gospel! The former bound, cramped, and confined in action; the latter free, expanding, and developed. Those enervating, fettering, and retarding in their very nature; these awakening, developing, and inspiring in their application and influence. But men will not open their minds to receive the truth, and will not humble themselves to be blessed with information from heaven. Why, the very fact of God's giving revelations to men on the earth is equivalent to saying that, with all their boasted learning and discoveries, the great ones of the earth, the learned and presumed pious, are ignorant and in error, while the multitudes who follow them are being led astray! This is more than their pride and vanity will permit them to confess. To stoop to receive instruction from the chosen of the Lord, who have invariably been called from among "the weak things of the earth," the unlearned and plebeian, is what they cannot submit to.

Hence they reject the revelation of the Gospel, repudiate its inculcations, and think, "by searching," to "find out God," untaught by the failures of all earth's generations before them to do so.

But if at no previous time were man-made systems in such danger (to them) of being cast off or broken through, at no previous time in the history of the world, so far as it is recorded, were the minds of honest, thinking men so well prepared to receive the fulness of the Gospel. With the impotence of the systems in which they have been nurtured to meet the growing wants of society staring them in the face, with the fact before their eyes of leading men among the different sects repudiating their former teachings, because unsuited to the progress of the age, and either openly avowing deism or founding other systems of their own; and with, if the expression may be allowed, "the march of intellect" placing men far in advance of the crude and embryotic theories they have beforetime entertained, thinking, inquiring, honest minds naturally seek after and desire to possess a religion such as that which the Son of God came to reveal, which would lead men to an acquaintance with heaven and heavenly things, and stand in the vanguard of all their progressive movements. Hence, being prepared to receive the truth, it only requires the truth to reach them in its own native guise, adorned by no other beauties than those which are inherent in it, to be received with joy

and gladness. This is in accordance with the designs of Heaven, that the kingdom of God may be established upon unshakable foundations on the earth, and is encouraging to those engaged in the upbuilding of that kingdom; and though many difficulties may stand in the way of those individuals' receiving the truth, the Lord will control circumstances in their behalf, and labour mightily with his servants for the accomplishment of his purposes, that salvation may come to the honest-in-heart, and scattered Israel be gathered and redeemed.

It is not one or two principles that the recipients of the Gospel have to learn; but ever as the mind expands to comprehend the truth do other principles present themselves for acquisition and application. Thus the Saints progress "from faith to faith;" and by steadily acquiring a knowledge of correct principles, they obtain power to control themselves in righteousness, and become qualified to preside over, with justice, and to control the destinies of others. This is the object of every principle of the Gospel. That this end may be attained, we have faith; for this object we repent and are baptized, that we may receive the gift of the Holy Ghost, which leads into all truth, and enables us to soar far above the puny conceptions of man, eventually, if we are faithful, for association with Gods and holy beings, sanctified and exalted in eternity.

DIVINE LOVE.

BY ELDER H. WHITTALL.

"God is love."—JOHN.

When we say, with the Apostle, that "God is love," we would not be understood to indicate that our Heavenly Father is *merely* a God of love, or that the principle of love absorbs or in any way supersedes or nullifies other attributes of his nature. Love is *one* characteristic feature of the Divine nature, but by no means the *only* one. Yet, in reference to his people, his children, it is the *greatest* and most prominent of all others. The other qualities and attributes of his nature characterize it and give it that prominence and pre-

eminence which it holds. The Divine love is love qualified by perfect goodness and purity, directed in its operations by eternal truth and wisdom, guided and guarded by unerring judgment and justice, and supported and sustained by supreme knowledge and power. Hence, the principle of love is not his only Divine attribute, but it is the summit or crowning-point of those various Divine excellencies and perfections which at once characterize him as the One Great Universal Father.

The Divine love is, therefore, in the fullest sense of the word, a parental love. God is our *Father*—his paternity being not a mere metaphor, or ideal figure of speech, but an actual, literal, positive reality. And who among us can fully realize the fulness, the depth, and intensity of the love He bears towards his children—his offspring? None but a father can enter into the feelings of a father; none but such can understand the workings of a father's love. The love of a kind mother towards her child—holy, pure, and disinterested though it be—is liable (on account of the soft and tender nature of the female character,) to degenerate into a comparatively superficial, weak fondness, while the love of a wise father, owing to his stronger, sterner, masculine nature, is of a more solid and rational character, looking rather to the higher and more permanent interests of his children.

The intensity and extent of the Divine love is utterly inexpressible, because to us immeasurable. The following well-known lines graphically show the comparative impotence and inadequacy of human power to describe the fulness of Divine love:—

"Could we with ink the ocean fill—
Were the whole earth of parchment made—
Were every single stick a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

One essential characteristic quality of genuine love is goodness, which is manifested in acts of kindness and benevolence. It prompts its possessor to benefit others—to promote the welfare and happiness of all within the sphere of its influence. It is an entirely unselfish principle, and is never more gratified and satisfied than when imparting happiness, or the means of yielding happiness, from itself to others. In this sense, as in many others, "*God is love.*" He is goodness itself. His desire, aim, and endeavours are to confer the greatest possible amount of happiness upon the greatest possible number, and that, too, for the greatest possible length of time,—even the ages of eternity.

Creation itself is a stupendous monument of Divine love. All the works of

God manifest the designs of goodness, as well as being proofs of wisdom and power. The Psalmist truly says—"The earth is full of the goodness of the Lord." And again—"The goodness of the Lord endureth continually." We might travel through all creation, and examine with the most scrutinizing gaze every department and every minute arrangement of nature, and we should fail to find any evidence of a design to produce positive evil. On the contrary, we find ample proofs of a design to produce positive good. The wide world exhibits manifestations of this kind to a vast and incalculable extent. On every side we are surrounded by them. Above and below, on the right hand and on the left, and in all directions around us, we behold the evidences of Divine goodness—proofs irrefutable of the Creator's beneficence. Everything evinces a pre-arranged contrivance and tendency to produce or to promote real good.

"Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse,
Sea's resplendent countenance,
All around and all above
Have this record—'*God is love.*'"

Such is the case also, and in a more special manner, in spiritual things. Love to mankind, his children, is God's distinguishing feature. Hence his unceasing desire and aim, in the various dispensations of his providence, to promote their spiritual and eternal good. The same love that prompted the creation of the world prompted its redemption. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." The whole Gospel plan of salvation is thus a declaration of Divine love, and a manifestation of God's desire and design to bless his children, and to promote their spiritual and eternal wellbeing.

The sun of heaven may be considered as a very fitting emblem of the character of God, "with whom is no variableness, neither shadow of turning." The sun may, indeed, at times, appear to change or vary in its power and splendour; but it is not really so. As reasonable beings, we judge not from mere appearances, but from the known reality; for it is evident to the reflective mind that that glorious luminary of

the world—yea, of myriads of worlds—is a continual, unchangeable source of heat and light to its whole universal system; that it never rises—never sets, but always maintains its same relative position, while the earth, with her kindred orbs, revolves around it. Above the blackest clouds it shines with a brilliance and power as great as when the sky is clear. On the gloomiest day it still shines with undiminished splendour, though unperceived by us; and in the darkest winter-storm its beams are as warm and as vividly bright as on the calmest and loveliest summer's morn.

So with God, our Heavenly Father, the great Sun of righteousness. He is ever "the same, yesterday, to-day, and for ever." With Him is "no variableness, neither shadow of turning." His glory and beneficence know no bounds. His love knows no fluctuation—no decay. His goodness is extended

on every side and in all directions unchanging and unchangeable. His people may, indeed, pass through temptation and trial, affliction and sorrow; their sky may be dark, and dense storm-clouds of adversity and affliction may gather with foreboding blackness over their heads; but His hand is still over them for good, His love is immutable, and His desire to bless and save undiminished; and if they remain as true and faithful to Him as He is to them, all will yet be well: the storm will pass away; the threatening clouds that overhang their pathway will disappear; the moanings of the tempest will be hushed, and the dismantled skies will brighten and reveal to their enraptured vision such beauty and unanticipated glory as will show, without a shadow of doubt, that "God is," to them, still "love"—still good, and that

"Behind a frowning providence
He hides a smiling face."

HISTORY OF JOSEPH SMITH.

(Continued from page 8.)

After the officer got through reading the writ, I referred him to this clause in the writ—"Before me or some other justice of the peace of said county," saying, We are ready to go to trial before Esquire Johnson or any justice in Nauvoo, according to the requirements of the writ; but Bettisworth swore he would be damned but he would carry them to Carthage before Morrison, who issued the writ, and seemed very wrathful. I asked him if he intended to break the law, for he knew the privilege of the prisoners, and they should have it. I called upon all present to witness that I then offered myself (Hyrum did the same) to go forthwith before the nearest justice of the peace, and also called upon them to witness whether the officer broke the law or not.

I felt so indignant at his abuse in depriving me of the privilege of the statute of Illinois in going before "some other justice," that I determined to take out a writ of Habeas Corpus, and signed the following petition:—

"State of Illinois, City of Nauvoo.
To the Honourable Municipal Court in and for the said City of Nauvoo,

Your petitioner, Joseph Smith, respectfully represents that he is now under arrest in the said city of Nauvoo;

That he is in the custody of one David Bettisworth, a constable in and for the said county of Hancock, who holds your petitioner, as he says, by virtue of a warrant issued by one Thomas Morrison, an acting justice of the peace in and for the said county of Hancock and State of Illinois, which warrant was issued upon the affidavits of one Francis M. Higbee, charging your petitioner with being guilty of a riot, or of having committed a riot within the county aforesaid.

Your petitioner further represents that the warrant of arrest, by virtue of which the said David Bettisworth has made this arrest, does not disclose sufficiently clear and explicit the charge they have preferred.

Your petitioner further avers that this proceeding against him has been instituted through malice, private pique, and corruption.

Your petitioner further avers that the design and intention of the said F. M. Higbee in commencing this prosecution is to commit and carry out more easily a conspiracy against the life of your petitioner; that the said Higbee has publicly declared that it was his determination to do everything in his power to throw your

petitioner into the hands of his enemies ; and that there is a determination upon the part of the said Higbee and his unhallowed coadjutors to commit an unlawful act, and to set the rights and privileges of your petitioner at defiance, and bring down upon his head this corrupt and unhallowed prosecution.

Your petitioner further avers that he is not guilty of the charge preferred against him ; that he seeks an investigation before an impartial tribunal, and fears not the result.

Your petitioner would therefore ask your honourable body to grant him the benefit of the writ of Habeas Corpus, that this matter may be investigated upon legal principles, and that the legal and constitutional rights of your petitioner may be determined by your honourable body. And your petitioner, as in duty bound, will ever pray.

JOSEPH SMITH.

Subscribed and sworn to this 12th day of June, 1844, before me,

WILLARD RICHARDS, M.C.C.N."

Whereupon the clerk issued the following :—

"State of Illinois, City of Nauvoo.

The people of the State of Illinois to the Marshal of said city, greeting.

Whereas application has been made before the Municipal Court of said city, that the body of one Joseph Smith, of the city aforesaid, is in the custody of David Bettisworth, constable of the county of Hancock and State aforesaid ;

These are therefore to command the said David Bettisworth, constable as aforesaid, to safely have the body of said Joseph Smith, of the city aforesaid, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith may be known or called, before the Municipal Court of the said city forthwith, to abide such order as the said court shall make in his behalf. And further, if the said David Bettisworth, or other person or persons having said Joseph Smith of said city of Nauvoo in custody, shall refuse or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorised to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply, as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith before the Municipal Court aforesaid, to be dealt with according to law. And herein fail not, and bring this writ with you.

Witness, Willard Richards, clerk of

the Municipal Court at Nauvoo, this 12th day of June, in the year of our Lord onethousand eight hundred and forty-four.

[Seal.]

WILLARD RICHARDS,

Clerk of the Municipal Court of the City of Nauvoo."

At 5 p.m., I appeared before the Municipal Court on the above Habeas Corpus. The following is a copy of their docket :—

"Special Session, June 12th, 1844.

5 o'clock, p.m.

Present—Alderman N. K. Whitney, Orson Spencer, Geo. W. Harris, Gustavus Hills, Elias Smith, and Samuel Bennett, associate-justices. The Mayor being on trial, Geo. W. Harris was elected president *pro tem*.

J. P. Greene, Marshal, made his return on the writ of Habeas Corpus ; 'the body of Joseph Smith in court.'

David Bettisworth made his return on the copy of the warrant which was attached to the petition as follows :—'I hold the body of Joseph Smith by virtue of a writ, of which the within is a copy. D. Bettisworth, constable.'

7th section of Addenda of City Ordinance read by Councillor Geo. P. Stiles. Resolution of City Council, June 10th, 1844, declaring the printing establishment of the Nauvoo Expositor a nuisance, read. Mayor's order to the Marshal to execute the same was also read, and Lieut.-General's order of June 10th, 1844, to Major-Gen. Dunham to assist the Marshal to destroy said printing establishment.

Theodore Turley, sworn, said that the order of the Marshal was executed quietly and peaceably. There was no riot or disturbance, no noise, no exultation ; the Marshal endeavoured to keep peace and silence, and the officers did also. The two companies under command of Dunham and Markham retired in perfect order ; no exultation or shouting. Marched in front of the Mansion, and were dismissed.

J. R. Wakefield confirmed the statements of T. Turley : said the Marshal stated his authority, and demanded the keys of the building, which Higbee denied ; and Marshal ordered the door to be forced, and the press was broken, and type pried in the street.

James Jackson, sworn, confirmed the statements of previous witnesses : heard no noise on opening the door. Most of the confusion he heard was Higbee and his company throwing blackguard language to the posse, which they did not regard : saw the whole proceedings till they were dismissed : all was done in order. Higbee's blackguard language was not

answered to at all by the ranks. Heard nothing said about shooting. Heard some one damn the city authorities. Understood it was Charles Foster. I am a stranger in this place.

John Kay, Robert Clift, Augustus A. Farnham, Joseph A. Kelting, H. G. Sherwood, Augustus Stafford, Cyrus Canfield, John Gleason, sworn.

H. G. Sherwood confirmed the statement of previous witnesses. Pullin called for Dr. Foster, and the officer commanded silence. Francis M. Higbee's threats have been lavish towards Gen. Smith and Hyrum for a long time : has threatened injury upon them and the property of the Smiths. His conspiracies and threats have not been a little.

O. P. Rockwell sworn. Some three or four weeks ago said F. M. Higbee said he would go his death against Joseph and Hyrum Smith. Francis said, 'I know my course is wrong ; but if I stop, I shall get hell ; and if I go on, I shall only get hell ;' and would do what he intended at the risk of his life, and would destroy the General, if possible. Said the council had ordered the press destroyed, and 'who lays his hands on the press it is death to them.' Witness has frequently heard Higbee tell lies about the General to injure his character.

John Hughes, Joseph Dalton, William Clayton, and James Goff sworn. John Hughes said, Higbee said, 'By God, all I want to live for is to see this city sunk down to the lowest hell, and by God it shall.' This was just previous to the Marshal's arriving on the 10th. William Clayton said two years this June Francis M. Higbee confessed he was concerned with J. C. Bennett in his iniquity, and had a bad disorder : said he knew his character was ruined. From time to time since that, witness knew Higbee had been threatening General Smith's character and property.

Leonard Soby heard Higbee threaten to shoot Gen. Smith at Rollinson's store, and Higbee said the destinies of this people are this day sealed in the archives of heaven, and there shall not be left one stone upon another on that temple.

John P. Mc Ewan : Higbee said, in reference to Joseph Smith, 'God damn him, I will shoot him ; and Hyrum Smith, God damn him, I will shoot him and all that pertains to him ; and before ten suns shall go over our heads, the Temple, Nauvoo House, and Mansion shall all be destroyed, and it will be the total downfall of this community.'

Cyrus Canfield : Higbee said he would never let things go till he had accomplished the downfall of Gen. Smith ; that he did not value his life to produce the downfall of Gen. Smith.

Joseph Dalton : Higbee said, if they laid their hands on the press, from that hour they might date their downfall ; that ten suns should not roll over their heads till the city was destroyed.

Court decided that Joseph Smith had acted under proper authority in destroying the establishment of the *Nauvoo Expositor* on the 10th inst. ; that his orders were executed in an orderly and judicious manner, without noise or tumult ; that this was a malicious prosecution on the part of F. M. Higbee ; and that said Higbee pay the costs of suit, and that Joseph Smith be honourably discharged from the accusations and of the writ, and go hence without delay."

I received the following letter :—

"Eldorado, Union Co., Arkansas,

May 4th, 1844.

To Gen. Joseph Smith, of Nauvoo, Illinois.

Reverend Sir,—Last winter, while in the State of Mississippi, I became acquainted with one of your missionaries who was labouring at the time in that State. Also, at the same time, I had an opportunity of perusing some of your sacred books ; and from what I have been able to learn, as well from reading as from observation, I am constrained to be very favourably impressed towards the new doctrine. Although to me it certainly appears quite novel, yet I cannot do otherwise than believe there is great reality in it ; so much so, indeed, that I am extremely anxious to become better informed on this all-important and truly vital matter.

And, moreover, I am not the only one in this part who is an ardent seeker after truth. Indeed, the subject is beginning to produce a great deal of inquiry and some excitement in this country. Hundreds who never before heard of the new revelation are opening their eyes, and staring and gaping to know more about it.

Some few days ago, several emigrants arrived here from Mississippi, who speak in the highest terms of the Latter-day Saints. Their report has greatly increased the inquiry and excitement previously going the rounds in this quarter. I hear a number speak of visiting Nauvoo, some of taking their families with them, and so remain there. But it is the general wish of a great many here in Union County for you to send a minister here immediately to instruct us and lead us more fully into the light of this wonderful and new revealed religion, and direct us into the true road to salvation.

This is the only subject on which my thoughts dwell both day and night ; for, indeed, during my waking hours nothing diverts my meditation from this absorbing topic, and while asleep I dream of nothing else.

If you please, be so good as to send a labourer among us immediately; for indeed the harvest is great, and the labourers but few, or none at all. I have not the least doubt but that a Latter-day Saint would succeed here as well as the most sanguine could promise himself. His labours, I am sure, would be crowned with success, and the salvation of many a precious, yet perishing soul, might be rescued from death, and prove the rich fruits of the missionary's toil.

The principal denominations here are the Methodists, Baptists, and Campbellites. A great many of the people, however, are non-professors, the greater majority of whom are quite moral, and many of them religiously inclined.

I shall look for a minister from you within two or three months. When he does come, I will see that he is hospitably received and entertained.

Your obedient and humble servant,
WASHINGTON TUCKER."

To which I wrote the following reply:—
"Nauvoo, Ill., June 12th, 1844.

Sir,—Your letter, dated May 4th, has reached me, and its contents duly considered. A multiplicity of business keeps me from writing as freely to correspondents as I could wish; still my heart is large enough for all men, and my sensibilities keen enough to have compassion for every case when justice, mercy, virtue, or humanity require it. Be pleased to accept my thanks for your very kind letter; study the Bible, and as many of our books as you can get; pray to the Father in the name of Jesus Christ, have faith in the promises made to the fathers, and your mind will be guided to the *truth*. An Elder shall be sent as soon as the Twelve can make the necessary arrangements.

In the Gospel of our Lord Jesus Christ,

I am your obedient servant,
JOSEPH SMITH.

Washington Tucker, Eldorado, Arkansas."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 11, 1862.

ORDER.

It is an old adage, but none the less a true one, that "Order is heaven's first law." Without order, heaven itself would be heaven only in name. The hierarchs of eternity—however great their power, however wide their dominion—could not legislate, could not rule without order; and the assembled multitudes of holy ones there, the companies of angels, and the happy throngs of the spirits of the just made perfect, would be altogether powerless to maintain their exalted positions, or to live and move with any degree of happiness or glory, without order. God is a God of order; and where He dwells, and where those dwell who are most like him, must be a place of perfect order; for there His will is done—His laws adhered to, and all unite harmoniously to maintain His authority and supremacy.

If we lift our eyes to the sidereal heavens, we find illustrative signs, in all directions, of perfect order. Every star, every planet, and every satellite that adorns the sky maintains its own relative position; and although the various planets move from place to place in their successive journeys round the sun as their centre, (each surrounded and accompanied by its own satellites, which also have their particular evolutions round their respective planetary centres,) yet in all these motions there is order. Unswerving regularity characterizes the whole solar system. It is true there are occasional *apparent* deviations from the established rule, but those exceptions only prove the rule. Indeed, being systematic themselves, they are deviations merely in *appearance* from the general order. The seemingly lawless comets, however astoundingly eccentric their comings and goings appear to us, are nevertheless moving with the utmost regularity in their own defined orbits, and fulfilling their own missions; so much so,

that astronomers skilled in the laws of planetary and cometary motions predict with accuracy, long before the appearance of these eccentric visitors within the sphere of our observation, the exact time of their appearance and departure; and though centuries may intervene between the times of their departure and return, those times can readily be jotted down by the pen of the astronomer with mathematical precision.

Were it not for the principle of order, so unmistakably discernible in the works of God, the whole universe, with all pertaining to it, would speedily fall to ruin.

"For if each system in gradation roll,
Alike essential to the amazing whole,
The least confusion but in one, not all
That system - nly, but the whole must fall:
Let earth unbalanced from her orbit fly;
Planets and suns run lawless through the sky;
Let ruling angels from their spheres be hur'd,
Being on being wrecked, and world on world,—
Heaven's whole foundations to their centre nod,
And nature tremble, to the throne of God!"

But, to prevent mistake, let it be borne in mind that there is a wide distinction between *order* and mere *uniformity*. In all order there is harmony, and harmony presupposes combination of parts. Musical harmony, for example, is an agreeable blending in sound of different counterparts—the air, the alto, the tenor, and the bass. It is so throughout all nature. Diversities of colour, form, size, weight, power, &c., are essential to harmony and order in every department of nature's wide domain. No two natural objects are alike. To the most commonplace observer of the heavens it is evident that "there is one glory of the sun, another of the moon, and another of the stars; for one star differeth from another star in glory." In contemplating the earth, it is equally obvious that an infinite diversity prevails. From the huge giant to the dwarf infant—from the monster quadruped to the microscopic insect—from the mighty river to the little streamlet—from the cloud-capt mountain to the puny ant-hill—from the majestic hurricane to the softest zephyr—from the vast solid rock that a thousand winter-storms has left unmoved, to the little particles of dust that fly as it were on the wings of every wind—from the stately forest-oak that has braved the tempests of ages, to the humble floweret whose tiny petals flutter in the slightest breeze,—from one extreme to the other, how numerous the intervening varieties! yet all essential to the perfection of nature as a whole! Whatever direction we take, or wherever we direct our contemplation, the same endless diversity is discoverable. The mineral, the vegetable, and the animal kingdoms teem with an infinitude of diverse forms. Neither the air above us, nor the sea below, nor the land on which we dwell can present two objects precisely alike; yet all are alike essential to the perfection, the harmony, and order of universal nature.

As it is in natural things, so it is in spiritual things—the work of God is characterized by *order*. Order being "heaven's first law," it will follow that so far as things on earth pattern after things in heaven—so far as the will of God is done on earth as it is done in heaven, just so far the principle of order is observed and strictly maintained,—not monotonous uniformity and everlasting sameness, but peaceful and wise arrangement, with harmony of spirit and action, in all things pertaining to the kingdom of God.

The organisation of the Latter-day Church and Kingdom, given by Divine revelation, is a forcible example of the order of government which characterises the work of God. While in the sectarian communities of the day, bearing the name of Christ, we unhappily find discord, disunion, and disorder prevailing,

both in matters of doctrine and of discipline, we find in the Church and kingdom of God the principle of harmony, union, and order recognised as an essential and indispensable characteristic. All who are entitled to the cognomen of Latter-day Saints acknowledge the supreme authority of one who occupies, by Divine appointment, the position of Presiding Prophet, Seer, and Revelator to the Church throughout the world, whose prerogative it is to receive and impart the revelations of Heaven for the guidance and government of the whole Church and every individual member thereof. Next to the Presidency come in their order the various Quorums of the Higher and Lower Priesthood, all organized with their respective grades of power and authority, to act in concert with each other for the general advancement of the work of God and the spiritual and eternal interests of his people. While spiritual anarchy and confusion characterize the sectaries of modern *Babylon*, (or place of *disorder*, as the term literally signifies,) the children of *Zion* (which term, on the other hand, literally signifies a place of *order*;) enjoy the consciousness that with them as a people the long-predicted Latter-day Kingdom has commenced, and that to them are revealed from time to time, according to their requirements, the progressive principles of "heaven's first law."

This being the case, then, how necessary it is that all who claim to be the Saints of God should ever maintain in all their public assemblies and in their private circles, in all their relative positions in the Church and in their homes, the heavenly principle and practice of order! And if this implies anything, it implies a due acknowledgement of and willing submission to every constituted authority of the Church according to his calling and appointment, and a faithful observance of all the revealed laws and ordinances of the Gospel.

It is the duty of every Presiding Elder, whether of a District, a Conference, a Branch, or any other division or department of the Church, to stand in his own appointed place and discharge honourably and faithfully the duties of his office, whatever they may be, subject to the counsel, oversight, and authority of the one who is placed immediately over him. It is the duty of all Saints and officers to listen respectfully to and cheerfully obey the counsels and instructions of those who are placed over them by legitimate authority,—not from fear, or grudgingly, but in a spirit of love and humility.

It is the duty of every husband and father to stand in his place at the head of his family, and instruct and govern the same in righteousness and wisdom,—not harshly or in the spirit of a Gentile master, but in the Christ-like spirit of kindness and forbearance, gentleness and love; and it is the duty of a wife to honour and uphold the responsibilities of her husband's position,—not to usurp or seek to lessen his due authority, but to sustain her own and her children's position by honouring him in his, and teaching them to do likewise. And it is the bounden duty of the *children of Zion* to honour and obey their parents in the Lord, seeking not the gratification of their own self-wills, but yielding a willing and unreserved obedience to the counsels and commands of those who gave them being, who are wiser than themselves, and who can have nothing but their good and welfare at heart.

Where all these things are honestly and faithfully attended to, there will be no jarings and strifes, no jealousies and hatreds, no overstepping the bounds of duty on the one hand, nor underrating the claims of legitimate authority on the other,—no unseemly litigation between brethren in the Priesthood, or in the assemblies of the Church,—no unsaintlike bickerings abroad, nor family feuds at home. By attention to these matters, on the part of those who bear the sacred name of Saints and the endearing title of brethren and sisters, all discord and unholy dissension would cease to have place in their midst, and peace, harmony, and love would bear undivided sway. Every member of the Priesthood would be honoured in his position and calling, every husband and father would be honoured and obeyed in his family circle, every law of God would be joyfully fulfilled by every Saint, and the Spirit of the living God, with all its accompanying graces and blessings, would have free course, and would flow from heart to heart as oil from vessel to vessel.

CORRESPONDENCE.

ENGLAND.

Liverpool, Dec. 30, 1861.

President George Q. Cannon.

Dear Brother,—Having the privilege given me by President Brigham Young, by letter of Sept. 21st, to extend my labours to this land (Europe), I arranged to do so as soon as I possibly could, and at noon on Tuesday, the 10th of this month, I embarked on the steamship *United Kingdom*, Captain James Craig, for this port, *via* Glasgow, Scotland. The fog that was then prevailing settled down upon us, so that we were forced to cast anchor opposite Governor's Island. We laid there until daybreak next morning, when we started on our journey. At Sandyhook the pilot left us with a fair wind blowing very fresh. I soon found the necessity of "sea legs;" went below; the ship rolled and tossed fearfully; and I was very seasick for four days. We had very "dirty weather," as the sailors call it, up to that time, (Saturday, 14th,) when I ventured on deck, but could not stand, and had to go below again.

On Sunday the weather cleared up, and the sea was not so rough. At 10 o'clock the bell tolled for service, and an old gentleman (Rev. Alex. Miller, of the Scotch, United Presbyterian Church,) preached to us in the saloon. After lunch we went on deck, enjoyed the breeze, and felt quite relieved after so much bumping. This day I answered many questions about Utah and "Mormonism." Towards night the sea began to swell as large and roll as heavy as ever, and continued up to Monday night, when it abated a little, and we rested tolerably well.

On Tuesday, 17th, after breakfast, I was engaged in conversation with the gentlemen and ladies as they sat around the table, all anxiously desiring to know more of Utah, the Saints, and the great Latter-day Work, when all of a sudden the propeller stopped, and all were silent. Our conversation here dropped; jocular phrases passed from one to another, such as "We are going to tie up!" "There's a screw loose!" &c., &c. I went on deck, heard a confused noise in the engine-room of men shouting to

each other, and was met by an Episcopalian missionary, who was returning from New Zealand. Said he, "Do you know what the matter is?" I answered, "No." "A fearful leak! A few acres of land would now be very acceptable!" said he. I looked down in the engine-room, saw the water rushing in under the boiler, like as our City Creek does down the streets at home sometimes. I went below, passed through the saloon (where the ladies were very much frightened,) to my state-room, where I prayed to the Lord for his protection, and that I might be a blessing to the people on board. I left my room, gave the ladies a cheering word, and was accosted by the Rev. Mr. Miller with the following:—"Mr. McAllister, what comfort and consolation does Mormonism give you in times like these?" Said I to him, "All in the world." I then bore my testimony to him of the truth of the work, and that Joseph Smith was a Prophet of God. Said he with a sigh, "Brigham Young is the greatest man in the world!" I left him and went to the pumps, starting up a song with a lively chorus. The crew joined heartily and pumped lively, but the water gained on us. The pumps were choked with wheat. We were ordered from the pumps, and the next order was, "Throw over the cargo." I saw all the men passengers were on deck; so I went below, and found the ladies crying, with one exception. A Miss Anderson was trying to comfort them with these words:—"They will let us know when they wish us to go in the boats." I gave them a comforting word as I passed through; and as I passed aft I saw the steward and his men preparing bread-stuffs, &c., for the boats. The doctor (a kind-hearted young man,) supplied the ladies with long woollen hose. By this time they had thrown off their crinolines, and more substantial wearing apparel supplied their place; bonnets on and muffs in hand, ready for the word, "Lower away the boats!" The captain all this while was very cool, giving his commands like a hero, which he is, in every sense of the word, and is worthy to command a noble ship.

Look when you would, you could see him at work. Towards dark a whisper went round, "They have found the leak." I passed forward and learned for a fact that it was so. A feed-pipe that supplied the boilers with fresh water had burst, no doubt caused by the roughness of the voyage. The other compartments were sounded and reported dry. The pipe was plugged, and at the pumps we went. But they were of very little use. The next course was baling, which lasted nearly forty-eight hours without ceasing. No doubt 150 tons were thus taken out before the fires could be lighted, the water in the compartment when we commenced baling being seven feet deep, thirty feet long, and about twenty wide. As soon as the fires were started and steam up, the "donkey engine" was put in motion, which threw a ton a minute when free; but the wheat was troubling it some. However, by heating an iron red hot, and heating the pipe with it, relief was obtained. A severe storm came on just after the accident; the wind blew a hurricane, the sea washing over the ship all the time; and the unshipped propeller swinging and bumping behind it became so bent, or the connection did, that the officers and men were all night trying to ship it, and by fastening it with chains they got it to work.

Steam was up again on Thursday, 19th, and the captain was heard to give the word, "Shove ahead the engine." Oh! how we listened for the patched-up propeller to turn! At last it started, and the noble craft moved ahead. The bell tolled the hour of the watch, our hearts beat lighter, and thanks ascended to God our Father for his preserving care and mercy towards us. During the evening, the captain came into the saloon for the first time since the accident. That night he slept a little. In the morning, water to the depth of seventeen inches was found in the next compartment where the wheat was bulked. The men were set at the pumps, when wheat and water covered the decks. From that time on, until we reached the Mull of Cantyre, the ship seemed to take water very fast forward, and the query in my mind was, Perhaps the wheat is swelling and straining the ship. They dared not to

take the hatches off to see, for it would have been all over the ship in a few moments. Truly we had been in a very critical condition, until we struck the bottom in the Clyde, and lay there from Friday night until Saturday morning, the 28th, when we made out to reach Greenock in safety at 12 o'clock. After the accident, "Mormonism" was the subject of conversation. Indeed, I was looked upon as a sensible human being!

I went ashore, having been passed by the Custom-house officers, and went by railway train to Glasgow, and at half-past two took train for Liverpool, where I arrived at ten minutes past twelve, and was met at the station by Elders John Kay and E. L. Sloan, who conducted me to the Office, 42, Islington, where I was cordially greeted and welcomed by the Presidency of the European Mission.

But I have not yet said a word about our once happy country. The time was when I was proud of my country—the Government whose Constitution and laws my forefathers defended with their latest breath. Their blood, like that of many others, flowed in the cause of liberty, fighting for that which we ought to have enjoyed—the right to worship God according to the dictates of our own conscience. Joseph, the Prophet of the nineteenth century, and the Saints of the Most High God declared to the nations and inhabitants of the earth that God had spoken to man—that angels had visited him and commissioned him to preach the Gospel of Jesus. Where was this done? In America! What followed us because we told the truth? The bayonets at our backs, thrusting us from civilization. What for? Because we dared to worship God according to the dictates of our own consciences. Where? In America—"the land of the free and the home of the brave." A President (Martin Van Buren) was appealed to, to restore us our rights as American citizens. "Gentlemen," said he, "your cause is just, but I can do nothing for you." Then commenced the dissolution of our glorious Union. O America, my country, how art thou fallen! But, thanks be to God, there are a people in the mountains, called "Mormons," the children of God, who will preserve these

and that glorious instrument, the Constitution, inviolate, not to be broken or rent asunder by the hands of rotten-hearted politicians; and when they have trampled it under foot in the east, it will shine the brighter in the west, when it shall be said, "O Zion, arise and shine, for thy light has come."

The Elders in the States are all well, and feeling fine. The Saints are anxiously waiting for the season to open that they may gather home. The Elders and many of your old acquaintances send their kind love to brother Cannon.

Praying God to bless you, brothers Amasa and Charles, and all the faithful, I remain your brother and fellow-labourer in the kingdom of our God,

JOHN D. T. McALLISTER.

ISLE OF MAN.

Douglas, Isle of Man,

Dec. 17, 1861.

President Cannon.

Dear Brother,—As the period of my visit to this island is about to terminate, a brief report of proceedings and prospects here may not be uninteresting to you. On arriving, some three weeks ago, I began to visit among the few Saints and make inquiries concerning a hall to hold meetings in. The Saints I found like sheep having no shepherd, but with desires for their salvation, and wishing to see the cause of truth once more on the onward march in their island home.

A hall was secured, after some little difficulty, for three nights. Having handed the printer the copy of a placard, I started on the 3rd instant for Peel, and on my arrival met a friend, who kindly took me to his house and provided food for me. After an unavailing search there for a room, I concluded to hold a meeting in a private house, and did so on the following evening, where I had the privilege of speaking to a few who listened with great attention.

I returned on the following morning to Douglas, and on the evening of the 6th spoke to an audience of about 80, who paid considerable attention. At the close a town-missionary presented himself to speak; but on my giving

him ten minutes, he advanced nothing in opposition to what had been said, confining himself to a little preaching in the "good old tone." After a few remarks, the meeting was dismissed.

On the 11th I held another meeting pursuant to advertisement. About 200 were present. There was very good attention till the close, when the same individual who had spoken at the first meeting, aided by some others, endeavoured to create a little opposition, wishing to ask questions, &c., which I promptly stopped, and the audience dispersed with good feelings, several asking me for tracts.

On the evening of the 12th, town-missionaries, parsons, subalterns, and other like characters, mustered in force, and the audience was larger than on either of the former occasions; but the Lord gave me power to control them till I had finished speaking, when they again commenced to make an uproar; but, as they would not be allowed to ask questions or enter upon discussion, they concluded to hold an opposition meeting in the street, which they did, though it rained tolerably fast. Many of those present were disgusted with their proceedings, and signified as much in very plain language.

On the 13th I went again to Peel, where I found that the bellman had been round to notify a meeting on the quay on Sunday afternoon. At the appointed time I went down to the quay and preached to a large and very attentive congregation, and at night had the privilege of again meeting with a few in a private house and speaking to them on the principles of the Gospel. I had calculated to leave there on the 16th (yesterday) for this place, but they pressed me to stop and preach to them again, which I was glad to have the privilege to do. After meeting last night, I inquired of a few if they felt like being baptized, when they replied that, if I baptized them then, I should be gone in the morning, and there would be no one left to take charge of them; but if an Elder was labouring on the island, they would with gladness render obedience to the ordinance. Among those who feel so in that place are some who have been in the Church before, and some who never heard the Gospel previously. During my stay

they bestowed on me those temporal blessings which I stood in need of, and expressed their sorrow at my departure. They are a good, simple-minded, honest-hearted people, who I believe will yet rejoice in the blessings of the Gospel.

In Douglas here the lectures have set people talking and their minds working; and they are beginning to think that "Mormonism," as they call it, is not dead yet. There is a strong spirit of opposition here, but there are honest hearts among the people who love the truth, and will yet hail its possession with joy and thankfulness. My faith is still as strong as ever that an

Elder could do much good here, who would study the peculiarities of the people and deal kindly by them; though I think summer is the best time for making a start, as then preaching can be done out-of-doors where rooms cannot be got.

My prayer is that a good work may be done ere long on this little rock-bound island, and my good feelings and blessings go with those who have kindly treated me and declared themselves favourable to the truth.

I remain yours obediently in the truth,

E. L. SLOAN.

SUMMARY OF NEWS.

ENGLAND.—There are already about 1,700 post-office savings banks in operation throughout England and Wales, and they have been found to work so well that several of the old savings banks have recently discontinued business, and assisted depositors to transfer their savings to the new receptacles.

PORTUGAL.—The city of Lisbon is under vigilant rule, and patrols of infantry and cavalry have for some days occupied the public thoroughfares. On Christmas Day tumults occurred throughout the city: the palaces of the Count de Ponte, the Marquis de Valada, Count Thomar, and others, were assailed by the populace. The Count de Ponte was beaten in the street, and now lies in a dangerous state. Great public excitement prevails, and rumours of the darkest description are afloat. The King has retired to the Palace of Caxias, in obedience to the popular voice.

ITALY.—Despatches from Naples state that many brigands have been made prisoners. Some of the brigand chiefs had offered to surrender on condition of being allowed to enjoy their liberty on one of the Neapolitan islands. Another conspiracy of the indefatigable Bourbonists has been discovered in Naples by a curious accident, and frustrated by the arrest of General Marullo.

TURKEY.—Fuad Pasha and Mehemet Ruschdi Pasha are said to be intriguing against Aali Pasha. The fall of the latter is probable.

POLAND.—The news from Poland still continues to be very distressing. The Polish journals of Galicia and of the Grand Duchy of Posen publish a long list of condemnations, in which the names of priests and nobles are seen by the side of those of artisans. No one stirs from his house if he can possibly help it, as one cannot go a dozen steps into the street without being subjected to some brutal insult or outrage; and any attempt to resent it is immediately punished by transportation to Siberia. The consequence is that many do not go out of their houses for months. But even these are not safe from the savage soldiery: on the slightest pretext they break into private houses, nearly always at night, and subject the inhabitants to every indignity.

RUSSIA.—A letter of the 27th ult. from St. Petersburg, which gives an account of a Russian attempt to establish a second Sebastopol in the North Pacific Ocean, on an island in the Japanese Archipelago and subject from time immemorial to the empire of Japan. The mode in which this work of encroachment has been effected, and the time selected for its accomplishment, are calculated to have a prejudicial effect on the attempts of European powers to establish commercial and pacific relations with Japan. Once more the University of St. Petersburg has been closed, in consequence of the "disturbances" raised by the students; and the terms of the Imperial decree seem to warrant the inference that the establishment will not be so speedily re-opened a second time.

CHINA.—The scourge of rebellion continues to harass the people and to press most injuriously on trade. At Ningpo, by the reported capture by the rebels of the important cities of Shaou-Shing-foo and Hangchow, business is quite paralyzed. The attitude of foreigners has caused these pests to retire from Chefoo and Shanghai, though they appear to be almost entirely in possession of the province of Shantung.

AFRICA.—There have been violent gales on the coast of the Cape of Good Hope. Two colonial vessels have foundered at anchor, with all hands on board.

WEST INDIES.—The news from Bolivia is discouraging, and it was thought that more blood would be shed in addition to the massacres recently perpetrated. General San Ramon had received a large number of votes for the Presidency of Peru. Troubles were expected during the elections. General San Ramon was at Arequipa. The increase of the army in that city caused great scarcity of provisions. In San Salvador a collision was expected between the church and state.

BRAZIL.—The latest intelligence from Buenos Ayres states that another fight had taken place between the Buenos Ayrean army and the Federals. Laprida, the best officer in the army of the Federals, was taken prisoner, badly wounded; and Nadal, Lamela, Pita, Chirino, and other officers were killed.

AMERICA.—There has been a destructive fire at Charleston. A large portion of the city and many public buildings have been destroyed. The fire is said to have originated through the negligence or treachery of some negroes, at about nine o'clock on the night of Dec. 11th, and in the short space of seven hours reduced to ashes over 500 houses, the principal portions of which were dwellings. The buildings in the burnt district were nearly all wood, old and closely built, and so exceedingly inflammable in their character, that the flames spread with terrible rapidity, driving hundreds of poor families from their homes in a state of utter destitution. The *Charleston Mercury* gives a list of 576 buildings which were totally destroyed. The loss is estimated at \$7,000,000. On December 19th a skirmish took place at Point of Rocks, Upper Potomac, and resulted, it is alleged, in favour of the Federals, who claim to have won without the loss of one man; while the Confederate loss is fixed at 14 killed, and many wounded. A hard-fought battle came off on the 10th Dec., in Pocahontas county, Western Virginia, between the General of the Union troops and General Johnston, commanding the Confederates, which lasted from daylight till three o'clock in the afternoon. The Union troops numbered 750, and the Confederate force was estimated at 2,000. Private advices from New Mexico state that the Confederates have been driven back into Texas. A terrible storm and freshet had visited San Francisco. Sacramento was inundated, and the residents sustained a severe loss. Quite a number of lives had been lost, and the destruction of property is represented as very great. The loss at Sacramento alone is estimated at over half-a-million of dollars. It is reported that a portion of the town of Platte City, Missouri, was destroyed by the fire on the night of December 18th. The journals in favour of the Government now admit that Mexico is surrounded by banditti. Night attacks in the streets are common, so that both inside the city and outside it robbers abound. The French colony of Jicaltepec has recently suffered severely from inundation. On the night of Oct. 26th, a heavy rain-storm that prevailed on the coast and on the hills reaching to Real del Monte and the margin of the Valley of Mexico swelled the torrents that run from Tezuitian in the direction of Jicaltepec to such a degree, that the inhabited parts of the colony were thrown from five to six feet under water, and great loss was done to the colonists. The loss is estimated at \$600,000. A battle is reported in Missouri, in which 1,300 Confederates, finding themselves surrounded by Federal forces, had surrendered with their baggage and equipments. It is reported that the Confederates have evacuated Galveston. The non-arrival of definite intelligence from Washington of the Trent affair still leaves this country in a condition of suspense and uncertainty which is highly injurious to its commercial interests. A peaceable solution of the question, however, is expected.

VARIETIES.

TO MAKE OIL CASES.—Take drying oil, and set it over the fire, and dissolve as much gum lac in it as will bring it to the consistence of balsam, adding any colour as required. Spread this over the canvas, cloth, linen, silk, &c., covering the seams, if any; and no wet can soak through.

BENNEPLANT (*Sesamum Indicum*).—"The Benneplant (of which the leaf is the part used) is especially beneficial in all cases of cholera infantum, diarrhœa, dysentery, catarrh, and all affections of a similar nature. It has also been proved to be a great remedy for sore eyes. We have never known it used without producing immediate relief in any of the diseases above named. But for all cases of dysentery, either in children or adults, its influence and healing properties appear almost miraculous, and there are many of our citizens who can testify to its virtues, from its use during the present season."—*Deseret News*.

FALSE SPELLING ARISING OUT OF SOUND.—A curious list might be compiled of English words, conveying, in their present form, meanings totally in discordance with their derivatives. The sound of such words has given birth to a new idea, but of course erroneous mode or spelling. Thus, *Buffetie s* has been transformed into *beef eaters*. *Dent de lion* has been corrupted to *dandelion*, from an idea of the bold and flaunting aspect of the flower, whereas its name has reference to the root. *Contre danse* is spelled *country dance*, as implying rural or common life pastime, instead of the position of the dancers. *Cap a pie*, armed from head to foot: this has given rise to the homely term of *apple pie order*. *Foliocapo* (Italian), first-size sheet, suggestive of *foolscap*. *Chateauvert Hill*, near Oxford, well known as *Shot over Hill*. *Girasole artichote*, into *Jerusalem artichoke*. *Laak* (Anglo-Saxon) play, has been turned into *lark*, and even into *skylark*. *Massaniello* is universally recognised as the name of the celebrated Neapolitan insurrectionist, who at one time nearly overturned the government of that kingdom. I now few who use the word are aware that "Mas-Aniello" is but a corruption of *Thomas Ancillo*, so pronounced by his vulgar companions, and now raised to the dignity of a historical name. *Hougoumont* is a conspicuous feature of the great field of Waterloo, and a name familiarly used in speaking of the famous battle. In course of time, it will be forgotten that this is a mere mistake, said to have originated with the great general who achieved the victory, catching up, from the peasantry around, the sound of *Chateau Goumont*, and the real name of the little rural demesne in question.

POETRY.

TRUTH.

Truth is a priceless gem—
A pearl of matchless worth—
A glorious diadem,
And saves in heaven or earth.
Ascend to highest heavens;
The greatest spirits try;
Ask them if truth has power
To raise mankind on high?
Hark! myriad voices shout,
"The truth has made us free!"
"Truth is celestial power!"
"Truth is salvation's key!"

The Gods in yonder spheres,
Who rule creations vast,
Wield truth's bright sceptre there;
There truth is first and last.
Almighty, glorious truth!
Foundation of God's throne!
The future, present, past,
Thy potency must own.
Truth was, is, and will be;
Truth never changes—never:
Angels may disagree,
But truth is truth for ever.

Campale.

W. E. S.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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Saturday, Jan. 18, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

PRESENT:—

PRESIDENCY OF THE EUROPEAN MISSIONS:

Amasa M. Lyman, Charles C. Rich, and George Q. Cannon, of the Twelve Apostles.

PRESIDENT OF THE FRENCH MISSION:

Louis A. Bertrand.

PRESIDENCY OF THE WELSH MISSION:

Thomas E. Jeremy, G. G. Bywater, and D. M. Davies.

PRESIDENCY OF THE IRISH MISSION:

Jacob G. Bigler and Thomas Crawley.

PRESIDENTS OF DISTRICTS:

London	John Brown.	Birmingham	William G. Mills.
Scottish	David M. Stuart.	Manchester	John M. Kay.
Nottingham	James S. Brown.	Sheffield	Joseph F. Smith.
Cheltenham	William Gibson.	Southampton	William Bramall.
Norwich	Elias H. Blackburn.	South	George Halliday.
Newcastle	John S. Gleason.	Channel Islands	Philip De la Mare.

PRESIDENTS OF CONFERENCES:

London	William C. Staines.	Warwickshire	Samuel L. Adams.
Essex	George J. Taylor.	Shropshire	William Hopwood.
Staffordshire	Edward Cliff.	Manchester	William H. Dame.
Dundee	William S. Baxter.	Preston	Thomas Liez.
Liverpool	Edward L. Sloan.	Derbyshire	Aaron Nelson.
Nottingham	John D. Chase.	Bedfordshire	Joseph Bull.
Leicester	Abraham Orme.	Southampton	Eugene Hen'ol.
Norwich	Richard Bentley.	Reading	George Reed.
Dorsetshire	Mark Barnes.	Hull	Charles Welch.
Leeds	Samuel H. B. Smith.	Newcastle	William Dallin.
Sheffield	John Clark.	Carlisle	Henry W. Barnett.
Durham	Samuel Hargraves.	Herefordshire	William O. Owen.
Cheltenham	Willard G. Smith.	Wiltshire	Thomas O. King.
Worcester	William Thurgood.	West Glamorgan	John Griffiths.
Land's End	William H. Pitts.	East Glamorgan	Thomas W. Rees.
Pembrokeshire	John Gibbs.	Monmouthshire	Richard Palmer.
Kent	John Needham.		

TRAVELLING ELDERS:

Thomas O. Stayner, Warren S. Snow, George Peacock, Francis M. Lyman, Reuben A. McBride, Parley P. Pratt, George W. Grant, Joseph C. Rich, Henry Duce, George Reynolds, George Cooper, Joseph W. Morgan, Israel Bale, Charles B. Jones, John Lindsay, William Shires, Edward Pugh, W. W. Jeffs, E. T. Edwards, James Payne, J. D. T. McAllister.

Council was called to order by singing—"Come, let us anew our journey pursue." Prayer by President LYMAN.

Elders KAY and McALLISTER sang "The Standard of Zion."

President LYMAN then addressed the meeting as follows:—

My Brethren,—I wish you all a happy new year. It would only be giving expression to a little that I feel to say that I am glad to see you all here this morning. It does me good to meet with you, and I hope it will do you good to meet with us and with one another. I suppose that on the part of the brethren there will be no very great amount of misunderstanding of the reasons why we are assembled together and the purposes for which this meeting has been called. If there should be any, I hope it will soon get removed; for to me the object is very plain. On behalf of the Presidency, I can say we are glad to see you, and desire that what we may feel disposed to speak, or are led by the Spirit to give utterance to, may do a little something towards promoting among ourselves, as a portion of the Priesthood of God upon the earth, a concord of sentiment and an increase of that unity of purpose and action by which alone we can render our efforts efficient to accomplish the work that lies before us. This was the hope we entertained when calling the meeting, and it will be our hope, as it progresses, that it will be an instructive meeting, that we shall be wiser and better ourselves when it is concluded, and that the same good results may be realized by each of you; for to be cured of all our faults and corrected in all our notions and opinions is the great work before us—is what lies between us now and the happy realization of all that is before us in the future. The only way to accomplish this is to do as we are now doing, and that is to do right, ever striving to do the best we can when we

labour singly and apart from one another; and then, when we come together, still continue the work of our great mission while labouring among ourselves. We must be enlightened ourselves before we can enlighten others. We must overcome in ourselves the weaknesses of our natures; and all the weakness that our natures have, or that we have, is the result of our ignorance; and when that is removed by an acquisition of knowledge, that acquisition itself increases our understanding of ourselves, our duties, and responsibilities, and endows us with power to labour for the accomplishment of every holy desire and righteous object. This is the work and the principle by which it is to be performed, and it should receive our deep consideration under all circumstances, and wherever we are or may be. We considered it would be a means of blessing for you all to come together, and enjoy in each other's society an increase of good feeling, communion of sentiment, and instructions imparted by the Spirit of God, as much so for you as it would be for us. Hence we have called you together, and desire, on our parts, as the Presidency of the Mission, to say as many instructive things as we can, that will do you good by enlightening your minds, that you may the better understand the work you are engaged in and have your efforts strengthened in doing good.

We wish and expect to hear somewhat from the brethren concerning their fields of labour and their own feelings towards the work of God; but you can readily understand that there will not be time for every one to preach a long sermon; for while we wanted to meet with you to feel of the spirit that animated you, to see whether you would look sour, or, as you do this morning, with your faces bright and radiant with inward happiness, we desired also to say such things as we felt would be

good to say to you, which may perhaps occupy the rest of the time at our disposal. It is our desire to have the work that we are engaged in well done, and we do not care so much about the details of how this, that, or the other man accomplished the work, as that, when he gets through, his work is well done. We are all employed by the Great Master. He has sent us forth and given us a task to perform, and our work will ever reflect creditably or discredibly upon ourselves according as it is performed. Our first great concern should be that our whole course of action may be consistent with the truth, and our condition of feeling such as will be reflected favourably by our walking through the world clean, unpolluted by its filthy contaminations, with no stain of wrong attaching itself to our actions, no sin of impropriety being connected with our history. It is to increase your appreciation of this course of life that we want to talk to you. I do not know how much we may have to say concerning the details of the business you may have to attend to, for these are simple and trifling considerations when the general tenor of our feelings is correct. The opinions that give character to the sentiments will always regulate the actions. The man who loves the truth will not tell the dirty, nasty, little lie; the man who loves honesty will not steal. Why? Simply because he does not want to steal, for the reason that it would be a sin against himself. It would be a stain upon him for ever. Though no eye beneath the heavens was cognizant of the act, he would not be guilty of it. If an individual loved that which was high, holy, and noble, and would reflect credit upon himself, he would be pure and holy, and would be saved because he was influenced by pure and holy motives. While we pray to God to bless us, I want you to remember this wholesome principle, which so many seem to ignore, that every time we ask God, in the name of Jesus Christ, to help us, we should strive to help ourselves. There are some things our Father in heaven can do which we cannot do, and there are some things which we can do that he cannot do. What! is there anything that God cannot do? Yes. God cannot stop stealing for you and

me, because he does not steal; he cannot stop getting drunk for us, because he does not get drunk; he cannot cease the practice of adultery and whoredom, neither become honest for you and me, because he would not be guilty of impure and unholy actions, and he is not dishonest. Don't you see what is necessary and requisite in order to our becoming good and honest? The parts that we have individually to perform? That if we will be accepted before him, it must be by refraining from the perpetration of evil deeds. I want you (and when I say "I," I include my brethren here who are associated with me,) to know how to walk so as to keep out of the mire. This you can learn to do by becoming better and better every day that you live, irrespective of what the world is doing or saying? As for your baptizing people into the Church, I would not give very much for people you would baptize, if you were living in a condition of corruption and evil yourselves. They would be just as lecherous and impure as you were, because you would not teach them pure, holy, and virtuous principles, but would compromise with them in their iniquity and teach them impure principles, hiding up their evil deeds that they might hide up yours. This is the course a corrupt man would take, and it leads to a wrong most heinous in its nature and consequences. The wrong that I mean is that which some seem to believe and practise, that they can sin in secret, and escape the consequences of their sin, if it remains undiscovered by man. They act upon the rule of "cover up my sin, and I will cover up yours." I want the Ministry, and the Saints through their ministrations, to be above all such filthy, damnable corruption—above all such feelings; for they only lead down to death. I talk this way because I want you to know the truth, if you do not know it; and for this reason we will talk about it. I have no desire to speak of any individual, or the course of any individual here or not here, but that you may know the principles that should govern you and the Saints in all that has relationship to the revelations of God. The work of God now on the earth, in its power and in the extent of its development, is determined to-day

by the condition of the Saints—of the people who have covenanted to serve God and honour his laws, from the most remote corner of the earth where a Saint can be found to the Presidency in Zion; for the people reflect the work of God as it is developed upon the earth, and so far as it is revealed and they have accepted it and practised the principles of truth. It has no power but what it has among those people. Suppose that every man, woman, and child who held the principles of truth could be removed from the earth, then look upon the earth and say how much power the work of God would have. Where would be the power that could work in opposition to the evil that now rules upon the earth? You can readily see that the work of God would have no power—could have no power, only through the people. Let this be a key by which you can know of the progress of the work of God. It will spread upon the earth, it will rise to greatness and influence as they receive and embody in their lives pure, holy, and elevating principles, while the powers that are opposed to it will decline and wither away as the people who compose them tread the downward road of corruption and degradation.

One difficulty we see as ministers is that we think more of others than we do of ourselves. We may think there is a reason for this. For instance, a District or Conference President has all the necessity in his requirements for teaching and instructing, to regulate matters in his field of labour. He may think it is the consequence of his position to think of others and for others in preference to himself. I want you to think that the salvation of *yourselves* is of more importance to you than that of your District or Conference. Why, you do not want to go to hell and wear away an eternity in misery, that they may be happy! If you want to save men and women—beings who may have a connection with your existence in a future that is endless, I wish you ever to remember that your highest consideration is for yourselves. I want you to be selfish in this matter—to ever pursue a course that you may be saved yourselves. You are called to minister in a work that is boundless and endless,

and to be saved in it is for you the great object you have before you. You cannot do wrong to the poor, the widow, and the fatherless—you cannot do wrong to them, or to any others, while you do right to yourselves. You are called to do right as ministers ordained and sent forth for the spreading abroad of a work that is to be extended into an interminable future; and when you do less than is demanded of you by the magnitude of the work, you do wrong.

"But," says one, "I do not know any better." Well, we do not want to prevent you from obtaining knowledge. The nature of the work is such that you can become great, noble, and liberal in your feelings and views, and possessed of boundless knowledge, and in your progress become better acquainted with it and love it better. I want you to be selfish for yourselves on these matters, and evince that selfishness by seeking after the acquisition of knowledge to qualify you for every duty. We do not want to tell you how to preach, or what to do in every little matter. The man who knows correct principles will not preach false doctrine. All those little mistakes that we are continually hearing of arise from ignorance. Did a man ever make a mistake in a matter that he perfectly understood when he was exercising his judgment aright? No. Your own good sense will answer, No. Who, then, is the man that will preach false doctrine? Why, the man who does not know the truth. I don't know that there is such a one before me. But you know we have so many excuses for our wrongs, and we ought to learn whether they are correct or otherwise. I always want to find a reason for every wrong, and I have never found a wrong in myself but it has had its origin in ignorance; and I am not a whit more backward in telling you I am ignorant of some things—in fact, a great many things—than saying that I know some things. I am satisfied at being able to do a little good, and I am proud to do so, if the feeling of gratification which animates the breast in doing good can be called pride; and I want you to travel in the same path that I have travelled in. I do not want you to go from New Hampshire to Zion with a knapsack on your

back, as I did, but to walk in the same track as I walked in to an extent, in searching after principles that you may acquire knowledge. I wish you to have the benefit of my experience—of our experience, and profit by it. What we have learned we have learned from experience, and it remains with us. We wish you to learn the same way, but would not desire to see you buy your knowledge too dear. Still you can improve and add to your store of knowledge every day, and every day gain more power in the cause of right.

I must stop, or I shall get to preaching. You see what our feelings are, and the reasons for which we have invited you together. As we shall devote a little time to hearing from the District Presidents, I may say that we do not ask for statistical reports, but desire to know what the condition of the work is as you see it and as you know it to be, the Spirit that pervades it in your fields of labour, the condition of the people, and whether your prospects are gloomy or bright. We can thus have an idea of the general condition of the work without going into details so much as to make the representations too long.

We will now hear the condition of the Birmingham District from brother Mills.

Elder W. G. MILLS: The Birmingham District comprises the Birmingham, Warwickshire, Staffordshire, and Shropshire Conferences. In the Warwickshire Conference, presided over by Elder Samuel L. Adams, the Saints are increasing in the possession of the Holy Spirit and are willing to do the will of God. There is a good feeling manifested by the strangers who attend the meetings, and they are baptizing steadily. The Travelling Ministry are doing everything in their power for the spread of the work, and the Saints administer what they can for the same object; and if they have any sorrow with regard to what they do, it is because they cannot do more. The Staffordshire Conference is presided over by Elder Edward Cliff, whom the Saints love. The blessings of the Covenant are enjoyed by them; and though they are not baptizing many in that Conference, they are steadily adding to their numbers. They are a good people and

are glad to have such a man as brother Cliff to preside over them, because he is economical in his expenditure and consults the interests and wellbeing of the people. The work there is on the increase. The Shropshire Conference has Elder W. Hopwood for its President, whom the Saints love. He does as much good as he can under the circumstances. It is but the fragment of a Conference, compared with what it was some length of time ago. There, too, they are baptizing some. Birmingham is presided over by myself, and is an important place. The Conference is large and influential, and the work has spread rapidly in it. I do not say this because I am labouring in it myself, but the blessing of God has attended our efforts. The Saints, as a general thing, love their Presidents, and are increasing in faith and good works. Baptisms are frequent in every Branch, and we could not get a better hearing anywhere than we do here. Strangers come to our meetings, bringing their Bibles with them, and follow the remarks and quotations made, and, after a few times attending, get baptized. The Spirit of the Lord is with us, and the brethren manifest confidence in all the authorities. I can say that, taking the District as a whole, it is in a first-rate condition.

Elder John Brown represented the London District. He said—I have been labouring during the past twelve months as President of the District which comprises the London, Kent, and Essex Conferences, presided over by Elders W. C. Staines, John Needham, and George J. Taylor. I have had much pleasure in labouring with the brethren in that District, and our labours have had a good effect. A good feeling prevails which is manifested not only among the Travelling Priesthood, but also the local Priesthood and the Saints, and all are endeavouring to spread the work. We have been at considerable expense in keeping halls open to the public. The brethren have been successful in preaching out-doors and in-doors, many having been baptized. In out-door preaching, many would stop and listen and pass on; yet a few stopped and inquired who have since embraced the truth. The Saints feel well towards those labouring in their

midst, and obey their counsel. They desire to gather home, and answer liberally to the calls made upon them. It gives me much pleasure to labour among such a people. The brethren are united together, and their efforts are directed to the spread of the work in

their fields of labour. Everything is in good working order in the Conferences comprising the District; and if it is not working right, I do not know of it. I feel first-rate myself in the work of God, and desire to keep pace with it in its onward progress.

To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 24.)

The Editor of the *Neighbour* writes:—

“RETRIBUTIVE JUSTICE.

A knot of base men, to further their wicked and malicious designs towards the Church of Jesus Christ of Latter-day Saints, and to bolster up the intents of *blacklegs and bogus-makers*, and advocate the characters of murderers, established a press in this city last week, and issued a paper entitled the *Nauvoo Expositor*. The prospectus showed an intention to destroy the charter, and the paper was filled with libels and slanderous articles upon the citizens and City Council from one end to the other.

‘A burnt child dreads the fire.’ The Church as a body and individually has suffered till ‘forbearance has ceased to be a virtue.’ The cries and pleadings of men, women, and children, with the authorities, were, ‘Will you suffer that servile, murderous paper to go on and vilify and slander the innocent inhabitants of this city, and raise another mob to drive and plunder us again as they did in Missouri?’ Under these pressing cries and supplications of afflicted innocence, and in the character, dignity, and honour of the corporate powers of the charter, as granted to the city of Springfield, and made and provided as a part of our charter for legislative purposes—viz., ‘to declare what shall be a nuisance, and to prevent and remove the same.’ The City Council of Nauvoo, on Monday, the 10th inst., declared the establishment and *Expositor* a nuisance; and the City Marshal, at the head of the police, in the evening, took the press, materials, and paper into the street and burnt them.

And in the name of freemen, and in the name of God, we beseech all men who have the spirit of honour in them to cease from persecuting us, collectively or individually. Let us enjoy our religion, rights, and peace, like the rest of mankind. Why start presses to destroy rights and privileges, and bring upon us mobs to plunder and murder? We ask no more than what belongs to us—the rights of Americans.”

I copy from the *St. Louis Gazette*:—

“THE TEMPLE OF NAUVOO.

Ascending an acclivity somewhat abrupt, and turning to the right, you are at the site of the Temple. The foundation is entirely of stone, constructed in the most massive manner, and the superstructure is to be of the same material and construction. The dimensions are perhaps 130 feet by 90, and the edifice is to have three stories of some 20 feet each in altitude. The spire is to be about one hundred feet higher than the walls, or 160 feet from the ground. The appearance presented by this edifice in the diagram model, which was shown me by the Prophet, is grand and imposing.

The tower, the casements, the doors, and all the prominent parts of the edifice are to be richly ornamented both within and without, but in a style of architecture which no Greek, nor Goth, nor Frank ever dreamed, I will be bound to affirm. Indeed, as I learned from the lips of the Prophet himself, the style of architecture is exclusively his own, and must be known henceforth and forever, I suppose, as the ‘Mormon order!’

The external layer of stone is dressed with considerable neatness, and each of the range of pilasters by which it is ornamented bears upon it a sculptural representation of the crescent, with the profile of a man's face in strong relief, much in the style of that edifying picture of the moon you may have been wont to admire, as well as myself, in the primer, when a boy. The effect of this image is semi-solemn, semi-laughable, and certainly more than semi-singular.

In the workshop beside the structure, in which a large number of stone-cutters are employed, may be seen divers other carvings on stone, designed for the holy edifice, still more novel than that I have named. Among them are suns, full moons, and half the constellations of the firmament, to say nothing of the human faces of expression weird enough for an

English obelisk. There are 75 or 100 of the fraternity zealously at work at the present time hewing stone or laying it for the Temple, all other public improvements being in perfect abeyance, that the greatest and holiest of all may advance.

The walls of the structure are about two feet in depth, and the solidity of the buttresses and the port-hole aspect of the basement apertures for windows lend the pile more the appearance of a fortalice than a sanctuary. It has three entrances, all on the west front. On each side of the main entrance is an apartment perfectly circular, without window or loop-hole, or division of any kind, designed for some vestibular purpose, which none of our party could divine. At the eastern extremity is a large arched window, and here, no doubt, is to stand the altar.

The basement story, as you look down into it, reminds you more of a wine cellar, with its dozen apartments or crypts, each divided from the other by ponderous masonry. In the centre of the basement, resting upon the backs of eight white oxen carved from wood with passable skill, stands the baptismal font—a rectangular box of some twelve feet square, and half as many in depth.

From each side of this box appear the heads and shoulders of two oxen up to their knees in brickwork, with most expressive eyes, most extensive ears, a remarkable longitude of face, and a protrusion of horns perfectly prodigious, with a single exception, one horn of one unhappy ox having been torn off by some more than usually rude grasp at the 'altar.' The effect of all this is of a character somewhat mixed.

It is certainly a little startling, in the dim religious duskiness of the spot, to stumble upon these eight white oxen, standing so still and stiff and stark and solemn, with their great stony eyes staring sternly at you for the intrusion; and yet the first inclination after recovering from your surprise is to laugh, and that most heartily. The idea of this font seems to have been revealed to the Prophet directly by the plan of the molten sea of Solomon's Temple, which, we are told in the old Scriptures, stood upon twelve oxen, three looking to the north, three to the south, three to the east, and three to the west, all their hinder parts inwards.

This Mormon Temple, should it ever be complete—and it has been three years reaching its second floor—will certainly present one of the most extraordinary architectural structures since the era of the erection of the massive sanctuaries of the Nile, of descriptions of the ruins o

which the spectator is by this reminded. Its interior structure and arrangement we were informed by the Prophet, had not been decided on, (he did not tell me 'had not yet been revealed to him,' as he did to many others,) and indeed he was by no means certain he should erect the edifice externally in accordance with the plan proposed and published.

The view of the roofs and streets of the city beneath, the farms and fields away to the north and east, the river winding its dark and serpentine course in front, the long and low wooded island lying midway the stream, the little village of Montrose on the opposite shore, and far away in the distance, blue along the western horizon, the retreating, undulating hills of Iowa—all these objects are spread out like a map before the eye, at a *coup d'oeil*, from the walls of the Temple, and the scene is as grand as it is beautiful."

Thursday, 13.—At nine, a.m., presided in Municipal Court, which sat in the Seventies' Hall. Present, William Marks, N. K. Whitney, Geo. W. Harris, Gustavus Hills, and Elias Smith, associate-justices. Hyrum Smith, John P. Greene, William W. Phelps, Stephen Markham, Harvey D. Redfield, John Lytle, Dimick B. Huntington, John Taylor, Levi Richards, Stephen Perry, Jonathan H. Holmes, Jonathan Dunham, Samuel Bennett, and William W. Edwards were arrested on the complaint of Francis M. Higbee, before Thomas Morrison, J.P., of Carthage, by David Bettisworth, a constable of Hancock County. They petitioned for and obtained a writ of Habeas Corpus. I sat as chief-justice; William Marks, N. K. Whitney, Geo. W. Harris, Gustavus Hills, and Elias Smith, as associate-justices.

Addison Everett and James Jackson gave their testimony under oath, when they were all honourably discharged from the accusations and arrest, the court deciding that said Higbee pay the costs; whereupon execution was issued for the amount.

Evening, I attended meeting in the Seventies' Hall. George J. Adams preached, and I made some observation: afterwards, and related a dream which I had a short time since. I thought I was riding out in my carriage, and my guardian angel was along with me. We went past the Temple, and had not gone much further before we

espied two large snakes so fast locked together that neither of them had any power. I inquired of my guide what I was to understand by that. He answered—“Those snakes represent Dr. Foster and Chauncey L. Higbee. They are your enemies, and desire to destroy you; but you see they are so fast locked together that they have no power of themselves to hurt you.” I then thought I was riding up Mulholland Street, but my guardian angel was not along with me. On arriving at the prairie, I was overtaken and seized by William and Wilson Law and

others, saying—“Ah! ah! we have got you at last! we will secure you and put you in a safe place!” and, without any ceremony, dragged me out of my carriage, tied my hands behind me, and threw me into a deep dry pit, where I remained in a perfectly helpless condition, and they went away. While struggling to get out, I heard Wilson Law screaming for help hard by. I managed to unloose myself so as to make a spring, when I caught hold of some grass which grew at the edge of the pit.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 18, 1862.

THE ELDERS' COUNCIL.

To say that the General Council of the Elders just held at Birmingham has been an excellent one, is to use but feeble language to convey to the minds of the Saints the delightful season of enjoyment we have experienced together. The Council was convened on the morning of the 1st, and continued until the evening of the 6th instant. The precious teachings of the Holy Spirit filled every heart with pure happiness and joy, and all were enlightened and strengthened, and felt to renew their determinations to go forth and labour in the ministry with greater wisdom, devotion, and singlemindedness than ever. On Sunday, the 5th, a Conference of the District was held, at which large numbers of the Saints and many strangers were present. The congregation was estimated at nearly 2,000 souls. Those who addressed the meetings on that day had great freedom; the Spirit of the Lord was there, and a disposition to receive, and we trust profit by, the words of life, as advanced by the servants of the Lord, was evinced by the hearers. On Monday evening the Saints and their friends had a tea-party, at which all enjoyed themselves. This was said to be the largest assemblage of people that had ever met upon such an occasion since the first organization of the Branch in Birmingham.

That the Council has been, and will still further be, attended with happy results in Birmingham, we cannot doubt; and if it be not felt powerfully for good throughout the length and breadth of the field of the Elders' labours, we shall be disappointed. We have never participated in a Council where a greater degree of unanimity and good feeling prevailed than has been witnessed at these meetings. The instructions and even reproofs have been received in a spirit of love and with a disposition to profit by them. Where there have been errors of practice, pointed out, all have apparently sought to be benefited by that which was said respecting them. The results which will undoubtedly follow this Council, if the Elders preserve the spirit they enjoyed while together, will be a union of effort and a harmony of action and a more correct under-

standing of what is proper and needed. And if these results be witnessed to the extent we hope and anticipate, they will amply make amends for the trouble and expense attendant upon such a gathering.

We regretted that circumstances prevented the attendance of our brethren from the Scandinavian and Swiss and Italian Missions. Their reports were received. That of brother John L. Smith's described the prospects of the Swiss and German Mission as being quite favourable, when the circumstances which surrounds the preaching of the Gospel in that country are considered. That of brother Van Cott's, from Scandinavia, is very cheering. The people of those lands are susceptible to the influence of truth, and they have readily accepted it. During the past year, 1,954 have been baptized there from the beginning of 1861 to the date of the report, and many more had been added between that date and the 28th ult., the day that brother Van Cott's letter was written. The Elders labouring in Great Britain reported at the Council an increase in the aggregate for the past year of 2,407, with cheering prospects for a continued increase in their several fields of labour. The additions to the Church during the past year in Europe have been upwards of 4,500 souls, while those who have emigrated during the same period number 1,960. This shows an increase of about 2,540 in baptisms over the number who have emigrated. This progress is very satisfactory, and we accept it as an earnest for the year upon which we have just entered. As a people we have been greatly blessed in all our labours during the year that has just ended; and we should, by renewed exertions and diligence, witness unto our Lord that we appreciate the blessings and favours he is bestowing upon us.

CORRESPONDENCE.

AMERICA.

G. S. L. City, Dec. 5, 1861.

Brother John L. Smith,—

I arrived home last evening and found your letter of October 4, also a letter from Jesse N., of October 7.

I left this city on the 29th November for the cotton country, accompanied by Erastus Snow, Horace S. Eldredge, Dr. J. M. Whitmore, Robert J. Golding, and Isaac M. Stewart. We visited the settlements, examined many of the facilities afforded in the valleys of the Rio Virgin and Santa Clara. I have been to the forks of the Virgin, but did not find the water brackish. The company were disappointed for the better; they found the land more susceptible of irrigation than they expected, and of much better quality; they found more water than they anticipated, and which was also of a better quality; fuel more convenient, and a larger supply of building timber than had been reported, and much more convenient; while the amount of grass and other facilities for

stock-raising are inexhaustible to all appearance; and yet the general aspect of the country is barren and desolate, as much so as any country in the world: the people were healthier, and not so much sickness as in Provo or Great Salt Lake City. There was but a small amount of cotton planted, but in every settlement the results were highly satisfactory. The brethren who accompanied me agree that the soils that can be irrigated are of the richest description, not surpassed in quality by any they ever saw in their lives. There are probably a hundred families now settling this season between the Forks and Tocomville.

We met about four hundred waggons on our return, twenty of which had reached their destination. A village of about a hundred lots was being surveyed at Grafton, and Elder Snow was preparing to sink wells at St. George, to ascertain the quality of the water below.

We met the Swiss company of four-

teen waggons, headed by Daniel Bonelli, at Kanarra Creek. They excited much curiosity through the country by their singing and good cheer. They are expected to settle at Santa Clara village, where there is a reservation of land selected for them, that is considered highly adapted to grape culture. Six of their waggons were furnished by the Church. Bishop Lunt made a party for them at Cedar City. I met Professor Pratt and family at Parowan.

The fall has been very favourable to business throughout the Territory. Two-thirds of the roof on the theatre are nearly completed. A subscription of \$7,000 has been raised in Parowan to build a school-house. The Jordan dam is done; the water is running in the ditch. Your brother and friend,

GEORGE A. SMITH.

G. S. L. City, Nov. 18, 1861.

Dear Brother Cannon,—

I can scarcely sympathise with the poor Saints in England, many of whom, I am aware, are either out of employment or only partially employed. The hardships and sufferings of all such through the coming winter must be severe; yet many will learn that although they may be thrown out of employment and all resources of subsistence apparently be cut off, they have a kind Father in heaven, who feeds the sparrows and takes note of their fall, and who will overrule and guide matters, so that those who are truly and sincerely humble and faithful, and trust in God for temporal as well as spiritual salvation, will not be left to starve for want of bread, even though he have to increase the barrel of bread and the cruse of oil in a manner incomprehensible to those who realize the benefits of his kind care and mercy. God never forsook and left to perish any of his Saints who put their trust in him, nor will he forsake or forget the poor Saints in England, or any other part of the world, who trust in him, although his judgments convulse the world and fill the wicked and ungodly with fear and terror. I feel with all my heart and soul that God *will* take care of his faithful Saints, and that if I were in England I should tell

them so, loud and long. Yet, perhaps, if I were an eye-witness to the calamities that overshadow the country, I might not say so much. I know that the honest in heart have to be gathered from all the nations, and that our God is able to do it, and that they will be gathered alive—living Saints, as heretofore; and although the cloud looks black and ominous, yet a bright beam will always appear for those who trust God implicitly. The same with the gathering home to Zion. The way may appear hedged up, but it will open when necessary, and the Saints will have an opportunity to come home as long as there are any who desire it and are worthy of it. We have preached and prophesied and prayed for the overthrow and destruction of that race of beings who massacred our Prophet, and then forcibly expelled the Saints and the kingdom beyond the bounds of civilization; and I for one do not feel to pray the Lord to stay his hand when I see his judgments overwhelm the wicked, and see them drink of the bitter cup they made the Saints partake of. My prayers are that God will bless and preserve his Saints through all the turmoil and dangers by which they are surrounded, and cause them to be brought safe home to Zion, and that he will continue his judgments upon the wicked and ungodly who will not repent, until the earth is cleansed and purified and made a fitting place for the Saviour to reign over.

The people of this Territory have been blessed with great crops this year beyond any other previous year. Everything has been prosperous, peaceful, and encouraging for the Saints. Grain is very plentiful, and the brethren, I believe, are making greater efforts to preserve it, especially wheat, than heretofore. The teachings of the authorities were never plainer and more calculated for the building up of the kingdom and the salvation of Israel than they have been during the year 1861; and I think the people generally realize it. An immense amount of labour has been performed, both public and individual. On the new Theatre (which was only commenced on the first of last July, and is a very large building,) they are now putting on the roof timbers, and expect to have it in use by the

beginning of January. It would do you good to stand in the streets and see the long string of teams wending their way slowly with the huge rock for the Temple, and I know you will be glad to know that you can travel our streets night or day without seeing a drunken man or hearing a wicked or vulgar word. I would not have you suppose that the Devil is dead, nor that he has concluded to leave the Saints alone. His works are daily manifested in places, but his power is much smaller here now than it was when you left. You no doubt heard of the move the Devil made to cause a "big split" in Zion, when the prophet Morris set up his standard. While the weather was fine and warm, the Morrisites could crow hugely and make unheard-of promises and pretensions; but now, when the realities of stern winter begin to nip them, the folly of their proceedings becomes manifest more and more to themselves daily, and many of them are seeking to be taken back into the society of the Saints again. The great farce has exploded, and the Devil has made but small capital indeed out of the operation.

There is a big move for cotton-growing this fall, and I think one year from now you will hear a good report from that mission; for, be assured, God has a hand in it. One brother has raised fifty pounds of very fine cotton at or near Ogden this season, and you need not be surprised if its cultivation become general in near all parts of the Territory. You know they told us in 1847 that an ear of corn would not grow here. We know that not only corn, but everything else *necessary for the Saints* can be raised within our blessed Territory.

For the last week or so we have had regular stormy, winter weather; and indeed it has been severe for this time of the year. Snow is now on the ground to the depth of two or three inches, with a prospect of more storms. We now receive the States news daily about as soon as they get it in New York, which we consider a great advantage. The Government of the United States are acting like fools, but they are bound to fulfil prophecy, and they are fast hastening to overthrow, dissolution, desolation, and ruin.

I must now bid you good-bye, expecting to hear from you again. God bless you, brother George, and all the faithful Saints henceforth and forever.

Truly your brother,

WILLIAM CLAYTON.

ENGLAND.

DORSETSHIRE CONFERENCE.

Bridport, Dorset, Dec. 30. 1861.

President Cannon.

Dear Brother,—I am happy to report the Dorset Conference in a good, healthy condition. The Saints, both officers and members, with a very few exceptions, are doing the best they can to build up the kingdom of God and to deliver themselves from these lands. There is a great desire for emigration; but trade is very dull: some of our people are out of employment, and quite a number working on short time. The future looks rather gloomy, yet the Saints rejoice in the God of their salvation, and look forward with full assurance that He will sustain them under every circumstance, and that enables them to sing, "All is well!"

Our meetings are most excellent. The sweet and refreshing influence of the Spirit of the Lord accompanies us in our ministrations. Quite a number of friends attend, and seem much interested. We have had several baptisms lately, and expect more soon.

We had first-rate meetings here yesterday. It was cheering indeed to see both Saints and strangers listening with delight to the word of the Lord. We are sowing the seed with the fond hope of reaping a good harvest. It is the fervent desire of my soul to see the work of the Lord prosper, and to live to help in rolling it onward.

We have had a visit from brother Bramall lately. He spent about two weeks with us, held a Conference, and visited the Branches.

The Saints unite with me in kind remembrance to yourself and brothers Lyman and Rich. I am, as ever, yours faithfully,

MARK BARNES.

LONDON CONFERENCE.

Islington, Dec. 26, 1861.

President G. Q. Cannon.

Dear Brother,—Having had the

company of President Lyman in this city for some time, and been cheered by his visits amongst most of the Branches, a general meeting was called last Sunday in Lambeth. In the morning the brethren alone were invited; and after the usual preliminaries of opening, we received from President Lyman such instructions as few will easily forget. In the afternoon, after singing and prayer, he addressed the assembly on "Life and immortality brought to light by the Gospel;" after which the meeting was adjourned till half-past six in the evening, when he again blessed the people with one of his deeply-eloquent discourses.

In the afternoon the room was densely crowded, and in the evening still more so. Every available foot of ground seemed to be fully occupied, and at both meetings the feeling that is ever manifested when the Saints of God meet extended its peaceful and happy influence around; and as the people listened to the discourses of President Lyman, the attention paid showed how much both Saint and stranger were interested in what they heard, although a notorious individual (who for years has been unable to find anything better for his hands to do than to molest those who, differently to the generality of their neighbours, believe that communication between earth and heaven is now open.) tried to attract attention. But, with all his ridiculous behaviour, those who were present evinced that they had come for some better purpose than to have their attention distracted by a man whom many knew from past acquaintance to be only anxious to create a disturbance in order merely to answer his own purposes.

The Saints here seem to have realized to a greater extent than ever the importance of living as God would have them in all things, and are more alive to the necessity of economizing their means for their own emigration to the valleys of Israel.

The brethren in this Conference are all well, and join in kind remembrance to yourself and those associated with you.

I am yours respectfully,

GEORGE REYNOLDS.

SCANDINAVIAN MISSION.

Scandinavia, Dec. 28, 1861.

President Cannon.

Dear Brother,—Your letter of the 18th instant came to hand on the 23rd. I was really gratified to hear from you through your own communication, and feel greatly obliged for the items which were contained therein.

I received the letter from President Young which you mention, giving me full liberty to go home next season, stating that he would be pleased to have me assist in the emigration affairs until all of the companies had left Florence.

When I take into consideration the full liberty which is given me to return home, and the good company I am privileged to have over the Plains, it weighs considerably in the balance in favour of the other item which I have so much dreaded. I shall therefore endeavour to do the best I can to assist in whatever I am set about, at the same time cherishing a hope of reaching home when time, wind, and weather will allow it.

I have taken measures to inform the Saints of your views in relation to those who contemplated stopping in New York, and have advised such to do all in their power to obtain sufficient means to take them to Florence. What the result will be, time will develop. I am appealed to daily for means, as though I were a banker and I often wish that I had a few hundred thousand dollars that I could apply to the deliverance of the poor Saints; but I happen to be one of the number who do not possess much of this world's goods.

I herewith forward you the Statistical Report of the Scandinavian Mission for the last year, ending Nov. 20. You will perceive from this that there have been 1,954 baptized during the year. There have also been many baptized since that date. In most of the Conferences they are baptizing weekly, if not almost daily. The labours of the brethren engaged in the ministry in this part of the vineyard have been crowned with unparalleled success, notwithstanding the circumstances under which they have had to labour. They have also manifested a zeal and perseverance truly characteristic of the servants of God, and with very few exceptions have

been faithful and true to their callings as messengers of life and salvation. The field of their labours has been an extensive one, when we take into consideration the vastness of the country over which they have had to travel, the circumstances which have attended them, and the opposition with which they have had to cope. It has not only required energy and perseverance, but bodily strength and the Spirit of the Lord to accompany them, that they could have access unto the honest-in-heart, many of whom are hid up as it were in the caves and dens of the earth. During the past year the Gospel of salvation has been proclaimed in many a sequestered place hitherto unopened, and its benign influences felt by many of the benighted sons and daughters of Adam. The testimony of the servants of the Lord has been faithfully borne in many places in the northern regions almost to the borders of Russia—in fact, I may say, in one of her provinces, (viz., Finland,) as there has been one of our Elders travelling there as a business agent, and at the same time has not failed to make mention of the Gospel; but the people there are so imbued with false traditions which they have inherited from their fathers, that they are not inclined to receive the truth.

In Sweden, during the last year, we have enjoyed more liberty than at any previous period, owing, I suppose, in a great measure to the Pass Law being repealed. Our Elders there have felt as though a great bond had been broken, and as though they were scarcely under any restrictions in relation to the law of the land touching religious liberty. The people there, as a general thing, are more liberal-minded than heretofore, and the spirit of liberty is at work upon them, so that they are petitioning for more liberty; and from recent accounts I learn that the King, since his visit abroad last season, has become much more liberal-minded than hitherto; and it is quite probable that the time is not far distant when we can enjoy all the religious liberty there that we could wish, providing the priests do not lay a barrier in the way, as they hitherto have done when there has been a move made in that direction. The work of the Lord there has had an upward tendency.

Many have embraced the Gospel during the last year, and many are believing. The prospect there for the future is altogether favourable.

In Norway religious liberty remains the same as heretofore, though the repealing of the law in relation to passes saves our Elders much trouble; yet they have many difficulties to encounter, especially in the rural districts. Religious superstition and prejudice remain about the same, and it requires the patience of a Job, coupled with perseverance and the Spirit of truth, to remove it. Then they only succeed with but very few, when compared with the mass. We live in hopes that the bonds which have hitherto bound that people may be broken asunder, and the Gospel have free course, that the honest in heart may be gathered out and numbered with the people of God.

In Denmark, where we enjoy the greatest religious liberty, the work has been more successful, and the opposing power has been manifested in the shape of mobs in many places of late, so that our brethren have been under the necessity of taking leg-bail for security, or seek to seclude themselves from the eyes of demons in human shape, in order to escape their vengeful hands, yet sometimes not without a garment rent, an arm wrenched, or a bloody face.

Our meetings, as a general thing, are well attended by strangers, many of whom listen with apparent interest, and many are investigating the doctrines as taught by the Latter-day Saints. I consider the prospects for the future spread of the work here as good as at any previous period, if not better. The Spirit of the Lord is at work upon the hearts of the honest, and preparing the way for the reception of the truth; and I trust that the labours of the servants of the Lord will be crowned with a rich harvest of souls.

Perhaps I have been too lengthy in my communication. I will therefore close by wishing you and all the brethren a happy and prosperous new year, and that you all may have many returns of the same, and that the Lord may bless and sustain you in all your labours and duties, together with all of his servants.

With kind love to you, Presidents Lyman and Rich, and all who may inquire after me, in which brother Jesse N. Smith joins me, I remain your brother in the Gospel,
JOHN VAN COTT.

SUMMARY OF NEWS.

ENGLAND.—The American Confederate steamer *Nashville* has been checkmated by the Federal war-ship *Tuscarora*, which arrived at Southampton on Wednesday. The *Nashville* still remains in dock, where she is for the present secure from her powerful antagonist. The visit of the latter to Southampton is evidently to capture the destroyer of the *Harvey Birch*, as she is stationed about a mile from the dock in which the *Nashville* is chartered; and her fires are banked up, so that she is prepared to pounce upon her prey whenever an opportunity to do so is presented.

FRANCE.—Accounts from Lyons state that the most frightful distress prevails there among the silk weavers. Distress prevails also amongst other classes of workpeople in France; and in order to give a fillip to trade, the Emperor has directed his ministers and other high dignitaries of the Court to give balls and dinners during the carnival. A most disastrous fire occurred at three in the morning of the 2nd instant at Bordeaux, on the premises of Mr. Arman, the celebrated shipbuilder of that city. The bells of the city were immediately set ringing, and the population turned out *en masse* to render assistance. Notwithstanding all their efforts, the fire continued to rage all day. The houses on the right of the gate of the Monnasie, perpendicular to the river, were all consumed.

SPAIN.—On the 8th December, the Spanish forces took possession of the fortress of St Jean d'Olloa without firing a shot. The Mexican troops had evacuated Vera Cruz.

ITALY.—With the object of reuniting the Greek and Latin Churches, the Pope has established a special permanent congregation of Cardinals, who are to occupy themselves exclusively with the affairs of the Eastern Church. The congregation hitherto charged with the censorship of oriental books is suppressed.

POLAND.—The Government is placed in a considerable difficulty, in consequence of the anathema launched by the Israelitish clergy against the spy system. All the best spies in the Russian service were Jews; their refusal to do this work any longer has completely disorganized a department of the state.

HUNGARY.—Martial law has been proclaimed in the comitat of Pesth for trying cases of rapine, murder, arson, and desertion. The punishment of death by hanging is decreed against any persons, without distinction of quality or rank, who may be convicted of either of these offences. The Government journals state that martial law was proclaimed in the comitat of Pesth, in consequence of the increase in the crimes of robbery and murder.

TURKEY.—The Montenegrins who, on the 6th January, occupied Felza, were lately driven out from that place, with the loss of 70 men.

CHINA.—Prince Kong has been appointed Regent of the Empire. Suh Shun, President of the Finance Department, has been publicly executed. Two other influential personages have strangled themselves, by order of the Emperor. A *coup d'etat* has taken place at Peking. The members of the Cabinet have been imprisoned. A new ministry has been formed, under the presidency of Prince Kong.

AMERICA.—A telegram states—"Trent affair amicably settled. Mason and Slidell to be given up." The harbour of Charleston has been destroyed, 16 whaling hulks filled with granite having been sunk in three parallel lines across the channel. The flow permitted to the water will prevent the cutting of a new outlet, and the obstructions will soon accumulate a triple line of sandbanks across the channel. In Missouri the war is substantially ended, having degenerated into unorganized plundering and guerilla mischief to railroad bridges and tracts. The great question of emancipation, as a military measure, is debated by the people and debated in Congress, and time only is necessary for its adoption. Before

Congress adjourns, it will pass an act (necessarily by two-thirds of the votes,) declaring that slaves of rebels who joined the Federal side shall be free. The war excitement is unabated. A terrible fire had destroyed the Federal Government stables: 175 horses were destroyed. The stables contained over 600 horses. Of a train of 102 horses belonging to a Massachusetts regiment, only eleven were, it is said, saved. It is supposed the conflagration resulted from carelessness. So quickly were the flames communicated to the various racks filled with hay, that the horses in the stalls were nearly all at the same time suffocated. The scene was sickening and offensive. The remainder of the horses not immediately near the fire were either loosed or broke their fastenings, and wildly ran in different directions, but were pursued by squads of cavalry, with a view to their capture. A large quantity of harness and a house occupied as a dwelling by teamsters were also destroyed.

FACTS FOR THE CURIOUS.

"RUBRIC."—By the word "rubric" is implied a rule or direction. It is derived from the Latin word, "*rubrica*," which signifies red earth, red ochre, &c.; and it is employed to designate the rules which are laid down in the Church of England Prayer Book, to direct the minister and people in their performance of divine worship. These rules were formerly printed in *red* letters, to distinguish them from the prayers and other parts of the liturgy, which were printed in black letters.

LAKE WINDERMERE.—Windermere is the most extensive lake in England, stretching north and south from Ambleside nearly to the sea in the Bay of Morecombe, a length of eleven miles by about a mile broad, and comprising a surface of upwards of four thousand five hundred acres. This extensive sheet of water is a hundred and sixteen feet above the level of the sea, and carries from three to five fathoms near the shores to a depth of twenty-five to thirty fathoms towards the middle, and opposite Ecclelrigg Cragg to thirty-eight fathoms, over a rocky bottom. It is spotted by an Archipelago of thirteen pretty islets.

"ZOUAVES."—The Zouaves originated in the following manner:—When the French had conquered Algiers and established a government there, they formed the scheme of organizing a corps of native troops, in imitation of the Sepoys in India. They selected these troops from the most brave and warlike tribe of the Algerians, called Zooaouas, who retained their native costume and many of their own modes of fighting. These troops, commanded by French officers, were soon joined by French volunteers, who in dress and usages conformed to the natives. In the course of time, the French outnumbered the Algerians in the Zouave regiments; and finally, it was found best to dispense entirely with the native troops. The Zouave regiments are now composed of Frenchmen, who preserve the Algerian costume and style.

"GRACE DARLING."—Grace Darling was the daughter of the lighthouse keeper at Longstone, one of the Farne Islands. Her notoriety comes of her having been the means of saving nine persons from the wreck of a vessel which was driven upon the rocks among the islands. The ship was the *Forfarshire*, and was wrecked on the 24th of November, 1838. At the entreaty of Grace, then twenty-two years old, her father put off in his boat, attended only by his daughter, for the wreck. A terrible storm was then raging, but the father and daughter reached the wreck in safety, and rescued nine persons, the only survivors out of sixty-three who were on board the vessel when she struck, and brought them safely to the lighthouse. Grace died of consumption Oct., 1842.

VARIETIES.

RECIPE FOR A COUGH.—Take a quarter of a pound of linseed, two ounces of stick liquorice, (cut small,) and a quarter of a pound of raisins or Turkey figs. Put the whole into two quarts of soft cold water; let it simmer over a slow fire, until it is reduced nearly half; strain through a sieve; then add a quarter of a pound of brown sugar candy pounded, one tablespoonful of old rum, and one tablespoonful of lemon juice. Drink a teacupful on going to bed, and take a little whenever the cough is troublesome.

SCIENTIFIC FACTS.—A slight blow is sufficient to smash a whole pane of glass, while a bullet from a gun will only make a small round hole in it; because, in the latter case, the particles of glass that receive the blow are torn away from the remainder with such rapidity that the motion imparted to them has no time to spread further. A door standing open, which would readily yield on its hinges to a gentle push, is not moved by a cannon-ball passing through it. The ball, in passing through, overcomes the whole force of cohesion among the atoms of wood; but its force acts for so short a time owing to its rapid passage, that it is not sufficient to affect the inertia of the door to an extent to produce motion. The cohesion of the part of the wood cut out by the ball would have borne a very great weight laid quietly upon it; but suppose the ball to fly at the rate of twelve hundred feet in a second, and the door to be one inch thick, the cohesion being allowed to act for only the minute fraction of a second, its influence is not perceived. It is an effect of this same principle that the iron head of a hammer may be driven down on its wooden handle, by striking the opposite end of the handle against any hard substance with force and speed. In this very simple operation, the motion propagates so suddenly through the wood of the handle, that it is over before it can reach the iron head, which, therefore, by its own weight, sinks lower on the handle at every blow which drives the handle up. In corroboration of the foregoing, the following may be quoted from *Thornton*:—"There is probably no substance which is not in some measure a conductor of sound: but sound is much enfeebled by passing from one medium to another. If a man, stopping one of his ears with his finger, stop the other also by pressing it against the end of a long stick, and a watch be applied to the opposite end of the stick, or a piece of timber, be it ever so long, the beating of the watch will be distinctly heard; whereas, in the usual way, it can scarcely be heard at the distance of fifteen or eighteen feet. The same effect will take place if he stop both his ears with his hands, and rest his *teeth*, his *temples*, or the *gristly part of one of his ears* against the end of a stick. Instead of a watch, a gentle scratch may be made at one end of a pole or rod, and the person who keeps the ear in close contact with the other end of the pole will hear the scratch very plainly. Thus, persons who are dull of hearing may, by applying their *teeth* to some part of a harpsichord, or other sounding body, hear the sound much better than otherwise. If a person tie a poker, or any piece of metal, to the middle of a strip of flannel about a yard long, then press with his thumbs or fingers the end of the flannel into his ears, whilst he swings the poker against any obstacle, as an iron or steel fender, he will hear a sound very like that of a large church bell."

POETRY.

OLD BABYLON.

With wrinkled cheek and furrowed brow,
Thy doom is written, sealed, fulfilling now;
Though ages past have honoured thy great name,
Thou diest now: no record of thy fame.
Along thy footprints, as we trace thy tread,
Are scattered thousands bleeding, dying, dead!
Such is the good thy mystic spells have wrought,
And these the blessings to mankind thou'st
brought!
Streams of pure blood from noble hearts have
strayed!
Faintly.

Arm against arm, e'en brothers thou has made
To meet to combat with such hellish rage,
That naught but dying groans could it assuage.
These things are nothing to what thou hast
done!
But Babylon old, thy race is nearly run!
Who's the historian that shall give thee name?
The world's great god, no body, soul, nor frame!
What art thou but confusion—discord's breath?
Unveil thee, and what art thou? *Ugly Death!*

JOHN BATT.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET
ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 4, Vol. XXIV.

Saturday, Jan. 25, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Continued from page 38.)

President RICH spoke as follows:— I can truly say, brethren, that I rejoice this morning in being permitted to meet with you and behold your faces. I do not know of any time when I have felt more grateful than I do this morning, not only for the privilege of meeting with you, of beholding your faces, and seeing you looking so well, but also for the instructions that have been given us and the reports I have heard; for I esteem it a great privilege to be permitted thus to assemble, that we may speak to one another concerning the principles of salvation and the work in which we are engaged. There is nothing of so much value to us as the principles of salvation. This we have proven by leaving our homes and going forth into the world to proclaim them to the children of men; and I feel myself that this is one of the highest honours that could be conferred upon man, to be called to administer the principles of salvation to his fellow-creatures. The Gospel embraces all that I desire, seek, or want to possess; therefore I can truly say that we are blest in being permitted to come together to speak upon this subject; for there is a great deal of responsibility resting upon us. Whether we understand it or not, it is so; and we are here that we should understand more fully the nature of that responsibility and the positions

we occupy. When we understand this, we shall strive to fill the places we do occupy as ministers of salvation should do. We are not called to minister in our own names, but in the name of Jesus, who has called us to represent himself in the midst of the earth. What higher calling could we have than to represent Jesus on the earth? This, in reality, is our position; and to represent him properly would be for us to know and do right all the time, as brother Lyman has told us this morning. But we know well by our experience that we do not learn everything at once. What we do know has come to us gradually, learning every day a little at a time by hearing, seeing, feeling, &c. These are the senses which God has bestowed upon us; and that which we have not learned, yet require to know, will become ours upon the same principle, if we ever obtain it. It will require some exertion on our part to obtain it. Then it is for us to be found in the path that leadeth to the object before us, which is, as we have been told, to save ourselves. If we pursue a course to save ourselves, the saving power will have an influence upon every one with whom we are associated; for it is a fact that the influence which operates upon us will be felt by those with whom we associate. A District or Conference will feel the influence of

the man who presides over it, and the people will partake of the spirit which animates him. We therefore desire to see every man who is called to lead, guide, and direct, actuated by a right spirit all the time.

There is a great deal of responsibility involved in the positions of those called to be Presidents. In the first place, we represent the Lord Jesus upon the earth. We should, therefore, possess his Spirit. We should adopt principles which are true and saving in themselves; and when we have done so, we can present them to others who will profit by them, if they will receive them. You will not be apt to find a spirit or principle cultivated by the people which is not possessed by those who labour as Presiding Elders among them. Hence we should be exceedingly careful to possess the right spirit and adopt correct principles. By-and-by we shall be called upon to give an account of all our stewardship—to render an account of all we have done. If we can render an account that will be acceptable to the Master (the Son of God), it will be well with us. We can easily understand that he will not accept anything that is not true, right, and proper; and this calls upon us to do that which is right all the time—to do what he would do, if he stood in our place, as near as we can; and if we do this, it will be pleasing in his sight; but if we do that which is wrong, he will not accept it, nor bestow upon us the plaudit of "Well done, good and faithful servant." In this matter we are free agents. The truth has been presented to us; we have received it, and been set apart for the purpose of laying it before others; and we have a right to obtain a knowledge of the truth, that we may know at least enough to discharge the duties which appertain to our present labours. This I know and can bear testimony to, as well as my brethren. While we have this knowledge, we have no reason to complain; for when a man knows enough to do his present duties right, he has no reason to find fault. If we know more than this, we are in advance of our position. We are not called upon to go before that which we know; and if we do, it is a gambling action. We are not called as servants or Saints of God to act in such a man-

ner. The God we worship is one near at hand, and not afar off; and we have a right to the gift of the Holy Spirit, through which we can obtain a knowledge of what his requirements are at the present time. We are not required to travel in a path that is uncertain. This makes our labours joyous, and the course we pursue a happy course; for we know what the end will be of the path we are travelling. All that we have to know is that the course we are pursuing is the true one. We cannot speak a word or do an action, but the principle has its influence upon us; and when we do an act or speak a word, we should know that it is right, that we may obtain complete deliverance from the Adversary. This knowledge cannot be learned all at once, but it is gained through time, and we have to labour for it as earnestly as anything that man must labour to obtain.

There is one thing I want to say, and that is, when we go to a Conference where the brethren preside and have control, and are permitted to associate with the Saints, we see the principles they have adopted, the spirit they enjoy, and can estimate the feelings prevailing among them. Well, if this spirit and these manifestations were not proper, they would be preached down as fast as possible; and if they were not, it would prove one of two things—either that the Presiding Elder did not know enough to correct the evil, or did not do his duty. In either case, the wrong would exist, and would have to be corrected.

It takes the truth in all its purity and excellency to bestow upon us similar blessings to those which have been enjoyed by any who have ever received the blessings of eternity under its influence. And it is our business to become acquainted with it in all its bearings, so that these blessings may be ours. If we have not learned it, we have to do so; and this is the very business we should be engaged in all the time. Just as soon as we find any wrong in ourselves or in those among whom we labour, it is our business to repair that wrong. If we can only gain one truth a day, it would be 365 in a year; and by this progress we could increase the power of righteousness within ourselves, through which we

would be delivered from every influence opposed to our salvation. There are a great many things we do not know; but what we do know we ought to practice; and if we have a disposition to obtain the knowledge I am speaking of, we can gain it as fast as it is necessary to know it. I feel to rejoice all the time in the principles of the Gospel and in being permitted to help to build up the kingdom of God. I feel that I am most benefited of any individual through my labours, and that I am more than repaid every day for all I do; and this is the feeling of every man who feels right. We are digging for a rich treasure, but we are not working in uncertainty. We are labouring in a way that leads to the fountain of knowledge. If we make ourselves congenial to our Father and God, he will come and take up his abode with us; but we must remember one thing—there is only one principle upon which we can sustain ourselves, and that is by living above everything that is corrupt. Upon that principle only shall we be able to stand. If we forsake everything that is evil, our God will stand by us and give us power to overcome; if we will not, he will not stand by us.

This gives us reason to rejoice. The Lord will bless us and bear us off victorious in the performance of everything he calls upon us to perform; and when we are called upon to give an account of the deeds done in the body, we shall have the approving language applied to us—"Well done, good and faithful servant!" Let us remember that what we shall hear depends entirely upon ourselves. If we do right, we shall hear these gladdening words; if we do not do right, we shall not hear them. I trust we shall all do right and represent the Son of God with dignity. Let us try to represent him as if he were here himself; and let that Spirit be in us which dwelt in his bosom, and which it is our privilege to enjoy, that in a day to come no person may be found able to come up to us and say we had been the means of their destruction. If but one person should be able to do so, it would bring sorrow to us; and the only way to escape this is to avoid doing or saying anything that is wrong. We want to pursue a course that will stop the channels of

corruption and destroy the existence of that evil that would do the wrong. If we will do right, we have only to teach the people truth, and its principles will cure them. This is the labour we have to perform, if the people will hearken to us; and it is the highest labour that man can be engaged in. The happiness which they will enjoy through the possession of the truth will be as rich to them as that which we enjoy can be to us. But always remember that which brother Lyman told us this morning—to be sure and save ourselves. I do not care who the man is, or where he labours, if he has the right spirit, it is bound to be felt by those who are associated with him. If he is a corrupt man, corruption will be sure to prevail in his field of labour as far as his influence extends. Let us be found to be all that we should be. There is no place, no position in the Church of God properly filled without an understanding of these principles. If it is that of a Saint, or of a President of a Mission, it cannot be filled without them. If we have not adopted them, we must adopt them. We must adopt the truth to the very best of our abilities—with all our energies and souls, to be acceptable before God; and if we do this, our joy will be increased, our understandings will be enlarged, and the benefits that will flow from it will be ours. One thing more I would remark, and that is, the privilege we enjoy of doing good. What is there upon this earth to compare with it? Being permitted to do good to mankind and to bless them—what can compare with it? And if the privilege is neglected by us, what sorrow it must bring to us! I do not talk this way because I imagine any of you are desirous of neglecting it, and the brethren feel the same as I do; but we talk this way to do you good. May the Lord bless you, in the name of Jesus. Amen.

President LYMAN stated to the brethren that there would be two sessions each day, commencing at 10 a.m. and 4 p.m., when they would remain together as long as the Spirit might dictate.

A vote being called in favour of this, it was unanimously sustained.

Singing—"O say what is truth." Prayer by President CANNON.

4 p.m.

Meeting called to order by singing—"Come, all ye sons of God." Prayer by President RICH. Singing—"The time is far spent;" after which, Elder DAVID M. STUART was called upon to represent the Scottish District.

Elder STUART: The Scottish District comprises three Conferences—the Edinburgh, Glasgow, and Dundee, and a good spirit prevails in it, for the Spirit of Zion is there; and my testimony is that the Church in Scotland is progressing. The Conference Presidents are doing the best they can to build up the Saints and gather in scattered Israel. There are four Travelling Elders, including brother George Peacock, who has been travelling through the District; and they are labouring faithfully. A strong desire to emigrate is manifested by the Saints, and I believe that a good many will gather from Scotland this coming season; that is, if they get the means, they will do so, for they go right about it. We have gathered in hundreds to the Church, and prospects are good for a continued increase. The Saints in Scotland are a good people, and my labours among them are attended with increasing pleasure. I carry the testimony of the truth of the Gospel in my own bosom, and it gives me joy to have a name and a standing in the kingdom of God, and to be honoured with the friendship and associations of my brethren. The Gospel and the Presidency have made me what I am, and I desire ever to be one with them in all things.

Elder WILLIAM GIBSON said—I could talk best to those who do not understand the Gospel; but so far as my own feelings are concerned, I rejoice greatly to-day in the privilege of meeting with my brethren in this Council, and I would have gone cheerfully another hundred miles or farther to enjoy such another treat. The Cheltenham District comprises the Cheltenham, Herefordshire, and Worcestershire Conferences, presided over by Elders Willard Smith, W. O. Owen, and W. Thurgood. The Saints throughout the District are very poor, but they feel well in the work of God. We expect about 120 will leave that locality the coming season for Zion, and we have added 140 by baptism during the past year. The greatest

difficulty with us is the want of men in many places to carry on the work. The Elders labouring with me are good men, who try to do all the good they can. The Conferences are improving, but not so fast as I would like to see them do. The Saints are liberal according to their means, which are necessarily very limited. The Elders and Conference Presidents have the love and esteem of those among whom they labour. I have learned many things here this morning, and hope to learn many more before leaving this meeting; and I rejoice at having a standing among the Saints and a name in the kingdom of God. I am willing to do everything I can for the rolling forth of this work, and in any place where the Presidency here or in Zion may please to appoint me. It gives joy to the Elders to carry to the people the glad tidings of this Gospel—a Gospel that is worth living for, worth suffering for, and, if needs be, worth dying for. May God bless you all, in the name of Jesus. Amen.

President CANNON then rose and spoke as follows:—I do not expect, my brethren, to be able to give utterance to all my feelings this evening, nor during our meeting together at this time; neither do I expect that any of us will be able to do so: still we can talk of many things which, I have no doubt, will be interesting and instructive to us all. The brethren who have spoken this day have spoken my feelings on the various subjects introduced, and I am very thankful to God, my Heavenly Father, that I am worthy to have a place among you and to enjoy your commingling of sentiment, feelings, and desires. I feel as though we, as Elders of Israel, cannot be too thankful for the privileges committed to us,—that we have received the Priesthood, and been permitted to go forth to the nations of the earth and be associated with the men with whom we labour; for they are a good body of men in whom I can have confidence.

With regard to the absence of some who are not here, we would have liked to have all the Elders who have come from Zion and are labouring in this country here at this Council; and had I known beforehand that they would have been absent, I would have tried to

adopt some means that they might have been here. I would not like to be absent upon any account; for to me it is a season of joy and gladness; and I pray that God may pour out his Holy Spirit upon us in richer abundance than it ever has been under like circumstances; and when the brethren get up to speak, my prayer is that God may pour out his Spirit upon the speaker and upon us, that we may understand and treasure up those teachings and instructions which we may hear. I know it is a precious privilege that we enjoy this day, and one that will exercise a mighty influence upon our future labours. I feel that there are angels here in our midst, and holy influences to bless us with their ministrations; and I know that God is pleased with us in being here and in the union manifested by us. We are the men who have been called of God to act as his messengers to the people—to bring them salvation; and it is only natural to expect that God would pour out his Holy Spirit upon us in great abundance upon an occasion like the present when we have met together for the purpose of being more fully instructed in our duties. It is desirable that we should lay aside the cares of the world and concentrate our thoughts and reflections upon the subjects before us, and seek to comprehend the truth that may be presented to us, and the result will be that the longer we are together the longer we will desire to be together. I feel to sing hallelujah to God for the blessings and privileges we enjoy. Are we not enjoying great privileges—permitted to go forth in God's stead in the midst of the people, endowed with his holy Priesthood, and blessed with the unction of the Spirit, to labour for the salvation of our fellow-creatures, and having duties assigned us, by the righteous performance of which we will be enabled to go back into the presence of our Father, behold his face, and be like him? I expect to hear many things advanced, during the time we may be together, that will enable us to arrive at a better understanding of the course we should pursue to forward the work entrusted to us; and that we may do so, I trust that we may be led by the Spirit to say everything that should be said; and if you have any thoughts which it

may be good for us to hear, that the Spirit of God may enable you to give them utterance. If this should be the case, our meeting will be profitable, and the longer we remain together the more our love for each other will increase. I know by experience that Elders connected together as we are have feelings of love awakened within them one for another that will endure as long as memory endures. This is a feeling that you should cultivate; and if you do, there will be union in your teachings and labours, hopes and desires, though you would go to Ireland, Scotland, or Wales, be scattered through England, or go to any other place. I wish my brethren in the ministry to feel one as we feel one, for there is a feeling of union between the Presidency of this Mission which gives us joy and pleasure in our labours. And if you go forth with the same feelings towards each other which we have to one another, you will go forth and have power among the people, that nothing opposed to the truth can overcome. I desire to see you mighty in your ministrations; and we wish to feel that, when we place a man in his field of labour, we can leave that field in his care without a weight of trouble resting upon our minds concerning it, that we can leave him in confidence, believing that he will act purely, righteously, and consistently in the discharge of his duties,—that he will not corrupt women, nor do anything to disgrace himself or his holy calling, but that he will feel towards the Saints in purity and righteousness, and live so as to enjoy the spirit of his office. We desire to look upon the brethren with love and confidence, and to feel that there will be nobody injured during our absence, when we leave them by themselves in their fields of labour. Well, how shall we get these feelings? Why, one means which will assist us in obtaining them will be our coming together and humbling ourselves before God in all sincerity of soul; and if there are any feelings in our hearts that are not good, let us get rid of them here. The effect of such a course of action will be that there will be a mighty power exerted for good throughout the length and breadth of the land. But to pursue an opposite course—to permit feelings which are not right to

occupy a place in the breast—to give way to evil and work iniquity, will strip every one who does so of the power and influence which the Priesthood should ever possess and exercise for good. Do you think the power of God will be manifested in behalf of such a man? No: your experience and my experience forbids us to think so for a moment. There will be little power attending the labours and administrations of such men, but their evil will find them, and they will be covered with disgrace and suffer misery and woe. Do not allow any feeling to exist in your hearts, or any temptation that might come in your path to have power over you, that would hinder you from devoting yourselves exclusively to the work of God and the honourable fulfilment of your missions.

There has never been a body of men sent out since the foundation of the Church upon the earth in these days from whom more is expected than from you, my brethren. The Presidency in Zion and the people there have had their attention awakened to the condition of things in this Mission, and the Elders have been sent forth under different auspices to those of any who have preceded them. They have received definite charges concerning the course of conduct to pursue. The course has been plainly marked out, so that there might be no deviation from what was expected, and there will be no excuses hereafter for doing wrong; for every man has had it plainly told to him, and what was expected of him. Besides these, there is still another reason found in the advanced condition of the work, and the experience the Elders have had the opportunity of obtaining. This being the case, we should be more circumspect in all our actions and endeavours to avoid everything that would militate against us or our influence for good. We should not take any course to secure means for ourselves. Our families at home will be cared for, and our care should be for the salvation of the people to whom we are sent, ever labouring as, though all our interests lay in this nation among the people given into our charge, and seeking for wisdom from God to know how to save them from the difficulties by which they are surrounded,

ever abiding in the counsel given unto us in all things, and fulfilling every duty enjoined upon us to the very letter. I wish to do this myself. I wish to be pure continually—so pure that no temptation may be presented before me but what I may have power to overcome it and to be possessed of a determination not to be overcome by anything, that I may in a future day be able to look back and view my past life with pleasure, having the joy and satisfaction of knowing that I have never done wrong—a joy which the wealth of worlds could not out-weigh. You are actuated by the same desires that move me, and have the same object before you. The only way we can accomplish it is by seeking for the Spirit of the Lord, and having it continually with us. My experience is that when a man does right—when his desires are pure and continually devoted to the truth, he has power to overcome evil. You will not see such a man depressed in his feelings and in the depths of sorrow and surrounded by difficulties one day, and the next possessed of feelings of an opposite character; but if he takes a right course before God, he will be even in his feelings and ever possess joy and happiness. When we have the Spirit of God resting upon us, we have the Spirit of revelation, and God visits us by that Spirit and bestows upon us the knowledge we lack from time to time. This is our privilege, and our duty is to ever so live before God as to enjoy it. It is my desire that we may from this day go forth and live so as to have the Spirit and influence of God resting upon us in greater abundance than heretofore. Why should we not enjoy the same degree of the Spirit of God? It is your privilege equally with ours, and our Father in heaven is just as willing to bestow it upon you as he is to bestow it upon us. I hope that hereafter there will be no reports that such and such an Elder has not been doing as he should do. It is a source of great sorrow to us ever to hear that the Elders have not been acting as wisely as they might have done. Yet the Elders generally have done excellently well. One object of our meeting together is to set before the Elders the principles of truth, so that they may

know how to govern themselves as well as if we were with them all the time ; and I sincerely trust we shall have power given unto us to do so.

May the blessing of God be with us and his Spirit rest upon us all the time, for Christ's sake. Amen.

To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 40.)

I looked out of the pit and saw saw Wilson Law at a little distance attacked by ferocious wild beasts, and heard him cry out—"Oh! brother Joseph, come and save me!" I replied—"I cannot, for you have put me into this deep pit." On looking out another way, I saw William Law with outstretched tongue, blue in the face, and the green poison forced out of his mouth, caused by the coiling of a large snake round his body. It had also grabbed him by the arm, a little above the elbow, ready to devour him. He cried out in the intensity of his agony—"Oh! brother Joseph, brother Joseph, come and save me, or I die!" I also replied to him—"I cannot, William; I would willingly, but you have tied me and put me in this pit, and I am powerless to help you or to liberate myself." In a short time after, my guide came and said aloud—"Joseph, Joseph! what are you doing there?" I replied—"My enemies fell upon me, bound me, and threw me in." He then took me by the hand, drew me out of the pit, set me free, and we went away rejoicing.

Two of the brethren arrived this evening from Carthage, and said that about 300 mobbers were assembled there, with the avowed intention of coming against Nauvoo; also that Hamilton was paying a dollar per bushel for corn to feed their animals.

The following was published in the *Warsaw Signal* Office. I insert it as a specimen of the unparalleled corruption and diabolical falsehood of which the human race has become capable in this generation:—

"At a mass meeting of the citizens of Hancock County, convened at Carthage on the 13th day of June, 1844, Mr. Knox was appointed President; John Doty and Lewis F. Evans, Vice-Presidents; and William Y. Head, Secretary.

Henry Stephens, Esq., presented the following resolutions, passed at a meeting

of the citizens of Warsaw, and urged the adoption of them as the sense of this meeting:—

PREAMBLE AND RESOLUTIONS.

Whereas information has reached us, about which there can be no question, that the authorities of Nauvoo did recently pass an ordinance declaring a printing-press and newspaper published by the opponents of the Prophet a nuisance, and in pursuance thereof did direct the Marshal of the city and his adherents to enter by force the building from whence the paper was issued, and violently (if necessary) to take possession of the press and printing materials, and thereafter to burn and destroy the same; and whereas, in pursuance of said ordinance, the Marshal and his adherents, together with a mob of Mormons, did, after sunset on the evening of the 10th inst., violently enter said building in a tumultuous manner, burn, and destroy the press and other materials found on the premises;

And whereas Hyrum Smith did, in the presence of the City Council and the citizens of Nauvoo, offer a reward for the destruction of the printing-press and materials of the *Warsaw Signal*, a newspaper also opposed to his interest;

And whereas the liberty of the press is one of the cardinal principles of our Government, firmly guaranteed by the several constitutions of the States, as well as the United States;

And whereas Hyrum Smith has within the last week publicly threatened the life of one of our valued citizens, Thos. C. Sharp, the editor of the *Signal*;

Therefore, be it solemnly

Resolved, by the citizens of Warsaw in public meeting assembled, that we view the recent ordinance of the city of Nauvoo, and the proceedings thereunder, as an outrage of an alarming character, revolutionary and tyrannical in its tendency, and being under colour of law as calculated to subvert and destroy in the minds of the community all reliance on the law.

Resolved, That as a community we feel anxious, when possible, to redress our grievances by legal remedies; but the time has now arrived when the law has

ceased to be a protection to our lives and property. A mob at Nauvoo, under a city ordinance, has violated the highest privilege in our Government; and to seek redress in the ordinary mode would be utterly ineffectual.

Resolved, That the public threat made in the Council of the City, not only to destroy our printing-press, but to take the life of its editor, is sufficient, in connection with the recent outrage, to command the efforts and the services of every good citizen to put an immediate stop to the career of the mad Prophet and his demoniac coadjutors. We must not only defend ourselves from danger, but we must resolutely carry the war into the enemy's camp. We therefore declare that we will sustain our press and the editor at all hazards; that we will take full vengeance, terrible vengeance, should the lives of any of our citizens be lost in the effort; that we hold ourselves at all times in readiness to co-operate with our fellow-citizens in this State, Missouri, and Iowa, to exterminate, *utterly exterminate* the wicked and abominable Mormon leaders, the authors of our troubles.

Resolved, That a committee of five be appointed forthwith to notify all persons in our township *suspected* of being the tools of the Prophet to leave immediately on pain of *instant vengeance*. And we do recommend the inhabitants of the adjacent townships to do the same, hereby pledging ourselves to render all the assistance they may require.

Resolved, That the time, in our opinion, has arrived, when the adherents of Smith, as a body, should be driven from the surrounding settlements into Nauvoo. That the Prophet and his miscreant adherents should then be demanded at their hands; and, if not surrendered, *a war of extermination should be waged*, to the entire destruction, if necessary for our protection, of his adherents. And we do hereby recommend this resolution to the consideration of the several townships, to the Mass Convention to be held at Carthage, hereby pledging ourselves to aid to the utmost the complete consummation of the object in view, that we may thereby be utterly relieved of the alarm, anxiety, and trouble to which we are now subjected.

Resolved, That every citizen arm himself to be prepared to sustain the resolutions herein contained.

Mr. Roosevelt rose and made a brief but eloquent speech, and called upon the citizens throughout the country to render efficient aid in carrying out the spirit of the resolutions. Mr. Roosevelt then moved a committee of seven be appointed

by the chair to draft resolutions expressive of our action in future.

Mr. Catlin moved to amend the motion of Mr. Roosevelt, so that the committee should consist of one from each precinct; which motion, as amended, was adopted.

The chair then appointed the following:—Col. Levi Williams, Rocky Run Precinct; Joel Catlin, Augusta; Samuel Williams, Carthage; Elisha Worrell, Chili; Capt. Maddison, St. Mary's; John M. Ferris, Fountain Green; James Rice, Pilot Grove; John Carns, Bear Creek; C. L. Higbee, Nauvoo; Geo. Robinson, La Harpe, and Geo. Rockwell, Warsaw, were appointed said committee.

On motion of Mr. Sympson, Walter Bagby, Esq., was requested to address the meeting during the absence of the committee. He spoke long and eloquently upon the cause of our grievances, and expressed his belief that the time was now at hand when we were individually and collectively called upon to repel the innovations upon our liberties, and suggested that points be designated as places of encampment at which to rendezvous our forces, that we may be ready when called upon for efficient action.

Dr. Barns, one of the persons who went with the officers to Nauvoo for the purpose of arresting the rioters, having just arrived, came into the meeting and reported the result of their proceedings, which was, that the persons charged in the writs were duly arrested, but taken from the officers' hands on a writ of Habeas Corpus from the Municipal Court, and discharged, and the following potent words entered upon the records—HONOURABLY DISCHARGED.

On motion of O. C. Skinner, Esq., a vote of thanks was tendered to Dr. Barns for volunteering his services in executing said writs.

Francis M. Higbee was now loudly called for. He stated his personal knowledge of the Mormons from their earliest history—throughout their hellish career in Missouri and this State—which has been characterized by the darkest and most diabolical deeds which has ever disgraced humanity.

The committee appointed to draft resolutions brought in the following report, which, after some considerable discussion, was unanimously adopted:—

Whereas, the officer charged with the execution of a writ against Joseph Smith and others, for riot in the county of Hancock, which said writ said officer has served upon said Smith and others; and whereas said Smith and others refuse to obey the mandate of said writ; and

whereas, in the opinion of this meeting, it is impossible for said officer to raise a posse of sufficient strength to execute said writ; and whereas it is the opinion of this meeting that the riot is still progressing, and that violence is meditated and determined on, it is the opinion of this meeting that the circumstances of the case require the interposition of executive power. Therefore,

Resolved, That a deputation of two discreet men be sent to Springfield to solicit such interposition.

2d, *Resolved*, That said deputation be furnished with a certified copy of the resolution, and be authorized to obtain evidence, by affidavit and otherwise, in regard to the violence which has already been committed, and is still further meditated.

Dr. Evans here rose and expressed his wish that the above resolutions would not retard our operations, but that we would each one arm and equip ourselves forthwith.

The resolutions passed at Warsaw were again read by Dr. Barns, and passed by acclamation.

On motion of A. Sympson, Esq., the

suggestion of Mr. Bagby, appointing places of encampment, was adopted,—to wit, Warsaw, Carthage, Green Plains, Spilman's Landing, Chili, and La Harpe.

On motion, O. C. Skinner and Walter Bagby, Esqrs., were appointed a committee to bear the resolutions adopted by this meeting to his Excellency the Governor, requiring his executive interposition.

On motion of J. H. Sherman, a Central Corresponding Committee was appointed.

Ordered, That J. H. Sherman, H. T. Wilson, Chauncy Robinson, William S. Freeman, Thos. Morrison, F. M. Higbee, Lyman Prentiss, and Stephen H. Tyler, be said committee.

On motion of George Rockwell,

Resolved, That constables in the different precincts hold themselves in readiness to obey the officer in possession of the writs, whenever called upon, in summoning the posse.

On motion, the meeting adjourned.

JOHN KNOX, President,

JOHN DOTY,

LEWIS F. EVANS,

W. Y. HEAD, Secretary."

Vice Presidents.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 25, 1862.

FAITH IN THE LORD AND HIS PROMISES.

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FAITH in the Lord and his promises has always been a principle which the Saints have greatly needed, and every year that passes makes the necessity of their possessing it more apparent. Especially do they who are scattered throughout Babylon, and who desire to be gathered, need it. If they should be destitute of faith, they would never be able to obey the commandment to gather, but would fall back in terror from the many difficulties that from time to time rear themselves up before them. For many years the servants of the Lord have been predicting that the time would come when those who should go up to Zion from among nations would require faith to do so. These predictions have been to a partial extent verified; but events are in progress of development which will bring about their more complete verification. When the demon of war is fully let loose to fill men with a desire to shed blood, to array nation against nation and people against people, and devastation and misery and the overthrow of all order and wholesome government mark its footsteps, then faith will be required to enable those who desire to enjoy peace and to live under a different rule to preserve their lives and to escape from the midst of such scenes. Then ships could not be obtained so easily as at present; and, if obtained, there would have to be faith on the part of those who would embark on them, that they

might escape capture and the other evils incidental to a state of war, or they would never venture to trust themselves on board. Even at the present time, when the only actual war in Christendom is that raging between the Northern and the rebellious Southern States, and the great maritime powers of the earth are reputedly at peace one with another, shipping is very much affected, and the hazard of sailing (viewing it in the manner generally adopted by the world,) is much greater than it has been; and if this be the case under present circumstances, what may be expected if war should become general among the nations of Europe? But it is not only in obtaining ships and in crossing the sea that faith is needed by the Saints: they need it on land. In the disturbed condition of affairs prevailing at the present time among the unhappy people on the other side the Atlantic, there is much greater faith needed in the preserving power of the Lord by those who emigrate than they have ever at any previous time been called upon to exercise; and, from all appearances, there will be more and more required for some time yet, there not being the least prospect for anything but an increase of trouble and difficulties over there. We do not, however, anticipate that there will be the slightest trouble attendant upon the gathering of the Saints, if the voice of the Spirit be closely followed, a due degree of faith be exercised, and suitable works be performed. The honest-in-heart must be gathered from the nations of the earth; and, if they put their trust in the Lord, he will keep the way open and preserve them from every danger that may threaten them.

There has been a disposition manifested by many persons in past times, who professed to be full believers in the Gospel, to defer their gathering until some period which they affected to believe would be more convenient and better for them than the opportunity they then had; and in many instances they have continued to postpone their gathering from one season to another until they have lost the Spirit and fallen into darkness. The disposition to postpone their obedience to this important commandment mainly originated in a want of energy and faith, (gifts which the Saints, under present circumstances, should seek to obtain,) and its encouragement is ruinous to the hopes and future prospects of every Saint who indulges in it. If the experience of every one upon this point were collected, it would be found that those who have postponed their gathering from one season to another, with the hope of benefiting themselves thereby, have almost lost not only the advantages they hoped to obtain, but other advantages which they might have retained had they been obedient. If the way should be open this year for the Saints to emigrate, should any Saint, provided with the necessary means, have so little faith in the promises of the Almighty as to neglect to do so because of the dangers that might be represented as threatening the traveller in crossing either the ocean or the land on the other side? What assurance has any person that next year or any of the following years will offer any greater safety? Suppose a timorous, faithless person had hesitated and finally declined going last year because of the troubles which were then breaking out in the United States, what advantage would this year afford him that last year did not possess? Peace has taken its flight from among the nations of the earth, never more to return to them; and no true believer in the work of the last days can flatter himself with the idea that the condition of the nations will be any better hereafter than now, or that times of greater safety than at present will prevail for a period of any length in their midst. True, Europe is now at peace, and America—the land where Zion is situate—is at war; but how long

can the peace of the former be relied upon? The peace she enjoys is the peace of an armed man who is harassed by the consciousness that he is surrounded by vigilant foes, who are watching his every movement, and who only wait for an unguarded moment to spring upon him and destroy him. It needs but a spark to ignite the explosive materials beneath her feet to scatter ruin and desolation on every hand. War will not be confined to America alone, and the Saints should not let the delusive quiet which prevails in these lands, and which is in striking contrast with the violence and disorder which abound there, lull them into a false security as to the future; for these evils, and all others that Babylon has been threatened with, will fall here also. Their fearful fruits will be witnessed here in all their hideousness. And when they come, how wretched a consolation must every person acquainted with the truth have in the reflection that when he had the necessary means and the suitable opportunity to gather, he had declined to do so because he hoped that if he waited, he would have a more convenient and better time!

INACCURATE PUBLICATIONS.

We have received many inquiries from various individuals respecting the work entitled "Biographical Sketches of Joseph Smith the Prophet," since we commenced to call that work in. Many are anxious to know what our reasons are for so doing. To save the labour of making single explanations, and to inform all, we now allude to the matter in these columns. As is generally well known, (the Saints having been advised by President Young, through the *Star*, a few years ago,) the work alluded to above contains mistakes and discrepancies. Some months ago we received instructions from President Young to collect all the copies of this work to be found among the Saints, and to supply in their stead, to those who wished it, their equivalent in other works. This we have done. "But," it has been asked, "could not the mistakes be corrected in the *Star*, and the work still remain in the hands of the Saints?" This could have been done, but it would not have answered the desired end. The book would probably have remained in circulation for generations, and the inaccuracies of the work would continue to exert their influence, while any corrections that might have been put in the *Star*, or any other publication, would in a few years be lost sight of and forgotten. The interests of posterity are to a great extent in our hands. We owe it to them that no inaccurate history or doctrine shall receive the sanction of our names and be handed down to them to mystify and befog them as the faulty copying and incorrect translations of the Bible have bewildered this generation. Care must be exercised upon these points, or we shall be liable to come under condemnation. Far better to destroy an entire edition of a work into which errors have crept, while the men are living who know what the inaccuracies are, than to have a single copy preserved which, when they who know its faults shall have passed away, may pass into history, and, having the hoar of antiquity and the prestige of influential names, be deemed authentic. The loss in the first instance would be contemptibly insignificant when compared with the injury which the preservation of discrepant works might have upon posterity. The Elders should think of this when they are writing their journals, (for we are making history continually,) and be careful never to perpetuate in writing anything that will not stand the strictest scrutiny. That our Saviour attached great importance

to this matter is plainly evinced by the care which he took in correcting the Nephite records in their omission of the fact that Samuel the Lamanite's prophecy had been fulfilled respecting many Saints rising from the dead and appearing unto many at the time of his resurrection. (Book of Nephi, chap. x., par. 3, page 481.)

MISSION OF JESUS.

BY ELDER WILLIAM FULLER.

This is a subject which has been so often reiterated from the pulpit and press, that there is apparently no need of the subject being brought again into question. Learned divines and commentators have copiously issued their brightest ideas and most winning arguments in favour of Jesus Christ and his mission on this earth. They have apparently loved to dwell upon the subject long and often; and their numerous hearers and readers have so frequently been enlightened upon the necessity of acknowledging Jesus as their Saviour, and his mission among men as the proclamation of the plan of redemption, that with many it has been their continual study to ponder on that work. Catholicism can show her hundreds of monasteries and nunneries that are exclusively occupied by those who have proffered their lifetime to no other work. Their beads are assiduously counted, their books unceasingly pored over, their priests untiringly listened to, their prayers repeated incessantly, and the pleasures of association with friends and relatives dis-respected, for the one purpose of using their time the more freely to dwell upon the mercies and glory of the redemption which was effected by Jesus.

Protestants have their cathedrals and colleges filled with trainers and trained to the profession of rightly reading and talking about him who "died that we might live!" and during many a dreary day these buildings may be seen to contain those who have travelled through bleak winds and drifting snows to worship at their shrine. Old and young, grave and gay, rich and poor, all have the same intimation—all are assistants in the demonstrations of love and reverence for the mission which they say was fulfilled some eighteen centuries ago.

But, in looking at all this show of feeling, we are led to ask, Is the object they dwell upon so much, and sacrifice so much time for, worthy of all this? The heathen or the atheist would require something that would compensate him for his labours ere he commenced a work that has occupied so much of the time and thoughts of many. We stop not here to notice party ideas, or the creeds of sects, in answer to the question of the importance of the mission of Jesus.

If we were enabled to receive the answers of all, we should have such a multiplicity of assertions that it would be very difficult to glean the truth from them. We may give as a summary of their belief that it is—"Jesus was the Son of God, who came down upon this earth, grew in wisdom, lived a life of purity, at the age of thirty began travelling and preaching for the space of three years and a half, and then died upon a cross between two thieves, having been crucified by the Romans, at the instigation of the Jewish rabble, and through that death alone completed the redemption of man, and loosed him from the power of the Adversary, the Devil."

Now, though this is the common view of the mission of Christ, it is by no means the truthful one. Such a work was not worth looking forward to for four thousand years, as some holy men did. Such a work was not worth passing a time of persecution and hardship for, as the disciples did. Such a work was not worthy the blood of some few good men who were martyred for the testimony of Jesus. Such a work was not worthy the tortures that many had to endure for professing his name. In fact, such a work as is believed by professing Christians to have been done by Jesus no way indicates him as the "Wonderful, Counsellor, the Might

God, the Everlasting Father, the Prince of Peace." (Isaiah ix. 5.)

In viewing the mere earthly career of Jesus, as many professors do, though we find many things calculated to inspire reverence in our minds towards his character, yet there is little of a nature to justify the prediction of Isaiah concerning him. The mere casual observer could observe little of the very "Wonderful." The market-places heard none of the plaudits of the populace in favour of the "Counsellor." The hills did not echo the shouts of rejoicing at the reception of the "Mighty God;" and no rulers or great men of state gave him the laurels, and escorted him among his admirers as "The Prince of Peace."

In taking the contracted view of the world, and confining his mission to this mundane sphere, all the nobleness he evinced in his life appears dead—the agonies of his nature at Gethsemane fade; his noble love, even when in the hands of his vile persecutors, the bitter taunts in the court, the degradation of being classed with malefactors, the parching thirst, the pierced side, the thorny crown, and, above all, his last prayer, "Father, forgive them!" all are forgotten. So that a foundation built upon such a faith would appear futile, upon which to rest hopes of eternal life and exaltation in the presence of Jehovah; for in the mere walk and conduct of one person—however good, however pure, however holy—we could not obtain sufficient strength to stand at that day when "he appear-eth."

We are informed that man was first immortal; but on partaking of the forbidden fruit, the Lord said to him, "By the sweat of your face you shall eat bread, until you shall return unto the ground; for you shall surely die." By this curse of death—which Paul says came by man—he was subject to the Devil, (for, by referring to Jude 9, we find that the Devil contended for the body of Moses,) in which condition it would be immaterial how holy or pure man might have lived, he could not be delivered until some messenger from the eternal God could boast of possessing "the keys of death and hell." (Rev. i. 18.)

The Prophet Alma speaks of the

"plan of redemption prepared from before the foundation of the world through Christ." (Alma xiii. 8.) Isaiah also speaks positively concerning Christ as follows:—"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isa. lxi. 1, 2.)

We again assert the essentiality of one coming empowered from the throne of light, to remove the existing barrier between man and God. We might have added here the many pointed predictions in reference to the coming of the Saviour, who was to come in the meridian of time, preceded by his forerunner, crying, "Prepare ye the way of the Lord," &c.; but which are known to almost every reader of sacred history. We will refer more to the above prophecy of Isaiah; for by it we may gain an amount of intelligence concerning the matter in question. "The Lord hath anointed me to preach good tidings unto the meek." Here, then, Christian, is the mission of Christ truly commenced. He was not merely to be an admired, adored person; his mission was to "preach good tidings." Have you received the good tidings? have you obeyed the mandates? have you yielded to the requirements? have you followed in his track to "fulfil all righteousness"? have you kept his commandments? If you have not, you may find his mission of little benefit to you. The Gospel is what is so dear a relic of the doings of that Son of God among men. More important to us than his innocence are his teachings; more valuable than his mobbings are his commandments; more powerful than his mere crucifixion are his revelations, and the keys of that kingdom which he established upon the earth in such a manner, that he said unto Peter, "The gates of hell shall not prevail against it."

History informs us that he continued carrying on his good work. He visited the poor, he healed the sick, he made the blind to see, the deaf to hear, the dumb to speak, the lame to walk; in

fact, he did truly "bind up the broken-hearted" and "comfort all that mourn." In the time appointed, though not until he had given his disciples instructions upon the work for them to do, he was taken, condemned, and crucified. There, between earth and heaven, hung the Lord's anointed. How nature had cause to mourn! "There was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent." But, on reflection, could not that "man of sorrows" be glad in heart that he had overcome the world, the flesh, and the Devil? Could he not in heart rejoice that he had fulfilled his mission thus far in such a manner that "angels visited him." He could say in relation to his earthly career, "It is finished," though the work of redemption was but just commenced. Another phase of his mission was about to transpire. What then must follow? "To proclaim liberty to the captives, and the opening of the prison to them that are bound." Where? He must first grapple with him who held the keys of hell—the Devil. He overcame him here; hence he could with courage push on his work so nobly commenced. We might imagine that conqueror urging his Father's cause, having neither the powers of hell to fear, nor the allurements of sin to bewilder now. The Psalmist David beautifully expresses it in his 24th Psalm—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The strong and mighty, the Lord mighty in battle . . . and the King of Glory shall come in." What shouts of triumph would then echo in the vaults of hell! What praise to the Lord of hosts would ascend, the which rejoicings would mingle with the seraphic choruses of the heavenly hosts. Truly he then "led captivity captive;" he proclaimed liberty in the prison-

house of those that were bound. He taught well the Gospel here, and he could carry the Gospel there; he could release tradition from the mind here, and he could let the same liberty extend in the once prison-house; for now no more shall sin and death keep the gates of hell: the Lord has the keys thereof.

Three days passed by, and the work of redemption was carried out, when the Saviour again put on his tabernacle, the seal of the grave was opened, and he who, three days previously, had his mortal body hung upon the cross, could now come forth with an immortal body in the sight of his crucifiers, and visit those he left so recently. "O death, where is thy sting? O grave, where is thy victory?"

Forty days after, a multitude were assembled on Mount Olivet, and their former master and brother was taken up into heaven. But two men in white said to them—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Thus ended upon the earth the personal part of the mission of Jesus, but which is being carried on by his legally authorized servants in his name; and now we can say—"There is none other name under heaven, given among men, whereby we must be saved."

The work has room for all—the work requires the talents of all; for the great events of the last days will be brought about by those who take upon them his name and keep his commandments. God will direct them until all things are brought subject to the will of Him who willeth. Then shall come to pass that which was spoken by John—"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire." Thus will be consummated the mission of Jesus.

TEMPERING STEEL ROLLERS.—In hardening steel rollers they are liable to crack when suddenly plunged into cold water. To prevent this result, their surface should be covered with a paste made of flour and powdered prussiate of potash, and then dried. They should now be raised to a low red heat in a clear fire, then plunged into the cold water. They come out perfectly hardened, and if the operation is carefully performed they will not crack. In hardening articles of steel, the cracking of them is most generally caused by heating to a rather high temperature before plunging into cold water. The above process will steel the surface of iron journals, such as those of waggon axles.

SUMMARY OF NEWS.

ENGLAND.—Increased exertions are still continued at Woolwich to supply munitions of war to the British possessions in North America.

GERMANY.—The commission charged to give its opinion on the project for submitting the whole of Germany to the same civil and military legislation has come to the conclusion that the successive establishment of one legislation for the whole of Germany is desirable, but that the efforts made to effect it should be confined to certain parts of the civil procedure; that a commission should sit at Hanover, to draw up and submit to the Diet a code of civil procedure for all the Federal States; that a commission at Dresden should draw up and submit to the Diet a bill applicable to all the confederation on the law of obligations; and that the governments should send lawyers to those commissions, and give due notice to the Diet what time they may think most opportune for those commissions to meet.

SAXONY.—On the 9th inst. a violent shock of earthquake, accompanied with a rumbling noise resembling thunder, was felt in Saxon Voigtland, in the district of the Erzgebirge. The shock extended as far as Leipsic.

ITALY.—Information has reached Rome of the entry of the Piedmontese troops into the province of Frosinone (Papal territory), to occupy some of the principal rallying points of the reactionary bands who continually infest the frontier and cross over from the dominions of his Holiness into those of Victor Emmanuel.

SICILY.—A decree published in the *Official Gazette* of the 10th instant abolishes the Royal Lieutenancy in the Island of Sicily, subjecting that kingdom to the same rules of provincial organisation which all other parts of the peninsular are made to obey.

POLAND.—According to advices received from Warsaw, eleven more students have been condemned to serve as soldiers in the army of Siberia.

AMERICA.—The Confederates in Kentucky have destroyed a large portion of the railway between Louisville and Nashville. Fort Pickens opened fire on Pensacola on the 1st. A destructive fire had occurred at Richmond.

FACTS FOR THE CURIOUS.

"THE SEVEN HILLS."—The seven hills of Rome are the Palatine, the Capitoline, the Aventine, the Esquiline, and the Viminal, together with Mounts Cælius and Quirinalis.

"ALMONER."—The word "almoner" means a distributor of alms. Ancient kings, great nobles, and monasteries all maintained almoners, who were usually clergymen of rank. It was the rule of all religious houses to devote one-tenth of their revenue to the poor, and it was the office of the almoners to distribute the amount.

ANACREON.—Anacreon was one of the most distinguished poets of Greece. He was born at Teos, in Ionia, and attained celebrity as a poet B. C. 530. Five books of his poems are said to have once existed; but only sixty-eight lyrics ascribed to him are now extant, and of these comparatively few are regarded as genuine productions of Anacreon.

"PLANTAGENET."—Henry II. was the first of the Plantagenet Kings of England, and Richard III., who was defeated and slain on Bosworth Field, was the last, the houses of Lancaster and York being branches of the house of Plantagenet. The appellation "Plantagenet" is said to have been applied to Fulk, Count of Anjou, the progenitor of the race, from his being scourged with broom twigs while on a pilgrimage to Jerusalem, as an atonement for some crime, from which he took the surname "Planagenet," or broom-stalk, which was retained by his posterity.

THE NEW TESTAMENT.—The great mass of readers suppos the books of the New Testament appeared in the order as printed—that the Gospel of St. Matthew was first composed, and the Revelations last. This is a mistake. The following is well established to be the order in which the various parts came before the world:—1. St. Paul's Epistles. 2. Epistle to the Hebrews. 3. The first three Gospels. 4. Epistle of St. James. 5. The Revelations. 6. Epistles of St. Peter. 7. Acts of the Apostles. 8. Gospel and Epistles of St. John.

VARIETIES.

MAKING IT BETTER.—A member of the American Legislature having been twitted for saying "individooal," arose and replied—"Mr. Speaker, I did not say *individooal*; I said *individual*."

SINGULAR SAGACITY OF A DOG.—Some time ago, some gentlemen were shooting in the woods of Prior's Court, when one of the party discovered that he had lost his watch and chain. He recollected having them safely in his pocket about an hour before, but had since been through a considerable portion of high cover. Fortunately, however, he had a retriever dog with him, which he sent into the wood to find the missing valuables, hardly supposing that he would really do so; but upon following the animal for some distance into the high wood, the dog was found to have taken his station at the stem of a small tree, into which he was anxiously looking up and endeavouring to jump. The gentleman's gratification and surprise may be imagined when he saw his watch and chain suspended in the tree by the bough which had drawn them from his pocket.

HAVE YOU ENEMIES?—Go straight on and don't mind them. If they get in your way, walk round them, regardless of their spite. A man who has no enemies is seldom good for anything; he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character is one who thinks for himself, and speaks what he thinks. He is always sure to have enemies: they are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies, used to remark—"They are sparks which, if you do not blow them, will go out themselves." Let this be your feeling while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk: there will be a reaction if you perform but your duty, and hundreds, who were once alienated from you will flock to you and acknowledge their error.

POETRY.

NATURE'S SYMPATHIES.

Have you heard the gentle rustle
Of the summer evening's breeze
As it sighs among the flowerets,
As it murmurs through the trees,
As it wanders o'er the mountain,
Singing many a holy song?
Oh! how sweet to hear the music
As it travelleth along!

Have you heard the soothing music
Of the little tinkling brook,
Leaping gaily o'er the pebbles,
Rippling gently by each nook?
Oh! it speaks a well-known language
To the care-belaboured breast;
And the wildest passion raging
It will gently hush to rest.

Have you ever wandered forward
When the night-queen's on her ride,
Bathing in her sweet, soft, pale light
Every mountain, wood, and tide?

Hull.

Have you climbed the lofty mountain,
Stood upon its open brow,
With the spangled sky above you,
With the vale and wood below,—
Felt how sympathetic nature
Twined so gently round your heart,
As it whispered, "Of creation
Lo! you form a mighty part"?

Then the soul will rise in power
Freely, genuinely to God,
Echoing back his holy praises,
Hymned by zephyr, tree, and flood.
Then it spurns the slavish tethers
Forged by priest's most mystic creed;
And the idol's dark theory
E'en as little will it heed.
But from off this hilly altar
Pure its offering will ascend,
Through the vast empyrean glory,
To its Maker and its Friend.

HENRY GREENSIDES.

ERRATA.—In some of the sheets of No. 3 *Star*, in page 36, col. 1. line 14 from bottom, for "more importance than the salvation," read "*more importance to you than that*." In page 42, third line of Elder Clayton's letter, for "scarcely" read "*sincere y*." Several pages of No. 23 of the *Journal* are wrongly numbered, but are so arranged and pasted as not to interfere with the binding.

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JERL.

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Saturday, Feb. 1, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862

(Continued from page 55.)

Elder J. S. BROWN: The Nottingham District is composed of the Nottingham, Derbyshire, Leicestershire, and Lincolnshire Conferences. Nottingham is presided over by Elder J. D. Chase, and Elder J. C. Rich travels in it. Elder Aaron Nelson presides over Derbyshire, and Elder Henry Duce travels in that Conference. Elder Abraham Orme presides over, and Elder James Payne travels in the Leicestershire Conference; and Elder John Lindsay has been travelling in and acting as President over the Lincolnshire Conference. There is an increase of the Good Spirit among the Saints, and the Elders mentioned have been trying to spread the knowledge of the Gospel among the people and to win souls to the truth. Many of those who were cold and almost dead twelve months ago are now animated with fresh zeal and are bearing strong testimonies to the truth as in times past. Many have been added to the Church by baptism, some of whom have been the children of parents who believed the Gospel. The meetings generally have been well attended by strangers. The brethren met with a little opposition last summer when preaching out of doors in Leicester and Burton-on-Trent, but they gave way rather than have any disturbance. Still they have been blessed in their

labours in out-door preaching. The congregations some twelve months ago in Nottingham were usually 100; now they number perhaps 500 on an average, many of whom are strangers. Where there have been hard feelings in times past among the Saints, they feel to forgive and be forgiven, and their confidence in the Presidency and the brethren labouring among them is increasing. Strangers often come and visit me at my lodgings, inquiring concerning our principles. The prophecies of Joseph concerning the revolution in America have had an influence for good there as elsewhere; and though the Saints are very poor, in consequence of trade being so bad, yet there has been no better time for doing good in that District than the present, since I became associated with it. My own health has not been so good as I could have desired, and I have been compelled to lie by a little; but I feel first-rate in the work, and desirous of doing all in my power to roll on the purposes of Heaven.

Elder J. M. KAY: I feel well in having the privilege of representing the Manchester District. It comprises the Manchester, Liverpool, and Preston Conferences, which are as well known as any other three Conferences in the Mission; for they are about the oldest

in it; and we can boast, if it is any cause for boasting, that we have the oldest members in the Mission, some of them having been nearly 25 years in the Church. Elder W. H. Dame presides over Manchester, Elder E. L. Sloan over Liverpool, and Elder Thomas Liez over the Preston Conference. There is one Travelling Elder in the three Conferences besides myself—Elder R. A. McBride, who has been labouring in the Manchester Conference. I have laboured in that District since I landed in this country, and have not been in any other field of labour. The brethren presiding over the Conferences are united with me, and we love each other better now than we did a year ago, because we know each other better, are desirous of doing good and endeavouring to stimulate the brethren and sisters over whom we preside to works of righteousness. The District does not number so many members now as it did some years ago; for I can remember when Manchester Conference alone numbered 3,000; but many have emigrated, and some have fallen aside. Still our progress has been very satisfactory, and the Lord has blessed our labours, 249 having been baptized in the District during the year. About 150 emigrated last year, and we expect that about 300 more will leave next spring. Trade is very bad in that locality, but the Saints seem determined to gather home. They feel that the prophecies are about to be fulfilled, and they are struggling to flee from the tribulations coming upon the nations. The local Priesthood feel well in the different Conferences and Branches, and are labouring to forward the work. Personally I never felt better in my life than during the last six or eight months. I feel willing to do anything that is right, and to stay in these lands as long as I am required to do so. We may just as well feel satisfied to stay, for it will do us no good to fret about home. We are on the Lord's business; and if he does not take care of our families, it is not our business. I feel thankful they are where they can be protected in righteousness and preserved from the unholy influences that are operating so banefully upon this generation. My heart's desires are to do good, and

nothing but good. God bless you all! Amen.

Elder GEORGE HALLIDAY: I am glad to see my brethren here, but sorry that I am not able to give a representation of my District such as I would like. The South District is but the skeleton of a Conference. It numbers about 650. The Wiltshire Conference is presided over by Elder T. O. King, with Elder C. H. Rhces as Travelling Elder. Elder Warren S. Snow has been assisting them with his counsels and labours, which have been appreciated. Elder W. H. Pitts presides over the Land's End Conference, which is confined almost to one Branch. There is a great want of men there to preach and carry the Gospel among the people, Elder Pitts having to do it nearly all himself. The South Conference is presided over by Elder Robert Hodgert. There is a chance to preach the Gospel in every part of the South Conference, except Bath and Bristol. The filth and scum of the old "Anti-Mormon Association" are there. When I went to Bristol, they sent a deputation to ask me if I would meet them in public discussion and prove the divinity of my mission. I told them, if they would get the most influential minister of Clifton to appear, I would condescend to meet him in public discussion; but I would not meet them. There is plenty of room in the District for preaching where men could labour who would not be afraid to go out, trusting in the Lord in true Gospel style, "without purse and scrip."

President LYMAN: I hope that among all other good things, we will learn in this meeting and keep on learning this useful lesson, and that is, to accept of things as we find them amid circumstances of a mixed and varied character; and to impress this upon your minds, I thought I would say something about representing my district, or our district. We do not wish all the District Presidents to talk to-day, but desire to hear some of them to-morrow. I do not wish to say anything by the way of eliciting any argument or discussion, but I wish to suggest some things that may be subjects for thought and reflection, and be conducive to your improvement. In our district we have all the men there are and all the kinds

of men there are in the Mission. We say that they are all pretty good men; and if we should say that they are all very good men, it might be possible that we should say too much. But we will say that they are good men. All these men are good men; but still I do not think that, good as they are, they are all doing every good thing which they might do. I wish to see the Elders become great men—that is, grow to become greater by degrees, month by month and year by year, through increasing knowledge and continued improvement. We say this desirable condition of things can be attained to by our labour. Well, that is all very true. If our labour is directed aright, but if our labour, however industrious we may be, however assiduously we may apply ourselves to it, was never of a nature calculated to produce a certain result that was necessary before we could become great, we would remain for ever the same kind of men that we were before we commenced to labour. Self-improvement is what you and I must depend upon. There are no schools kept up for your benefit and mine, as we are now situated; but we are turned out into the wide world, dependent upon the Lord and our own exertions to qualify us for the greatness we aspire to. I wish to impress this truth upon the Elders here, not merely because I have all my life pursued, and am pursuing now the course I desire to point out to you, but because of its truth I wish to teach it to you that you may do better than I have done with regard to it. And I think, for certain reasons, that you are under obligations to do better than I have done. When we come to consider those things in which we should improve in detail, if we are not careful, we may be in danger of being deterred from attempting to improve in them all, there will be so many of them. There are so many things to learn of which we are ignorant, or have but a very imperfect conception; but we have to learn to look upon the improvements which are to be made as continually developing before us through an eternity stored with the treasures of knowledge we have yet to acquire; for there is an eternity lying before us, in which we have to learn, and which is full of knowledge for us

to acquire. At least, so far as we have travelled, we have found it so; for we have ever found something to learn in the past, and the future opens up to us as full of necessity for ceaseless improvement and continual progress in knowledge as the past ever appeared to be.

But how are you going to learn what your present circumstances and future prospects require you should know? You will travel through the land preaching and teaching, and doing all those things among the people which you think your positions and their necessities demand, and, in the midst of all, often forget yourselves. But let us suppose you receive a letter from a friend, of whom you have not thought much, perhaps, for some time, in the multiplicity of your labours, and you think you ought to write to that friend, though you heartily dislike the task. You sit down in some place to write, feeling all the time as if you wish you could get rid of it; for "to sit down to write is so hard a job!" But since it has to be done, why you "will get through it as quick as possible." So, taking a pen, you scratch away, making perhaps as strange-looking characters as those with which brother Sloun is now reporting, but not so intelligible, nor so easily understood. Well, you write quick, and in the hurry you do not think well nor write well; and if perchance you have been as unfortunate as I was after coming into the world, to be unblest with the advantage of early education, you never think of orthography; so that the letter, when written, is creditable neither to the sense, care, nor information of the writer. The way it is with us in reference to writing, so it often is with reference to everything else. I wish to see the Elders, while they are preaching the Gospel, remembering that their own improvement is one great object they ought ever to have in view. You remember I told you, this morning, that yourselves were the first men to be saved by your labours. There is nothing should ever rise above yourselves in your desires and thoughts. "What! should we remember ourselves before God?" Yes. God never asked you to remember Him and forget yourselves. He desires you to live and move, to think and act, for yourselves

and your own salvation; in doing which, you will never forget him; and the obtaining of salvation is on your part the full realization of that which was ordained for you by him before the world was, that he might extend the same principles of blessings to you that were with himself and in himself in the bosom of eternity. I wish you to be wiser than I have been—particularly you young men who are just starting out in life; and if you are not wiser when you are forty years of age than I was at the same age, I shall think you have not employed your time to good advantage, nor as you ought to have done. To be preachers, you want to know something, and know how to tell that something to others in words that can be understood. In order to do this, you must learn the use of words, and how and when to apply them properly. If you have had the advantage of schools in which to acquire this knowledge, you are much better off than I am; but I speak thus more particularly for the benefit of those who are bad writers and cannot spell well. But some may say, "Oh, I am too old to begin learning that now!" Well, how old are you? I am not too old to look into a dictionary; and when I learn anything, the acquisition is not burdensome in the least. I wish to see you all act wisely in this matter and take a course to improve continually. And remember that the work will not all be accomplished to-day; and the reason I conclude it cannot all be done to-day is because you cannot learn it all in a day. But all the knowledge that you will ever learn, you will learn to-day: you will acquire it to-day, for to-morrow never comes to any of us. If you find yourselves rebelling against this course, take yourselves to task immediately, and seek to exert a ruling influence, and exercise a controlling authority over yourselves, so that you may travel in the path of right, of improvement, and progression. The reason why I make these remarks is that you may see that judgment should ever control you, and not feelings, which might lead you astray. I wish you to see and understand the principle that is contained in my remarks. I do not desire to bind you; but, if you adopt it and apply it, you will feel as the man feels who is making

money and desires to store it by. If he only adds a coin each day, he sees his hoard increasing with pleasure, yet he desires to see it accumulating faster; so, if you only add the knowledge of one word in a day to your present store, in one year you would understand 365 words more than you did at the commencement; and in that way you would soon have at your command all the language you might need, while your desire would increase to add to the knowledge you already possessed. This thing affects us to a greater extent than we realize. We will have to do something more, by-and-by, than preach the Gospel; and if we do not do it, some others will do it for us. We have to have ears, sense, and thought for the world. How, then, shall we ever be in a condition to meet these requirements, if we do not progress in the acquisition of knowledge and keep preparing for them—preparing for that time when the Priesthood, clothed with light, thought, and intelligence, shall become the light and power of life to mankind, through which the glorious perfections of Omnipotence shall be developed in the midst of a happy humanity? To improve ourselves, we must learn to govern ourselves and become subject to our judgments—judgments enlightened and matured by the influence of truth. Do we seek to do so as well as we know how, with a strict regard to the dictates of our judgments? If I cannot convince your judgments upon this matter, in mentioning it, I follow the dictates of my own. "Why, then," says one, "do you speak about the matter." Because I wish you to be wiser than I have been in the days of youth and inexperience, and that, too, through my experience; and I do not feel that it is a waste of time to try and direct your attention to its importance. When we shall have attained to heaven, where everything is perfect, we must be perfect as those who inhabit that region of perfection and bliss. If we were not so, we should be like that poor man who is mentioned in the Scriptures, who, because he had not a wedding-garment on, was turned out from the marriage-feast. I will appeal now to any of you, brethren, who are, like myself, unfortunate in having but little education. You often find yourselves in

circumstances where you lack the knowledge necessary for the occasion, and where, if you only had the knowledge sufficient, you could do all that you desired to do. You may make the attempt under such circumstances to accomplish what your heart desired to see performed, but fail through the lack of ability—of a little information which might be acquired.

There is another thing we should think about as ministers, which will greatly conduce to help us out of the mud of sin and wrong, and that is, always to remember how high and holy is the calling wherewith we are called; and there is only one thing we are called to do, and that is to save men and women, ourselves included. We are called to labour in this work with all that we know and with all that we can learn, to present it to the people in a guise to win the love of every lover of truth, as men called and ordained to be the teachers of the nations. What do you seek, then, as preachers of the Gospel? You simply ask the people to hear. And if they will not hear, what have you to do? Why, pass on about your business, and leave those who will not hear to themselves. If one man will not hear, pass on to another till you find those willing to hear, and leave the others alone. "But," says one, "should we not contradict the lies we hear uttered against the truth?" Would your contradiction of them make them true? Did Jesus say to those he sent out to bear salvation to mankind—"Go ye into all the world and preach the Gospel, saying to every one who disputes the truth of your message, You are a liar, sir!"—telling them to listen to such characters or respond to them, and by so doing become on a level with them? He did not. I would wish to see the Elders of Israel going forth into the world with all such things beneath their feet,—not being egotistical or proud, but going out to preach the Gospel as the friends of mankind, to teach them that truth will better their condition as beings before whom an eternity is opening up, rich with truth for their acceptance, if they will only listen to it and receive it, communicating it kindly, in its own native spirit of charity, and giving it an application in themselves.

Is a preacher of the Gospel sent out to see whether the Gospel he carries is true or not? No: he is sent out, supposed to know its truth, to recommend it to others; and to do that, he is required to pursue a course that will tend to cause others to receive it. I wish to see the Elders ever consider this in their ministrations among the people, and to avoid being led into discussion with the enemies of the truth. When I permit myself to be embroiled in a debate with a poor miserable being who is a disgrace to humanity, I put myself on a level with him, and cannot lay claim to any more respect than he claims. Suppose I forget the nature of my calling, and meet him in discussion, whether by voice or pen, what is the object he has in view? Why, to try and prove that what I know to be true is not true. Who would be the gainer, if he could succeed in convincing anybody that I was teaching error? Why, nobody in the wide world. He might gain the little empty notoriety which was one object he had in view, but not one soul would be made happier or better, or be the gainer by it; and no respect would accrue to me. The truths I defended would not be any truer if I defeated him. I do not wish you to think that these remarks all belong to brother O. or brother B., but to every one of you. I wish to see you going through the world as though you were men and God's children; and if people of this class have not anything to do, tell them you will find some legitimate employment for them. Perhaps you can hire them out somewhere to do some kind of work that may be useful, but never come down so low, never condescend so far as to place that Gospel, of the truth of which you can bear record everywhere you go, on a level with the opinions and notions of men who are so vile, impure, low, degraded, and debased that they cannot, will not see beauty or truth in the noblest principles God has revealed from the heavens. Why, they are like carrion birds, and cannot relish anything that is pure. Their taste is vitiated and depraved; they are mean, corrupt, and lazy, and will not work in honesty like men. Of course you can get an influence, and they wish you to use that influence to get them the advantage of being heard

among the people which they cannot themselves secure by their own ability. And all they propose to tell the people is that the truth you tell them is a lie—that the purity of the Gospel you bear is corruption. Let all your labours be devoted to telling the truth to those who will listen to it, and let such characters go their own way. Your attention turned to them is their food: withhold it, and they become powerless and die.

"Would you not hold a discussion?" you may ask. Why, yes. There might arise circumstances which would induce me to enter into argument with some person whose views did not exactly coincide with my own. And I do not wish you to say that you will never discuss, but I desire that you should know the better course to pursue, and journey in it. When discussion was conducive to bringing people into the Church, it was good; but now, when it does more harm than good, it is unwise, to say the least, to participate in it. We have received the Gospel of salvation to carry to the world, and I wish it to be known that we are above antagonistic discussion and senseless contention. We are the world's teachers, and have not been sent out to be taught of the world. As it was said long ago, we are "sent to teach, and not to be taught." If we make no quarrels in carrying the truth to the children of men, the world will be preserved from the evils that would attend such a condition of things. This is the course that will save in justice and righteousness, because it does no wrong to any soul. And if we only keep this principle before our minds, it will be to us like the guiding star by which the ocean-tossed mariner can find his way across the trackless deep.

There is another thing, brethren, I would wish you to remember. Be watchful that you never evoke a storm which you cannot control. When you raise a storm which you cannot control, how do you know where it may carry you? This we should think of continually. People sometimes think they should sacrifice themselves for the great cause—for the general interest. There is no interest higher or dearer to us than the saving of ourselves. I am not so far from doing wrong that there is

no possibility of my doing anything but what is right; but I do what is right because I know it is right, and a duty I owe to God, myself, and you, with every other being. It is my duty to tell you what is right, not because I expect you all to become paragons of perfection to-morrow, or the next time we may meet together, but that you may improve continually. What I have not got I know would be good to have by what I already possess, and this inspires me with the strength I have, (though that is not much,) and the desires that animate me to learn and improve, seeking to add one truth to another, and other principles of knowledge to those which I now possess. The course I am pursuing I can recommend to you, and I wish to see you going along as I am doing, only all that you can learn faster than I can God bless you in that learning, and never stop to inquire whether brother Amasa has learned what you see is good and worthy of possessing. Then, when you have learned principles of truth till you are covered with one blaze of truth and knowledge, you can communicate them to others who may lack them as much as you do now, while you enjoy for yourselves all the blessings and benefits accruing from their possession. All truth is good and bright and glorious; but if in the obtaining it, like the diamond hid in the sordid clay, it should not present all its beauties at the first glance, remember that the precious gem will be revealed in all its glowing beauty when cleansed from the surrounding particles of less valuable matter and polished with care. Let this be an incentive to you, not only to learn the truth for yourselves, but also that you may be able to declare it to others for their benefit. But if, when you come to speak what you know to be true, your articulation was such that you could not be understood, how much the wiser would they be who listened to you? Why, not a particle. There should always be a harmony developed between bright thoughts and the words in which they are presented.

There is one thing I have seen in the history of this Church. Men would go out and preach so as to attract the attention of learned men; but when these individuals come into closer com-

munication with them, the degree of interest which had been awakened was not sustained, in consequence of their lack of information on many points which those of greater educational acquirements possessed, and the want of which, in their estimation, unfitted a man to become a public teacher. When we create such a feeling with regard to us that the great ones will begin to inquire after us, and, perhaps, write us a neat little note, which we would require to reply to, and in doing so, suppose we write everything but what we ought to write, and, like the Yankee, put the cart before the horse—our ideas loose, our language incorrect, our orthography bad, and our writing a lot of miserable scratches, how would we feel ourselves? and what would be the feeling such a letter would be likely to produce in the mind of the educated, well-informed person to whom it might be sent? But if we knew that we were qualified for the work that lay before us and the duties that might appertain to our position, we could walk up to our work like men conscious of our ability.

Well, remember these things, and in your travels round teach them to the Ministry—I mean the Elders who have to labour among the people. If I had had anybody to teach me such a lesson when I was young as I have given you this afternoon, it would have been of great value to me. I have not said these things because of anything that anyone has done, but for your benefit; for I wish to see you men before you get to be as old as I am. Be careful of your lives as a miser would of money, and do not eat or drink that which would poison you or do your bodies injury. May God bless you! Amen.

"They may talk of this world as a desert," was sung by Elder J. D. T. McALLISTER, who then made a few remarks relative to the work in the United States. He said—

I have much pleasure in meeting with you, my brethren, and feel thankful that I have been preserved on my journey to this land. The people of the United States have enough to do now to take care of themselves, without annoying the Saints in Utah; for war and revolution are spreading through the land, and every man's hand seems turned against his neighbour. There

are some older Saints there than those in brother Kay's District, for some of them were born in the Church soon after it was organized. Some have been home to the Mountains and come back again, and find now that they are away from father's house. They feel like returning to where they can again enjoy peace and the blessings of the Gospel with the Saints of the Most High. The brethren labouring in the churches are honouring their Priesthood and labouring to do all the good they can. There was a good work done last winter in the States; but the chance for preaching there now is very slight. The minds of the people are so occupied with war that they have no time to think of the Gospel of peace and salvation. Still I feel thankful to God that I succeeded in bringing some of my relatives into the Church during my stay there. When I neared the shores of Britain, my heart warmed to the land of my forefathers, and my thoughts reverted to the time when they had gone to America and had helped to establish a government of freedom under a constitution of liberty; yet I, their descendant, was forbidden to worship my God according to the dictates of my own conscience in that same land, and driven from my home with my brethren at the bayonet's point by mobs, who have virtually destroyed that Constitution and brought ruin upon their country through their murderous and unholy actions. Yet I love America still, and I feel well in the Gospel, and desire to do all the good I can, helping to build up the kingdom of our God upon the earth.

Meeting closed with singing—"Praise God, from whom all blessings flow," and prayer by President CANNON.

Thursday, 2nd, 10 a.m.

Meeting called to order by singing—"The morning breaks." Prayer by President CANNON. Singing—"Now let us rejoice in the day of salvation."

Elder Jacob G. BIGLER was called upon to report the Irish Mission. He said—In representing Ireland, I may begin by saying that the people are much under the influence of priestly power, both Roman Catholics and Protestants, which makes it a difficult matter to spread the Gospel among

them. The Saints are few in number, the whole Mission containing but about 100, who are scattered over the country from Cork to Londonderry. Nominally, there are two Conferences—the Dublin and Belfast, with one Travelling Elder in the Mission. The Saints in Ireland are very warm-hearted, and I have got very much attached to them. Their desires to emigrate are strong and increasing in strength, but they are very poor, and can scarcely get enough to exist upon. Elder Crawley has laboured there for three years, and he has done a good work, and has the good feelings of the Saints. The people generally are so much under the influence of priestly power that they dare not leave their congregations to come out and hear us, while Ribbonmen and Orangemen contend for their respective parties with fierceness and bitterness, and use every means to prevent any from deserting their sectional standards. We are adding to our numbers, though but few strangers come to our meetings, and the Saints are increasing in faith and good works. I love them because they love the work of God, and I never felt better anywhere than I have done in Ireland, notwithstanding that the people are poor. There are many good honest souls in that land, and I am thankful to the Lord that I am here, and that my mission has been cast in Ireland, for I desire to see the truth spreading wherever there are honest-hearted men and women to be found.

Elder E. H. BLACKBURN said—I feel glad at having the privilege of reporting my field of labour, comprising the Norwich and Bedfordshire Conferences. Elder Richard Bentley presides over the Norwich Conference, in which are three Travelling Elders. The work of God is onward there, and the meetings are well attended by strangers in all the Branches. The Saints feel well, and the Spirit of God is with them. We are not baptizing all Suffolk and Norfolk, but we are steadily adding to our numbers a few all the time. Almost the half of those in the District had been cut off, but we are making exertions to get those back again who have strayed from the fold. Elder Joseph Bull presides over the Bedfordshire Conference, and there the

Priesthood, Saints, and those presiding over them are united together. I can truly say that we have a good people in that region of country, who are united to carry out the counsel of the Presidency. There is nothing particularly out of joint in the District that I know of, and I look forward to a great ingathering into the Church through the various Branches comprised in it. And I believe, if we had more good Elders, that a very great work could be done. I have enjoyed myself much in my labours since I came to this land, and have rejoiced while at this Conference. Wherever the Presidency please to appoint me to labour, there I want to be as speedily as possible, and deare to labour for good. May God our Father bless you. Amen.

Elder JOHN S. GLEASON: So far as the District over which I preside is concerned, I consider it in a good condition. If we have not baptized everybody in the country, our course has been such as to raise no great excitement. We have met no opposition, and no person has meddled with us; but the course we have taken has made the few inquirers after truth listen to us. The Branches are small, and the congregations are necessarily also small, with but few strangers attending; but those who come to listen, after a few Sundays, are generally ready to be baptized. The Saints have improved in faith and good works, and are feeling the importance of living their religion. They have drank in of the spirit possessed by the Elders labouring among them, and they feel that within the Gospel there is eternal life. I have never been among a people in my life who feel to obey counsel more than the Saints of the Newcastle-on-Tyne District, comprising the Newcastle, Durham, and Carlisle Conferences, presided over by Elders William Dallin, Samuel Hargraves, and Henry W. Barnett. The Saints are not the wealthiest people in the world, but I believe they are among the most honest, and are desirous of keeping the commandments of God. My feelings concerning the brethren labouring in the District are good, for I never knew a better set of boys in my life. They have been willing to do just as they were told, and have obeyed counsel to the very letter. We are not

perfect, but we are desirous of progressing towards perfection. My happiness and delight are increasing in the work of God, with all my weaknesses, which I am striving to overcome; and I am thankful that I can bear testimony

to the Saints and the world that the institutions of the kingdom of God will abide forever, while the institutions of man will pass away and be found no more.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 1, 1862.

THE ELDERS OF ISRAEL SHOULD BE CONSISTENT AND LIBERAL.

WHILE it is undoubtedly true that, as the world is now constituted, persecution inevitably attends the practice of the principles of the Gospel, it is likewise true that persecution has been produced and increased by the unwise conduct and remarks of believers in those principles. Even among the Elders, where, if anywhere, wisdom should be found and prudent conduct be witnessed in their intercourse with the world, there has been a recklessness and imprudence manifested which has been productive of many evils. There have been some who have seemed to imagine that, if they were not persecuted—as the Apostle had said “all that will live godly in Christ Jesus shall suffer persecution”—they were not godly, and therefore they must do or say something to bring it upon them. If they did not meet with it in the pursuance of their duty in the ordinary way, they must go out of their way to encounter it; they must court it, if it would not come without courting; for, in the opinion of such, zeal for and courageous devotion to the truth and its interests would be measured by the amount of persecution which its adherents would have to contend with. A discussion, a defiance of the religious sects, an intemperate denunciation of their creeds, an exposure of their absurdities, a contrast between them and the Gospel which would make them appear ridiculous, a eulogy upon all the institutions of the Saints, and, in the same breath, a declamation against everything belonging to the “Gentiles,” or, in fact, anything would be adopted by such men to accomplish what they supposed was the preaching of the Gospel and the fulfilment of their missions and callings, which would arouse men’s anger and stir them up to violence. There are others who have not gone to such extremes upon these points, and who may not have designed to arouse persecution, or have not tried, as the popular phrase goes, to “make the Devil mad;” but yet, through ignorance, have unwittingly done so in presenting the principles of the Gospel to the people by the dictatorial tone they have assumed and the contempt they have evinced for the opinions of others who have differed from them.

Too many of the Elders have appeared to act, in all their intercourse with the world, in days that are past, as though they thought that when they stood up or opened their mouths, they should be recognized *instantly* as the servants of God and authorized to teach the people. The ignorance of the people, their incapability to recognize or understand the truth when they first hear it, and the traditions which have been ingrained within them, were not taken into consideration. Of course, where this has been the case, trouble has been apt to follow, and feelings of embittered hatred have been aroused against themselves and the truth.

Assailing a man's belief or exposing the weaknesses of his religion is not the best plan to adopt to convince him of his errors or to convert him to the truth. Arouse a man's combativeness and make him angry, and he will fight; he will regard neither reason nor argument under such circumstances, but will cling to and defend his opinions, right or wrong, to the extent of his ability and power, against every assailant. If men are to be convinced, it must be done by showing them the truth, and setting before them its beauties in a simple, mild, kind manner. This can be done without sarcastically assailing their belief or holding it up to ridicule. They will see its faults and imperfections very quickly themselves when they hear truth taught in plainness and power; and if they be honest, they will abandon them and adopt the truth instead. When they do this, their sensitiveness respecting their old creeds and opinions will wear away, because all their affection for them will have died out. As a people, we should be most kind in all our intercourse with those who do not believe as we do. The knowledge which we now possess of the truth, contrasted with our former ignorance of its saving principles, should fill us with charity for those who are in the position we were in when the Gospel found us. An Elder who does not entertain this feeling, and who will not bear with the lack of comprehension of the people among whom he may attempt to labour, is unsuited to the calling of a minister of the Gospel. Instead of making friends, he will create enemies; instead of bringing men to a knowledge of the truth, he will drive them from it in disgust, as it is represented by him.

Saints should not be bigoted or intolerant; yet there are those who make the profession of being such who are not free from these faults. They permit narrow, illiberal feelings to take possession of them, to the injury of themselves, the cause they represent, and the people towards whom these feelings are exhibited. It is a fact, which lengthy experience has taught many, that the propagation of the Gospel has been retarded in too many instances by the bigotry and illiberality of sentiment and inappropriate remarks of unwise Elders and Saints. The ears of many well-meaning people have been, as it were, cut off, or at least so closed against all that might be said in favour of the truth, that it would have no effect upon them. When persecution has been aroused, as a consequence of these things, the exclamation has been too often made by those whose imprudence has been chiefly instrumental in producing it, that they are being "persecuted for righteousness' sake," they failing to realize that, if they had acted with more wisdom, they might have escaped it all, and still have been equally righteous and valiant for the truth. They who understand and practise the truth should be and are free from all illiberality of this kind, for a knowledge of the truth gives them a breadth of view and a charity which partakes of God and heaven, and enables them to look upon man as the child of God, who, though ignorant and blindly opposed to the truth, is yet the object of his regard and tender mercy.

As servants and Saints of God, we should cultivate within ourselves a liberality of sentiment in all our intercourse with the world that will cause us to be more like Him. And if men are ignorant, and cannot readily recognize the truth or receive it, we should be patient with them and treat them as though they had some rights as well as ourselves; and among those rights is that of using their agency to receive or reject the truth, for the correct exercise of which they are responsible to the Almighty. It is quite possible that hundreds and thousands of people will yet associate themselves with the kingdom of God, and seek

to dwell under its institutions and laws, who may not practise or believe in our religion or accept it as divinely inspired, but who may love liberty, good order, and virtue, and seek a residence among the Saints of God, that they may enjoy these blessings. Before they will do this, however, our character as a liberal-minded, freedom-loving people must be known; for if we were to be intolerant, and to manifest a hatred and opposition to all who do not believe as we do, and to withhold from them their rights, and it were to be known that this was our course, it is not reasonable to expect that any of that class would come near us, or would think the Government of the kingdom of God anything but an odious despotism. The sentiment breathed in the following lines written by Elder Parley P. Pratt is replete with that liberality which should ever prevail among the people of God :—

Freedom, peace, and full salvation
Are the blessings guaranteed—
Liberty to every nation,
Every tongue, and every creed.
Come, ye Christian sects, and pagan,
Pope and Protestant and Priest;
Worshippers of God or Dragon,
Come ye to fair freedom's feast.
Come, ye sons of doubt and wonder,
Indian, Moslem, Greek, or Jew;
All your shackles burst asunder:
Freedom's banner waves for you.

HISTORY OF JOSEPH SMITH.

(Continued from page 57.)

Friday, 14.—Wrote to Governor Ford as follows :—

“ Nauvoo, June 14th, 1844.

His Excellency Thomas Ford.

Sir,—I write you this morning, briefly, to inform you of the facts relative to the removal of the press and fixtures of the *Nauvoo Expositor* as a nuisance.

The 8th and 10th instant were spent by the City Council of Nauvoo in receiving testimony concerning the character of the *Expositor*, and the character and designs of the proprietors.

In the investigation it appeared evident to the council that the proprietors were a set of unprincipled, lawless debauchees, counterfeits, bogus-makers, gamblers, peace-disturbers, and that the grand object of said proprietors was to destroy our constitutional rights and chartered privileges, to overthrow all good and wholesome regulations in society, to strengthen themselves against the municipality, to fortify themselves against the Church of which I am a member, and destroy all our religious rights and privileges by libels, slanders, falsehoods, perjury, &c., and sticking at no corruption to accomplish their belish purposes; and that said paper of itself was libellous of the deepest dye, and very injurious as a vehicle of defamation, tending to corrupt the morals and disturb the peace, tranquility, and

happiness of the whole community, and especially that of Nauvoo.

After a long and patient investigation of the character of the *Expositor* and the characters and designs of its proprietors, the constitution, the charter, (see Addenda to Nauvoo Charter from the Springfield Charter, sec. 7,) and all the best authorities on the subject. (See Blackstone iii, 5, and n., &c., &c.)

The City Council decided that it was necessary for the ‘peace, benefit, good order, and regulations’ of said city, ‘and for the protection of property,’ and for ‘the happiness and prosperity of the citizens of Nauvoo,’ that said *Expositor* should be removed; and declaring said *Expositor* a nuisance, ordered the Mayor to cause them to be removed without delay; which order was committed to the Marshal by due process, and by him executed the same day, by removing the paper, press, and fixtures into the streets, and burning the same; all which was done without riot, noise, tumult, or confusion, as has already been proved before the municipality of the city; and the particulars of the whole transaction may be expected in our next *Nauvoo Neighbour*.

I send you this hasty sketch that your Excellency may be aware of the lying reports that are now being circulated by our enemies, that there has been a ‘mob

at Nauvoo,' and 'blood and thunder,' and 'swearing that two men were killed,' &c., &c., as we hear from abroad, are false—false as Satan himself could invent, and that nothing has been transacted here but what has been in perfect accordance with the strictest principles of law and good order on the part of the authorities of this city; and if your Excellency is not satisfied, and shall not be satisfied after reading the whole proceedings which will be forthcoming soon, and shall demand an investigation of our municipality before Judge Pope, or any legal tribunal at the Capitol, you have only to write your wishes, and we will be forthcoming. We will not trouble you to fill a writ or send an officer for us.

I remain, as ever, a friend to truth, good order, and your Excellency's humble servant,

JOSEPH SMITH."

The following letters were also written:—

"Nauvoo, June 14th, 1844.

To His Excellency Gov. Ford.

Sir,—Though I have not the honour of a personal acquaintance with you, I take the liberty of stating to you that I arrived here from the city of New York about a year since, where I was engaged in the practice of medicine for many years; that Gen. Smith's letter to you of this date has been read in my hearing; that the statements contained therein, in relation to the proceedings of the municipal authorities for the removal of the press whence issued a scandalous sheet entitled the *Nauvoo Expositor*, are correct, having been an eye and ear-witness of them.

The whole affair was conducted by the City Marshal and his *posse* in the most quiet and orderly manner, without the least noise, riot, or tumult; and when the nuisance was abated, they immediately retired and were dismissed.

Having been a boarder in Gen. Smith's family for more than nine months, and having therefore had abundant opportunities of contemplating his character and observing his conduct, I have concluded to give you a few of my 'impressions' of him.

Gen. Joseph Smith is naturally a man of strong mental powers, and is possessed of much energy and decision of character, great penetration, and a profound knowledge of human nature. He is a man of calm judgment, enlarged views, and is eminently distinguished by his love of justice. He is kind and obliging, generous and benevolent, sociable and cheerful, and is possessed of a mind of a contemplative and reflective character. He is honest, frank, fearless, and independent,

and as free from dissimulation as any man to be found.

But it is in the gentle charities of domestic life, as the tender and affectionate husband and parent, the warm and sympathizing friend, that the prominent traits of his character are revealed, and his heart is felt to be keenly alive to the kindest and softest emotions of which human nature is susceptible; and I feel assured that his family and friends formed one of the greatest consolations to him while the vials of wrath were poured upon his head, while his footsteps were pursued by malice and envy, and reproach and slander were strewn in his path, as well as during numerous and cruel persecutions, and severe and protracted sufferings in chains and loathsome prisons, for worshipping God according to the dictates of his own conscience.

He is a true lover of his country, and a bright and shining example of integrity and moral excellence in all the relations of life. As a religious teacher, as well as a man, he is greatly beloved by this people. It is almost superfluous to add that the numerous ridiculous and scandalous reports in circulation respecting him have not the least foundation in truth.

In haste, I have the honour to be your Excellency's most obedient and humble servant,

JOHN M. BERNHISEL."

"City of Nauvoo, June 14th, 1844.

Honourable Gov. Ford.

Being a stranger in the city of Nauvoo, but fully acquainted with the facts as stated in Gen. Smith's letter of June 14th, I assert that they are true in every particular, and that the press, in the minds of all unprejudiced people, was a nuisance of the worst character, and that the authorities acted perfectly proper in destroying it; and in accomplishing the act there was no noise, tumult, or riot. Furthermore, having remained for a few weeks at Gen. Smith's house, I think it my duty to state that I have seen nothing in his deportment but what is correct in all his domestic relations, being a kind husband and an affectionate father; and all his affairs, both domestic and official, have not only been free from censure, but praiseworthy, and ought to be imitated by every one desirous of good order and peace.

Yours, sir, most obediently,
J. R. WAKEFIELD, M.D."

"Post Office, Nauvoo, Ill., June 14, 1844.

His Excellency Thomas Ford.

Dear Sir,—I address this letter to your

Excellency by the hand of Mr. S. James, in consequence of the difficulties now existing in this county, difficulties in which I have had no concern; and fearing as I do that in the midst of an excitement so great as I have understood now exists in this county, (I say understood, for it is by report only that I can speak,) there may be attempts made to prejudice your mind to take some measures of a violent character that may seriously affect the citizens of this place, and injure innocent and unoffending persons, which I am satisfied would grieve your Excellency, as well as every other thinking and humane man.

There have for a length of time difficulties existed between a number of the citizens of this place, which kept increasing. One of the parties had recourse to the *Warsaw Signal* as a medium through which they communicate their difficulties to the world. These productions were inflammatory to a high degree, and the party thus assailed charged the matter as libellous and highly abusive. To these exposures responses appeared in the papers of this place, charging the matter as being false, and the authors as defamers and slanderers.

Things continued thus until a paper was established in this place, called the *Nauvoo Expositor*. The first number of this paper made its appearance, and it was inflammatory and abusive to an extreme. This raised the excitement to a degree beyond control, and threatened serious consequences.

At this particular juncture, all the authorities of the city feeling a common interest in the peace and quiet of the place, and fearing the worst consequences must follow if something were not done, the City Council met and took the matter into consideration, and, after deliberating on the subject and examining the charter, came to the conclusion to hazard all the consequences of declaring the press a nuisance, and accordingly ordered its removal. The City Marshal, in obedience to this order, went and removed the press and destroyed it. This was done without tumult or disorder. When the press was destroyed, all returned home, and everything has been perfectly quiet ever since.

Within the last three days warrants have been issued from a justice of the peace in Carthage, calling for the bodies of the persons who destroyed the press. The officer having the matter in charge refuses the persons a hearing before any other justice of the peace than the one issuing the warrants. With this demand they refused to comply, as there is a

large assembly of persons assembled at Carthage, making threats of violence; and they say, and I have no doubt verily believe, that by going there their lives will be in danger; and from the intelligence which I received last evening from a person no way connected with the affair, and one of undoubted veracity, I must think so myself. This gentleman informs me that he has been in Carthage since Monday last at the land sales, and he heard threatenings by the persons assembled there, that if they could get into Nauvoo they would murder indiscriminately, and those who wanted to escape must leave. This your Excellency will abhor as I do.

The citizens of this county who do not reside in Nauvoo, and those of other counties, have indeed no interest of a personal kind at stake in this matter. There are no persons disturbing them, nor going to do so; and this great excitement does savour of something else to me than a regard for the laws. Why not let the parties, as in all other cases of the kind, settle their difficulties as the laws of the country in such cases have provided.

Have the citizens of Nauvoo ever interfered with cases of difficulty existing in other parts of the county, held public meetings to inflame the public mind in favour of one party, and prejudice it against the other party? Most assuredly they have not. Why, then, must the citizens of this place be scourged with such attempts?

If the citizens of Hancock want the supremacy of the laws maintained, let these tumultuous assemblies disperse, and let the civil officers, if resisted, do as in other cases—call for aid instead of assembling in advance, and then call for persons to be brought into their midst as prisoners amidst threats and insults.

From the confidence I have in your Excellency's superior intelligence and sound discretion, I doubt not but your Excellency will arrive at just conclusions when the matter is submitted to your consideration, as I understand it is about being.

I can see no need for executive interference in this case, but disperse all un-called-for assemblies, and let the laws have their regular course, which they can have if these assemblies will disperse. If not, I fear the consequences.

I send this to your Excellency as confidential, as I wish not to take any part in the affair, or be known in it.

With consideration of high regard, I am, dear sir, your Excellency's most obedient servant.

SIDNEY RIGDON."

I read the doings of the City Council to Dr. Wakefield, and gave him a volume of the *Times and Seasons*. About 4. p.m., I rode out with Dr. Bernhisel. Pleasant and warm day. Towards night some clouds.

A Mr. Norton was tried before Esq. Aaron Johnson, J.P., on a charge of firing Foster's printing-office, and acquitted.

Saturday, 15. — At home. Two brethren came from Lima, and said that Col. Levi Williams had demanded the arms belonging to the Mormons in

that neighbourhood. They wished my advice on the subject. I told them that when they gave up their arms, to give up their lives with them as dear as possible.

It is reported that a company of men were constantly training at Carthage. Mr. John Cane, from Warsaw, said that several boxes of arms had arrived at Warsaw from Quincy. There was some considerable excitement, but expected they were going to wait the meeting at Carthage, which was fixed for the middle of next week.

To be continued.)

SUMMARY OF NEWS.

ENGLAND.—One of the most alarming colliery accidents that have occurred in this country for several years past took place on the 16th ult. at New Hartley Colliery, near Newcastle. About 220 lost their lives.

PORTUGAL.—News from Lisbon state that the Regency law has been unanimously passed by the Cortes.

ITALY.—General Garibaldi has addressed the following letter to the Soci y of Young Abruzzians sitting at Naples, and which had named him its Honorary President:—"Caprera, Dec. 24.—Thanks for the honourable title of your Honorary President. As a generation destined to great things, important duties devolve on you. The country finds itself placed in a situation of considerable difficulty, but it will come victoriously out of the trial, thanks to the firm and inexorable constancy of its children. Vultures and ravens, accustomed to feed on dead bodies, still hover over your fine country and find food. Spreading darkness over the land, they find proselytes. It is to you, young men, the cherished of God, that it belongs to dispel this darkness, and to build on the ruins of ignorance the edifice of human dignity. Be the apostles of truth! You will find it in the bottom of your soul. In order to arrive at the free exercise of your apostolate, you must add to the sacred word of truth, which is to confound impostors, the power of force; not that force which subjugates, but that which is destined to deliver slaves. Arm yourselves: for God's sake, arm yourselves, all; and I promise you that the road which will lead Italy to the rank which is destined by Providence for her among nations will be very easy." A detachment of French troops has entered Alatri and arrested ten Bourbon officers. Alatri will be jointly occupied by French and Papal gendarmes.

HUNGARY.—From Vienna we learn that there exists in the county of Pesth, in Hungary, an alarming system of brigandage, which is inexplicable if it be not of political origin, and that this organized system of outrage and murder is the reason why martial law was proclaimed.

TURKEY.—On the 19th ult., about 400 Turks suddenly attacked the insurgents at Banjaui. There were killed on both sides. An imperial decree had been issued announcing the publication of the budget, and conferring full powers on Fuad Pasha, who assumes the functions of Grand Vizier and Minister of Finance.

AMERICA.—The *Times* says—"The commercial accounts from America show that the progress of national bankruptcy is as rapid as had been anticipated. Gold is at nearly 5 per cent., and the result of this is that the war expenditure, already estimated at \$100,000,000 per annum, must be raised to \$105,000,000. Some of the leading merchants express an opinion that the premium on gold will be at 10 per cent. before the lapse of a month, and 50 per cent. if the war goes on till Midsummer. The North-Western States, it is said, are highly dissatisfied

with the prospect of taxation. It will require three bushels of corn, instead of one, to procure a pound of coffee. Opposition is kept down in the western cities by committees, who denounce those who are suspected of disloyalty. In fact, added to the signs of national bankruptcy, there is virtually in some districts a reign of terror." A conflict has taken place about twenty-five miles from Hilton Head, between the military portion of the Port Royal Expedition and the Confederates. The latter appear to have retreated, and it is stated that the Federals have occupied a position about six miles from the Charleston railroad. The loss was not heavy. There has also been a severe fight near Huntersville, in Western Virginia, when the Confederates were worsted. The announcement that the Federal Government has given permission for British troops to pass through the State of Maine, en route to Canada, is confirmed by a despatch which was received at Portland on the 11th ult. On the morning of the 2nd ult. the ocean steamer, *Ella Warley*, Captain Swasey, ran the blockade at Charleston, from Nassau, N.P. She was chased and fired on by the blockading squadron, without harm to her. Her passengers were all English and Scotch, except B. T. Bisbie, late a bearer of Confederate despatches to Europe. The latest accounts from Newfoundland state that the riots between the Protestants and Roman Catholics at Carbonear were more serious than the meagre telegram announcing the outbreak led us to suppose. Fourteen persons, including a magistrate, had been shot by the troops called out to quell the disturbance, and the town was in a state of siege. Another collision, on a greater scale, was imminent.

VARIETIES.

CAMPOR has been discovered to be an antidote to that terrible poison, strychnine.

The human heart beats about seventy-two times in a minute; or, in a life of sixty years, two thousand million times.

FORCE not a child to premature study. The footpaths may be soonest green in the spring, but afterwards they are but sere and yellow tracks in the blooming meadows.

PRESERVING FRUIT WITHOUT SUGAR.—To preserve fruit fresh for winter use, put it in bottles, fill them up with cold spring water, tie down with bladder tightly; put them in a kettle or copper of cold water up to the neck of the bottles, with hay to steady them; let them simmer for a quarter of an hour, but not boil; let them cool in the water; wipe the bottles, and put away in a dry place; but on no account open them before their contents are wanted for eating.

INVISIBLE INK.—The most curious of all kinds of invisible inks is that from cobalt. It is a very singular phenomenon that the characters or figures traced out with this ink may be made to disappear and reappear at pleasure. This property is peculiar to ink obtained from cobalt, for all the other kinds are at first invisible until some substance has been applied to make them appear: but when once they have appeared they remain. To prepare this ink, take zaffre, and dissolve it in nitro-muriatic acid, till the acid extracts from it the metallic part of the cobalt, which communicates to the zaffre its blue colour; then dilute the solution, which is very acrid, with common water. If you write with this liquor on paper, the characters will be invisible; but when exposed to sufficient degree of heat, they will become green. When the paper has cooled they will disappear. Observe, if the paper be too much heated, they will not disappear at all.

DEATH IS NOT PAINFUL.—The placid feelings which accompany natural death are known from the evidence of multitudes who have testified to their ease with their latest breath. The very pleasurable feelings which accompany drowning and hanging have been recorded by numbers who have been recovered after consciousness had ceased. Death from cold we should suppose to be one of the worst forms in which the king of terrors could approach; but, instead of the frosty horrors we picture, the victim finds himself rocked, at last, into a soothing slumber. "I had treated," says Dr. Kane, in his Arctic Explorations, "the sleepy comfort of freezing as something like the embellishment of romance. I had evidence, now, to the contrary. Two of our stoutest men came to me, begging permission to sleep. 'They were not cold; the wind did not enter them now; a little sleep was all they wanted.'" From this sleep, if they had been allowed to indulge in it, they would never have waked. The pain was not in dying, but in the effort to avoid it; the descent to the grave was easy and grateful: all the resolution was required to keep the steep and toilsome road which led back to life.

Those persons bear disappointments best who have been most accustomed to them.

THE WOODEN WATCH.—There is an old trick often played upon countrymen, in London, called the "wooden dodge." A country greenhorn is walking in the street, when a man, dressed as a respectable farmer, addresses him, inquiring the way to some street, saying he is a stranger in London. "Well, I be a stranger myself," replies the countryman. The sharp then enters into conversation with the flat, and finally invites him to take a glass of ale with him: they proceed to some public-house in the neighbourhood. In the tap-room there is a gentleman with a handsome gold chain. The sharp politely asks him the time of day. "I can't tell you," replies the man. "Well," says the sharp, "what is the good of having a chain without a watch?" "I have got a watch!" "Let's see it, then, if you have got one." The man refuses, but persists that he has a watch. He soon after goes to sleep. "Now," says the sharp to the countryman, "I don't believe that fellow has got a watch, though he has such a fine chain. He's asleep: I shall see if he has." He then pulls out the chain of the sleeping man, and exhibits a round lump of wood attached to the end of it. "There," says he, "I knew the fellow was humbugging; he has got no watch." Now, addressing the countryman, "we'll see if we can't get him when he wakes." The man wakes up, and the sharp says, "You have not got a watch?" "I have," replies the other; "I'll bet you five pounds I have got a watch at the end of this chain." "Let's bet him," says the sharp to the countryman. "We'll go halves; he does not know we have looked in his pocket, and thinks we won't bet." The countryman, having seen plainly that there was only a piece of wood attached to the chain, offers to bet. The bet is accepted, and the man, who is a confederate of the sham countryman, pressing a spring in the wood, shows that it encloses a small gold watch, and takes possession of the five pounds, thus gaining two pounds and ten shillings in the operation. The sham countryman condoles, of course, with the greenhorn, and takes his departure as soon as possible.

POETRY.

MUSIC EVERYWHERE.

There is harmony in nature,
And it floweth through the years,
As the sunlight through the heavens;
'Tis the music of the spheres.

There is music in the water
As it roameth ever free—
In the cataract that plunges
On in thunder to the sea.

And there's music in the air,
Where no voice of man is found,—
In the harping of the breezes
As they flit along the ground—

As they dance among the flowerets—
As they skim the ocean's breast,

Liverpool.

Or disturb the mighty branches
Of a forest sunk to rest.

And there's music on the ocean,
When the black clouds roll on high—
When the thunders peal around us,
And the lightnings rend the sky,—

When the ocean wakes in fury,
Amid clouds of fearful storm,
And dark chasms yawn beneath us,
Like the portals of the tomb.

Aye, there's music in the waters,
And there's melody in air;
There is harmony in heaven,
And it floweth every where.

GEO. JOHN TAYLOR.

INQUIRY.—If any one can give information of the present whereabouts of Thomas Bowinton, who emigrated from Cradley, Herefordshire, England, to Utah, in 1856, the same will be thankfully received by his father, John Bowinton, Ridgeway Cross, Cradley, near Great Malvern, Herefordshire. The said Thomas Bowinton was last heard from in 1858, when he was living in Mantia, Sanpete county, Utah.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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Saturday, Feb. 8, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862

(Continued from page 73.)

Elder Thomas E. JEREMY: I feel very happy in meeting with my brethren here, and hope by the aid of the Holy Spirit to be able to represent the Welsh Mission before you. I have been presiding there for about a year, having been appointed in January last. The Mission comprises nine Conferences, and numbers nearly 1,900 members. We have baptized 371 during the past year, and the brethren who are labouring in the Mission are good men, and are trying to spread abroad the good work. Eastern Glamorganshire Conference is presided over by Elder Rees. The Conference is large, numbering some 700, who, as a general thing, are good Saints. There is one Travelling Elder there, (Elder John Evans,) who works during the day and goes to preach at night, and on the Sundays. Elder Richard Palmer, the President of Monmouthshire Conference, takes a steady course, and does first-rate. Elder E. T. Edwards assists him as Travelling Elder, and is doing well. In the Cardiff Conference, over which Elder G. G. Bywater presides, several have been baptized, and there are many inquirers after the principles of the Gospel among respectable people. Elder Joseph W. Morgan labours there as Travelling Elder. He has not been

long baptized, feels well, and is full of zeal. In the Western Glamorganshire Conference, presided over by Elder John Griffiths, they are doing well. I am most of the time in that Conference myself. There are no Travelling Elders to assist him, but the local Priesthood lend their aid to help on the work. He works at his business as a watchmaker to assist his family, and devotes all the time he can to the work of the ministry. Elder David M. Davies, President of the Llanelly Conference, has been an Independent minister, and was baptized by me some eight years ago and received the Priesthood when I was here before. His Conference is not in a very good condition, but that is not his fault, for there have been influences to contend with there of a very peculiar nature. He has done the best he could under the circumstances. Elder John Gibbs has been very faithful, labouring in the Pembrokeshire Conference, over which he presides. He works at his trade as a shoemaker when he can, for the Conference is very poor and not able to support an Elder; but he labours in the ministry with diligence and is doing good. The work in North Wales is not so prosperous; for, although they have had men of talent and energy labour-

ing there in times past, baptisms have not been so numerous as in the south of the Principality. The people are mostly Calvinistic Methodists, and it is very difficult to get them into the Church. I am sorry that Elder R. Evans, the President of Carnarvonshire Conference, is not here. I desired to see him here. The Presidents of two other Conferences have been prevented by circumstances from attending, but they are doing the best they can. We have had camp-meetings during the past summer, at which we selected the best preachers to speak to the people, and good has resulted from them. The good influence has increased in Merthyr-Tydvil since Brother Cannon attended a Conference held there, and many have been baptized in that Conference, as many as 12 in a week being added to the Church there since. Elder Edwin Price presides over the Flintshire Conference, and Elder Hugh Evans over the Denbighshire Conference. There are but few Saints in either, but the brethren are good men and labouring to do good. I am striving to take a friendly course with people outside the Church, and seek to win their feelings and affections by being kind to them, and thus gain an influence with them, that I may have more power to bless them and to do them good. The Lord has blessed me on this mission, and I am in myself a fulfilment of a prophecy delivered by President Young before we started. He said that if we were faithful, wrinkles would not come upon our faces while on our missions, and we would look as young, if not younger, when we returned than when we started. Several have told me that I am looking younger now than when I was here years ago. My confidence is placed in, and my desires are to labour with the Presidency of the European Mission; and if I can go home with the approbation of the Presidency in Zion, it would be more to me than anything else in the world. God bless you! Amen.

Singing—"O Zion, when I think of thee."

President RICH: I can say, brethren, that I have been edified this morning by the remarks made by the brethren in reporting their fields of labour. It does me good to hear that the work of the Lord is prospering, and that there

are people who love and embrace it, and who are trying to practise the principles revealed in this, the last dispensation. It does me good also to learn that the brethren possess the good feelings they have given utterance to, and to know that prospects are bright for the spread of the work in their various fields of labour. Whilst brother Jeremy was speaking of the prophecy concerning the brethren looking younger, and of its fulfilment in himself, I thought, when looking at you, that you all appeared younger, and believe it will be fulfilled, not only in brother Jeremy, but in you all. This is in consequence of the good Spirit which dwells within us, which will make those who possess it feel young and look young, and feel well. Our countenances will beam with joy when we have that good Spirit; and if we lack it, we shall feel cast down in our hearts and sadness will dwell upon our countenances. It all lies with us, whether we possess that Spirit or not, by the course we pursue; but I believe it is the desire of us all to pursue that course which will secure its possession; for we can realize that it will comfort, bless, and prepare us for the duties of life, whatever they may be. When we are thus blessed, we shall have a source of light and joy within us in the midst of difficulties, and at all times be able to bear a testimony to the truth, which will be endorsed by the Spirit we possess; and we will not mourn, but we will be filled with gladness. It is for us to cultivate this Spirit within us, that it may be with us all the time, to give joy and consolation in every circumstance of life. The promise was anciently that it would come to the servants of God and abide with them always, if they would live according to the principles of truth; and there was no promise made to them that is not made to us: they were entitled to no blessings that we are not entitled to. If there are any people in the world who have reason to feel well, we are the ones. No matter what our circumstances are, or the circumstances of the world around us,—no matter whether we have money or are poor in worldly things, we have everything to feel well and happy about; for we are not called to do a work that cannot be accomplished, but one the accomplish-

ment of which is certain, and will be done, whether we do it or not. We never have known the Lord undertaking the accomplishment of a work which he has not consummated. He is not slack to accomplish all he purposes to do. We are called to be his servants—to build up his kingdom upon the earth; and to do so, we must use the materials he has furnished us with. These do not consist of diamonds or earthly riches, but of truths which we have received, and which we have the power to confer upon those who receive our testimony. This we can do, and we shall be able to do it, inasmuch as we are faithful. The Lord in ancient times told his disciples to take no thought of what they should eat, but to take thought to keep his commandments. When they did that, they had no need to trouble about other matters, and we should have the same inculcation before our eyes continually. The chief object of our hearts should be to build up the kingdom of God upon the earth, and let everything else come in its turn. When we feel this way, we shall not be likely to go astray. We may make mistakes; but the way to avoid making them is for us not to put down too many stakes between us and the object we have before us, lest we may have to pull them up. If we keep our eyes steadily fixed on the object we have before us, we need not go far astray, for we are not obliged to depart from that which we know. We have a right to understand enough to perform the duties that appertain to our callings; and if we do not, we should call upon the Lord to let us know all that our positions require us to know. When I was first called upon to preach, I told the Lord I was willing to preach all I knew; and if he wanted me to preach anything more, I prayed him to reveal it to me; for I had no desire to attempt telling anything to others which I did not know myself. That is a safe principle, and the very moment we get outside it we are like a man at sea, without a chart or compass, and do not know whether we are steering the right course or not. If such a man kept inside the bounds circumscribed by his knowledge, he would be safe: so, if we keep within our knowledge and duty, there is not a possibility of our going astray. By acting upon this

principle, I have been kept up so far, and I can recommend it to my brethren. If you do not know more than other people, keep within the bounds of what you do know, and you are safe. If you can find a man that you have been acquainted with for twenty years, and you cannot point to the first thing he has done wrong during that time, you find a man that is bound to be liked, and who has a mighty influence for good; for he has all the time been pursuing a course to gain influence by doing right. If we want to be men of note, of influence, and power, this is the course for us to pursue. I was pleased with some remarks that were made relative to the course that was being pursued to gain the good feelings of the people. There has been in times past a great deal of persecution, in the United States particularly, and in this country as well, brought on by the Elders pursuing an unwise policy in not sufficiently regarding the feelings of the people. Some have been awfully persecuted for their righteousness' sake, as they called it. They would get together congregations and preach to them an hour or two hours; and, to sum it all up, when they had done, it would amount to this—the people were told how mean they were, how many errors they had, how they were priest-ridden, and how much better the speaker was than they were. The consequence was, they were maddened and felt like kicking him out. We are not called to do anything of the kind, and I do not believe that the brethren have been called to tell people their faults particularly, but to preach the Gospel. If we tell the people that which is right and true, they will know, if they believe us, that everything which is the opposite of that is wrong and untrue. If a man was to step into our midst and tell us that we were a filthy, corrupt set of people, we should not believe him; but if he would tell us truth, so that we could see and understand it, and then tell us that everything contrary to that which he had told us was wrong, we could believe him. We are sent forth to preach the Gospel to the people, and to call upon them to receive it; and if we do that, we do our duty; but we are not sent particularly to tell the people of their corruption, though some things

may require to be referred to occasionally. Our aim should ever be to win souls to God and his kingdom. I have noticed that men are very liable to try everything and everybody by their own standard—by themselves. If we are doing the best we know how, we must think we are pretty near right ourselves; and if we estimate anybody else, we are apt to estimate them by ourselves. If they do not come up to that, of course they must be a little wrong! This is an incorrect principle; and I, for one, do not feel to adopt it by any means. The correct principle is to find out what is truth, being sure that it is the truth, and then measure everything by that standard. I wish to see my brethren come to that standard, for it will not be changed, but will remain and be eternally the same. We should change all the time from the period we hear the first sermon till we reach that perfection to which we are all progressing. We should not require anybody to be just like ourselves, because we cannot bring people to our standard in a day or a year. It may take them years before they can understand things as we understand them. How should we expect a person who only embraced the Gospel last year to come up to our standard, who have probably been in the Church for nearly thirty years, and been learning continually during that time. I feel like getting the people to do all the good I can, and try to be satisfied with what they can do, hoping they may increase as I have increased; and while they try to improve, I will try and help them to improve. This is the way I wish the brethren to act with regard to those among whom they labour. While they have a disposition to learn, let us have a disposition to teach in kindness and in a spirit of fatherly love, till they get so that they can walk alone by the light of truth within them. We are called to be saviours of men and to represent the Son of God himself. In our ministry our actions should be such as we would perform if he were here. We should take him for a pattern; and if we were like what he was when ministering among the people, we should be patterns ourselves to others. The truth never changes. We may fail—we may come short; but we

should endeavour to gain possession of the truth, so that we may be able to occupy our positions with dignity and minister as the Son of God would minister, and all the time do those things in our ministrations that would be acceptable before him. This is all within our power and reach, if we will adopt the principles of truth that are taught to us from time to time. I feel myself that there is nothing in the world to be compared with the privilege of being ministers of the Gospel, and nothing on the earth that can equal in worth the principles which have been revealed unto us. We have got to purify ourselves by the truth and be clean in our actions, for the Spirit of God will not dwell with us, unless we are pure. It comes 'from' the eternal world, and is pure, and will not dwell with impurity. But if we live so as to possess it, it will purify our spirits, and have more and more dominion over us, till at length we shall be governed by it in righteousness and purity all the time. A man who loves the truth would not like to live or stay with one who does not love it; and it is precisely the same with the Spirit of God. If it ministers to such individuals, it would be to reprove and correct them. It will not dwell with those who will not cherish the principles it has to teach. If we want to have the knowledge of God, we must possess his Spirit, which will keep us from corruption and evil, and fill us with the principles of eternal life.

There is no standing still in the kingdom of God. We are either losing or gaining ground every day. If we are losing ground, we are going towards destruction; if we are gaining, we are preparing ourselves to labour for the benefit of all with whom we are associated, and progressing towards exaltation. We talk about glory to be enjoyed in the eternal world—of glory that is to be revealed in us in time to come. We talk about it, pray about it, and sing about it; but are we prepared for it? I say, No, we are not. We may be prepared for the responsibilities that rest upon us at the present time; and if we are faithful to day, and live so as to be acceptable before God, it prepares us for that which lies in the future. This is the only way by which we can

be prepared for the glory we anticipate in futurity. We cannot pray ourselves into celestial glory. It is to be obtained by steady labour in following after that which is right. There is only one way of safety for us, and that is to keep our eyes fixed upon the principles of truth, and ever stedfastly follow after that which is right, being pure and humble-minded before God; for as sure as we get the notion into our heads that we are somebodies, so sure will one of two things happen—either we must get rid of that notion, or run ourselves out of the kingdom of God. We are dependent all the time upon the Lord our God; and if we do not pursue a course to keep ourselves in possession of his Holy Spirit, we are sure to apostatize, sooner or later. The Lord lives, and we cannot trifle with him. He is continually pouring out upon us instructions, and we must receive them with all our hearts, minds, and strength, or his blessing and power will not be with us. We may deceive one another, (and that is getting very hard to do,) but we cannot deceive the Spirit of God. Individuals, therefore, who do wrong, and will not cherish the principles of life and truth, may run for a time; but the Lord has so planned it that evil shall come to light, and I thank Him that such is the case. The light is increasing with us; for we are able to see better now than we could ten years ago, as well as getting younger in appearance; and I believe the brethren will all do the best they can with the increased light we are enjoying. I feel thankful to Heaven that we have had joy in our labours with the brethren who have come from Zion; and, with very few exceptions, the time never has been when the Elders have laboured with such zeal as on this Mission. Every prophecy in their favour shall be fulfilled, and much more that has not been prophesied will be realized by them. But how should we feel, should we know that our labours had done more harm than good? We had better have stayed at home, unless the good we do should predominate over the evil. If we labour as ministers of salvation, our labours are sure to be acceptable; if we do wrong, they will not be acceptable or pleasing in the sight of God. Never try to tell the mysteries of the Kingdom, if you do

not know them, even though you should be accounted small men in some things. I am contented to keep inside what I know myself; for by so doing I will not lead any one into error. The work is onward all the time in every direction, and the Lord is moving the nations and directing the people in his own way. The prophecies are being rapidly fulfilled, and all that we have to do is to labour so that we shall be sure to have joy.

There is another thing I would like to mention. I have seen Elders, when preaching, speak just as long as it would run out of them, and till the Spirit of the Lord would leave them, and they had nothing more to say. I do not think this is good. I wish to preach no longer than the Spirit of the Lord will move upon me to speak, lest I should grieve it and cause it to leave me to myself. We should speak only so long as our speaking would be of benefit, and the Holy Spirit should be with us while speaking and with us when we stop. A word on the subject will be enough to enlighten the brethren; and in this as in every other matter, let our ministrations be of a character to bless the people. This is what we are called to do, and thereby aid in building up the kingdom of God, seeking especially to save ourselves. If we administer salvation to ourselves, we are likely to administer it to others. May the blessings of God rest upon us, in the name of Jesus. Amen.

President LYMAN said—We will now adjourn till 4 o'clock, and to-morrow morning we will commence our meeting at 11 o'clock, so that the brethren can all be here at the same time.

Singing—"Come, all ye sons of Zion." Benediction by President Lyman.

4 p. m.

Council called to order by singing "Let Zion in her beauty rise." Prayer by Elder MILLS. Singing—"How firm a foundation."

Elder JOSEPH F. SMITH said—The Sheffield District comprises three Conferences—the Sheffield, Leeds, and Hull. Elder John Clark is the President of the Sheffield Conference, which extends over a wide tract of country, and is in a good condition. The meetings are well

attended both by the Saints and by friends who have not embraced the Gospel. The local Priesthood have done most of the out-door preaching, for I find my time pretty well occupied in visiting the Saints and preaching to them. A good work has been done there during the past year, and a much greater work could be done if we had some more faithful Elders to labour there; for one man is not able to do all the preaching required through it. A few have been baptized more than the number who emigrated last spring. Leeds Conference, presided over by Elder S. H. B. Smith, extends over a still larger tract of country than the Sheffield, and comprises twelve Branches. Brother Parley P. Pratt has been labouring there mostly since his arrival. Elder Shires, one of the local Priesthood who has lately been appointed Travelling Elder, though he supports his family and presides over the Leeds Branch, has been of much service in that Conference. With some few exceptions, the Conference is in good condition, with good feelings among the people, and I have enjoyed my labours much in that part of the District. There, too, they have baptized more than the number emigrated last season. Hull Conference, over which Elder Charles Welch presides, is in very good condition. It was without a President for some time after emigration; but since brother Welch has been there, the Saints have gained strength and have grown in faith and good works. The most of the Conference is confined to Hull Branch, though some families live a long way from Hull, which causes much travelling to visit them all. The Saints and Priesthood have been united with me, and I always desire to be one with my brethren. We have not set the world on fire there, for the reason that three of us are green hands—but boys, who have preached but little. Yet I feel thankful that I am counted worthy to have a place in this kingdom; and my determination is ever to hold fast to the truth, seeking always to have the testimony of it in my heart.

Elder PHILIP D. L. MAKE said—I cannot report any Conference in my District, as it only contains a couple of Branches numbering about 80 souls.

The District comprises a group of little islands on the coast of France, on three of which there are Saints; and though they are few, I find it difficult to visit them, as I have not yet discovered the way to cross the water without the aid of a steamer, or some other similar means of transport. I have felt well in my labours there. I have not been awkward with anybody, and nobody has found any particular fault with me. There are three families there who have returned from the Valley, which has exerted an unfavourable influence against the work, though one family is preparing to go back again. I feel to thank God that I returned to the islands, and I believe I have been instrumental in the hands of God in doing good. There are a few Saints there who are faithful and feel to rejoice in the work, and have been in the Church since the time when I joined it myself; and they are having a few added to their numbers by baptism. Compared with some other places, our success has not been flattering. Still I thank God for what has been done, and have rejoiced in my labours.

Elder WILLIAM BRAMALL: The Southampton District comprises the Southampton, Reading, and Dorset Conferences. The Dorset Conference is a small one, numbering about 110 members. They are a good people, and are willing to do all things in their power to build up the kingdom of God. Elder Barnes is President of the Conference. We have baptized about ten times as many as were emigrated from there last season. Three emigrated, and the baptisms have been about 30. The people are very poor, but good-hearted and desirous of doing their duty. It is a long way to it from the other Conferences; but when reached, it is easy visiting all the Saints. Reading Conference, presided over by Elder George Reed, is improving, and a better spirit exists there now than did six months ago. The Saints are very scattered in it, and it takes about 400 miles travel to get through the Conference to visit them. There is one Travelling Elder in it—Elder George Wiscombe. They have baptized one more than emigrated from it last season. Elder Eugene Henriod is the President of the Southampton Conference. Emi-

gration last year took away our best tithes-payers, but we have replaced them with about the same number. A good spirit prevails amongst the Saints, and no spirit of opposition has been manifested since I went to labour there. They are a good people through the District, and I am very satisfied with my field of labour, for I have had joy and pleasure in my labours in it. My desire is to administer salvation to my fellow-men. May God bless you! Amen.

President LYMAN then addressed the meeting as follows:—I hope the brethren will all feel a spirit of charity towards me, for I wish to continue my instructions to you in regard to those things that will aid and improve you in your ministrations,—not only to-day and in the places where you are at present labouring, but such as will be of benefit to you in all time to come. And I feel, as I have expressed myself to individuals here, a constantly increasing solicitude for the men who are engaged in the ministry—in that great cause with which we are all connected. This solicitude leads me to wish for the improvement to the greatest possible extent of every man engaged in the work; and while I look for a broader field of improvement in the lifetime of the young man who is twenty years of age than I do for the man of fifty or sixty, I feel the more anxious about the younger men of the ministry. Therefore I desire to speak to you just as I wish you to speak to other men as you increase in years and understanding. It is not for the sake of speaking, or of having it said that I spoke, that I now occupy the time, but I wish to impress upon you an idea of the importance that attaches itself to your conduct and actions; for it is not merely having it told us that this, that, or the other course of conduct is right, and our simply assenting thereto, that will lead to the development of the good we desire and seek for. We must realize that there is a value attached to the consequence of a truthful course of conduct; and a corresponding appreciation of the value of that course of conduct is what will cause it to live in our memories and hold a high place in our regards and affections. If you could understand that your success as ministers of the Gospel,

and your ultimate exaltation to happiness and glory, and to all that there is of blessing awaiting mortality, was to be the result of your perseverance in a certain course of conduct, which was to constitute the medium through which you would receive these blessings,—could you understand this, and keep the thought with you continually, that every action of your lives, no matter how trivial you might think it, would exert an influence with regard to all there is in the future of good to be gained by you, would you ever be guilty of an action that would make the attainment of those blessings for which you are working more difficult of realization? I think you would not. It is that you may cultivate an appreciation of this that I speak unto you—that the love of truth in you may be like an evergreen which has been planted and flourishes by the side of a peaceful stream of water where it receives the gardener's attention and care, who nurtures its growth and views it with honest pride and satisfaction as it develops its beauties. With equal care we should improve ourselves, not in one thing alone, but everything which would increase our capacity for usefulness should claim our attention. We should ever remember that it is the exterior of a man that is first met, first seen, and appreciated. Therefore we should study to put on a deportment and a course of conduct every day, and everywhere we are, and under all circumstances, that could not be offensive to those with whom we may be called to associate, whose minds have been trained to respect gentlemanly deportment, wherever found. In preaching the Gospel, your work is not accomplished by the utterance of lengthened discourses of high sounding words, but it is by truth consistently told and consistently supported and sustained by a course of action that is in harmony with the truth and purity of the Gospel you teach. I wish you to remember this, and I would say to my younger brethren who are vigorous and hearty, that I wish you never to be overcome by the temptation of strong drink. If you have formed a habit of using tobacco, and you can leave it off without injuring your health or lives, do so; though I would not wish to have a

man kill himself by so doing! I wish the brethren who use tobacco to quit doing so, for a number of reasons. The man who smokes tobacco as he goes abroad among the Saints to preach the Gospel is shorn of a certain amount of his influence. It floats away in the smoke of the tobacco, for he equalizes himself with everybody that smokes, and he is looked upon as a good companion over a pipe, but his Priesthood and power are dimmed by the clouds of smoke which ascend from the worship of the idol. Well, if you permit yourselves to do anything of this nature, it exerts a bad influence, because it diminishes your power in the ministry. If it did not do this, and I could be satisfied that it was doing you no injury, I would not address you thus. But this is not all. A bad habit is formed, and a desire awakened within you for stimulants which produce evil, so far as you are concerned yourselves; and by-and-by you go home to Zion, carrying this habit and desire with you, strengthened and increased in power by your cultivation—to Zion where all our exertions and examples should be directed to the perfecting in every virtue the gathered Saints, that a people may be raised up who will be pure and holy, redeemed from evil and degrading habits, and prepared to enjoy in their fulness the blessings of God.

To indulge in any but correct action as you mingle with the Saints would be productive of evil, as all such indulgences will hinder the good effect of the teachings you may have given, and by their influence hinder the early realization of that condition of perfection which you are labouring for and desirous of seeing consummated. The influence of your labours is not confined to the narrow circle in which you may labour to day, but it extends into futurity, and, if directed aright, will aid in the development of those principles of truth among men which will ennoble and exalt humanity and make man great and happy. Can we do it? Can we say that we can worship at the altar of these idols and gratify any taste that is vitiated and wrong, and our action be in harmony with the nature of the results for which we are labouring? For this consideration, I desire you would keep the "Word of Wisdom."

(To be continued.)

When you can leave off anything that is wrong because of the influence it would exert in yourselves and on others, what does consistency and truth tell you is your duty to do in the matter? Why, let tobacco and strong drink alone. It is your duty as ministers of the Gospel to do this. I do not know how many of you use tobacco; and if I knew a man who had used it so long that refraining from it would take him down to the grave, I would not advise him to refrain; but sometimes the young brethren cultivate the filthy, degrading habit without realising its tendencies and baneful effects. When you young men are a little older and see around you wives and children, would you desire them to imitate the pernicious example of those who have formed these evil habits? No, I am sure you would not. Then cultivate within yourselves such habits that they can follow your example with good results to themselves and joy to you. I wish you to see the importance of this word of advice now. Do not wait till you grow older, but save yourselves from the effects of pernicious habits by avoiding the forming of them, for they are the bane of our lives; and as you grow in years gather around you the covering of salvation, that you may be able to extend its genial warmth to those whom you are called upon to foster and cherish. I wish you to try and do as I am trying to do, though I do not ask you now to leave off drinking tea, knowing the manner in which people live in this country. Still, if any of you can do without it, do so. But it is rare to find one whose life depends upon the use of tobacco. If you have formed the habit and say to yourselves, "I will lay it aside by-and-by," you but strengthen and confirm it by continuing in it; and the longer you are throwing it off the more difficult it will be to do. The good that will result to a man through being freed from any pernicious habit is incalculable, and will operate through all the ramifications of an extended future. It is not only for ourselves that we ought to labour in this matter, but for our posterity—for those who will survive us and live to labour upon the earth when we have passed behind the veil.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 8, 1862.

HOME NEWS.

We have just received intelligence from Utah up to the 27th ultimo, with *Deseret News* bearing date December 18th. The communications which we have perused and the columns of the *News* indicate a continuance of that peaceful prosperity which so eminently characterized the movements there at our last advices. The work for the Temple is progressing rapidly. The *News* says—"There has been a large quantity of granite blocks hauled from the Little Cottonwood quarry during the last two months, most of which have been squared and fitted for the places they are to occupy in the walls. The continual noise made by the many stone-cutters with their hammers and chisels, for many weeks, has been pleasing to the ears of all who desire to see the work progress. At no very distant day the announcement that the Temple of the Lord at Great Salt Lake City, in the tops of the mountains, has been erected and completed, may be expected to be heralded to the ends of the earth." The new Theatre in process of erection is nearly finished, and bids fair to become quite an ornament to the city, as well as being quite an addition to the public halls and lecture rooms of our mountain metropolis. It covers an area of some four hundred feet more than did the Nauvoo Temple, and is capable of comfortably seating as many as the Tabernacle (nearly three thousand). *Apropos* of the Tabernacle, it has been recently enlarged and altered, so that the stand occupies the entire north end, instead of being situated, as formerly, in the centre of the west side. Two doors have also been made in the east side for access to the building, and other changes have been made which render it more pleasant and commodious.

The Legislature was in session, and the newly-appointed Governor, John W. Dawson, of Indiana, had delivered his Message to the Legislative Assembly. He reviews the history of the present conflict which is raging in the once United States, and endeavours to account for the existing state of affairs there, attributing it to the conflict over slavery, produced by the ultra men of the North and South. He thinks there have been errors on both sides, but feels very desirous to infuse a feeling of patriotism into the minds of the people of Utah. He desires to see every doubt which may exist in the minds of some in the States respecting our fidelity to the Government entirely eradicated by such an exhibition of our loyalty to the Federal cause as shall be unmistakable, and suggests, to this end, the adoption by the Legislature of immediate means for the collection of the annual tax of \$26,982, which is the apportionment for Utah of the national tax for the support of the Government under existing circumstances. He subsequently makes several suggestions of minor importance, and proceeds to dwell at length and with much stress on the benefits to be derived from the education of the people, which he considers the bulwark of a free government, and concludes with a fervent appeal to all to be true to God and themselves, their country and

mankind, and predicts that, if they will be so, all will be well. We endorse the prediction without in the least admitting that the exhortation was at all called for, as past history affords abundant evidences of the people of Utah's fidelity to God, themselves, their country, and mankind.

The new Superintendent of Indian Affairs, Ex-Governor J. Duane Doty, of Wisconsin, arrived in the Valley in company with Governor Dawson. A new brass band had been recently organized in Great Salt Lake City. The holiday festivities were being kept up with unusual spirit. Not least in point of attraction was the Legislative Ball, the managers of which displayed excellent taste in their arrangements for the occasion. The peaceful circumstances which surround the people enable them to enjoy with uncommon zest every gathering of a social character. The people in the Valley are subjected to considerable annoyance from the breaking of the telegraph wires every few days along the route. Though they fully estimate the importance of the undertaking in having news speedily transmitted, these mishaps, with the contradictory character of the intelligence received, diminish considerably their appreciation of its utility.

The First Presidency were in the enjoyment of good health when the mail left.

The publication of the *Deseret News* has been resumed, after a suspension of two months. It is printed upon paper manufactured in the Valley, and presents a very creditable appearance, furnishing another evidence of the progress of home manufactures in the Territory, and the determination of the people to become independent of foreign supplies. We are pleased to see President Young's counsels and efforts in this direction productive of such beneficial results.

BRISTOL CONFERENCE.—A Conference was held in Bristol on Sunday, Jan. 12th, Elder George Halliday presiding. After singing and prayer, Elder Halliday, after making a few remarks on the duties of the Priesthood, presented the authorities of the Church in the usual manner, the voting being unanimous. Elders King, Hudgert, Snow, Rhces, and Stanneforth also addressed the meeting, and added their testimony to the work, President Halliday giving a financial report of the District.

CORRESPONDENCE.

ENGLAND.

SHEFFIELD DISTRICT.

Sheffield, Jan. 24, 1862.

President Cannon.

Dear Brother,—I returned from Birmingham to this Conference on the 7th instant, arriving in Chesterfield in the evening just in time for the meeting. The Saints, not knowing of our coming, did not so generally attend as they otherwise would, which made our congregation rather smaller than usual, and gave us an opportunity of seeing who were the most regular and constant

meeting-goers of the Branch, and consequently who enjoyed the greater portion of the life and vigour of the Good Spirit, and who most needed the encouraging counsel and comforting words of the Priesthood. "The whole need no physician, but they that are sick." We had a good meeting. I may safely say that such another has not been witnessed in that Branch for a long time. All felt well, and we resolved to be better Saints in the future than hitherto. The feeling was unanimous, and every countenance gleamed with renewed joy and hope.

On the 8th we held a meeting at Slaveley, and had a reproduction of the good things of the previous night, with the addition of a more general attendance on the part of the Saints and our neighbours and friends. Much of the enlivening influence of the Good Spirit was felt by all, as we could plainly see by the upturned, eager, and attentive faces of all present.

Since then, we have held meetings again at the above-mentioned places, and also at this place, Rotherham, and Woodhouse; and in every place I can see a decided inclination and determination on the part of the Priesthood and the Saints to do better in the future, if possible, than they have done, which I am rejoiced to see; for where the Saints are united and enjoy the spirit of the Gospel, there the honest-in-heart are gathered into the fold, and the good work rolls forward and prospers.

Brothers Pratt and Clark join me in love to you, Presidents Lyman and Rich, and all inquirers. May God bless you all, is our constant prayer.

I am faithfully your brother in the Gospel,

JOSEPH F. SMITH.

LONDON CONFERENCE.

Woolwich, Jan. 23, 1862.

President Cannon.

Dear Brother,—After the adjournment of the Birmingham Council, I returned to Manchester, highly-gratified with the blessings and instructions there received. As I had been called to labour in the London Conference, I immediately prepared to take my departure from my Manchester friends, whom I regard as a people striving to keep the commandments of God, and desirous of furthering the interests of truth upon the earth.

I arrived in London on the eve of the 13th. Since my arrival, I have been busily engaged visiting the Saints and trying to learn their localities, which I find no small job. Yesterday I came to this place attended meeting, and found the Saints rejoicing in their privileges as the people of the Most High. After meeting, a sailor applied for baptism, and several others are waiting for Saturday to come, to be baptized in the font which the brethren have nearly completed. Prospects for

an increase are good. Last Sunday several in the Lambeth Branch were baptized. The brethren generally desire to extend their labours and break loose from their old moorings, feeling confident that the good ship Zion will safely sail over the seas, even if the winds are rather high and the clouds appear black.

With kind regards for yourself and all at 42, I subscribe myself your brother in the cause of truth,

R. A. MC. BRIDE.

CHANNEL ISLANDS CONFERENCE.

St. Heliers, Jersey, Jan. 23, 1862.

President Cannon.

Dear Brother,—I arrived in my field of labour from the Birmingham Council on Saturday, the 11th instant, after a very severe passage. We left at midnight from Southampton and proceeded down the river, and when we left the Needles the wind became very furious; but we proceeded tolerably well, until we came where the tides intermix—a place called the Caskets. There the storm was gaining more power, the sea breaking upon our frail bark, taking our bulwarks away and our life-boat, and washing everything overboard. Some of the passengers were severely wounded. I felt quite calm. I knew that God lived, and that he was not a God afar off, and that I had a right to look to him as my friend.

We arrived in Guernsey in the afternoon. The captain thought that it would be better to remain in port till the following morning, as the wind had not abated. I stayed at Guernsey, as I had written to the Saints that I would meet with them on Sunday, the 12th instant. I found them all right, enjoyed a happy meeting with them, and found that they were determined to serve God and be better in everything this year than the last.

I left Guernsey, and arrived in Jersey on the Thursday following, where I found the Saints all alive to their duties. We have taken a new meeting-room, and the brethren are rejoicing in the prospect before them, for there has been quite a revival among the people since the opening of our new place. Many people have attended.

I hope, dear President, to be a hum-

ble instrument in the hand of God of doing much good while labouring in these lands. I feel like doing all I can to save my fellow-men from the thralldom of sin before I return to the home of the people of God.

Praying God to bless you and brothers Amasa and Charles, and all the faithful, I remain your devoted brother in the Gospel of peace,

PHILIP DE LA MARE.

SWISS AND ITALIAN MISSION.

Basel, Jan. 17. 1862.

President George Q. Cannon.

Dear Brother,—On the 11th inst., at 2 p. m., our Conference convened in Basel according to appointment. There were present 4 Valley and 10 native Elders, 4 Priests, 1 Teacher, and a few members. I addressed the Elders on the necessity of bringing their minds to bear upon the business for which we had assembled, that we might be united in our votes for or against, each one acting free and making known his feelings without fear. The authorities in Zion, the Presidency of the Missions in Europe, with their officers, were presented in due order, and all unanimously sustained.

Several of the brethren reported the progress of the work in their fields of labour and the prospects for the future.

The necessity of more labourers was felt in almost every quarter. Elder Muller was appointed a mission to the free city of Bremen; Elder Ledermann to East Switzerland, in company with Elder Huber. Brothers Woesner, Schramm, and Beck were ordained Elders and appointed to assist Elder Gerber in Zurich, and Elder Gass in the south of Germany.

I gave the Elders such instructions as the Lord favoured me with, and the outpourings of his Spirit were felt by all present, teaching them how to operate in their various missions, how to approach the people—not to impart more at one time than they could bear, and endeavour to leave them in a situation that they would desire to hear more,—to search the Scriptures and works of the Church, storing their minds with knowledge, which would be brought to their remembrance when needed, and

setting an example that they need not be ashamed of in future years.

Elder Ballif also gave instructions on the necessity of being humble and prayerful, and so to live that in approaching our Heavenly Father all could feel that he would hear and answer. He desired the Elders not to preach against the sects of the day imprudently, and bore testimony to the instructions already given.

Elders Gerber and Muller bore testimony to the truth of the work of the last days as established by the Prophet Joseph.

We enjoyed a time such as the Elders in this Mission had never before enjoyed. Our Conference closed at the evening of the 12th, all feeling that they had been blessed and well paid for attending the same, although some had to come a distance of 150 miles.

The brethren are all enjoying good health, and join with me in kind love to yourself and family; also to Presidents Lyman and Rich and the brethren.

Faithfully yours,

JOHN L. SMITH.

AFRICA.

Mowbray, near Cape Town,

Dec. 19, 1861.

Beloved President Cannon,—

I presume by this time you are expecting a little information from this part of the world. After a long, disagreeable, chequered voyage of ninety-nine days, we arrived in Table Bay. At the time we anchored, it was blowing a gale of wind, which prevented us from getting off the vessel till the following day, when brothers Ruck and Whitley hired a boat, came on board, and took us off. We were truly thankful to our Heavenly Father to be relieved from our floating prison.

I will here give you a brief outline of our passage from London to this place. No person on board knew who we were until we got down the Thames some distance. The Captain asked me where we were from, and what we were going to follow in the Cape. I told him whom we were, and our business. He nearly fainted. He commenced a volley of abuse, and even forgot the principles of common courtesy. I found out, by inquiry, that he had received

all his information about the Latter-day Saints from Anti-Mormon street preachers in London. I told him, if he would be patient, we would show him what kind of men we were before we got through, and that we were only an average specimen of the Elders of this Church. We felt to bear with him, hoping that he would see a little different before the termination of the voyage; but we found by experience that there was no place for the truth in him. He turned out to be our enemy after the brethren testified to him of the truth of this work. He, with the other passengers, tried to make us uncomfortable; but they could not quite accomplish it. The Lord blessed us abundantly with his Spirit, which gave us wisdom according to our day.

Mr. Leslie, the chief officer, was our friend. He loves the truth, and that greatly annoyed the other power, which was afraid we were going to make converts. We were forbidden to converse with the sailors; but the orders were issued a little too late, for we had given them an idea of our principles before he found it out. I feel that God will bless our labours on the vessel, for Mr. Leslie and one of the sailors intend to be baptized here, or in London, when they return.

We had a very rough voyage, especially towards the latter part of it. We encountered several severe gales. It seemed as if the Prince and power of the air were determined to prevent us from getting to this country. I have sailed considerable, but such a tossing I never experienced before. We had to keep tolerably close to our cell in a gale, in order to avoid being washed into the lee skippers and drenched by the broken seas which came on board.

The sailors would be for two days at a time without a dry stitch upon them. The rolling, plunging, and pitching of the vessel would set the bilge water in motion, which produced an unbearable stench. When we got within fifteen miles of our destination, we encountered a strong south-easter, which increased into a great gale. Night coming on, the Captain had to put to sea, to escape the dangers of running the ship on shore. We were two days before we got back. The captain told us that in all his nautical experience he never witnessed such a passage, and of course we were the cause of it. I told him the Devil was the Prince and power of the air, and he was always on hand to help his own; consequently we must be his bitter opponents, or he would help us. He had to acknowledge we were the most exemplary men he ever saw—that we were always alike.

We truly felt happy on our voyage, and felt to shout Hosannah to God and the Lamb! We feel the spirit of Zion burning in our bosoms, and hope to see a good work done in this country, with God's help. We find about five families of Saints in this part, and they feel well. Brother Zyderlaan will labour in this section of country for the present, as there are many Dutch in this vicinity. I find that the people in Cape Colony are scattered over a great extent of country, so that we shall have to scatter accordingly. Brothers Dixon, Talbot, and myself will repair for the Eastern Provinces as soon as the way opens.

The brethren join with me in love to you, brothers Lyman and Rich, and all associated with you. I remain your brother in the kingdom of God,

WILLIAM FOTHERINGHAM.

SUMMARY OF NEWS.

SCOTLAND.—On the morning of Thursday, the 23rd January, the trading vessel *Columbus*, of Leith, Captain Davidson, 334 tons register, was totally wrecked in the Pentland Frith, when all on board perished, except one man.

FRANCE.—It is a fact that great misery prevails in some of the large manufacturing and commercial towns, and is likely to increase if the war continues. We hear disquieting reports of the prefects to the Government, not only on the destitution of the working classes, but on that which generally accompanies destitution—deep discontent. A telegram from Milan states that the Pope is again ill, and that Mgr. Cuiffa, President of the Civil Tribunal at Rome, has been assassinated. In this instance, as the victim is an ecclesiastical functionary, the as-

sassin has been arrested : but letters from Rome complain loudly of the utter indifference of the Government to the murder of the Englishman (Mr. Smith) who superintended the erection of the great iron viaduct of Velletri, and the British Government is called on to do something, if possible, to ensure the safety of the English workmen on the new railway line.

ITALY.—The band of brigands which infested the environs of Gargano has been dispersed. Twenty-four of the brigands were killed.

GREECE.—Advices from Athens announce that M. Miauli's Ministry had been replaced by a new Ministry under the presidency of M. Kanaris. A popular demonstration had taken place in favour of the latter. The streets of Athens were traversed by patrols. The troops were not allowed to leave their barracks.

TURKEY.—The Paris papers publish a despatch from Constantinople asserting that the Porte, fearing that Garibaldi might effect a landing on the coast of the Adriatic, had sent a superior officer to Omar Pasha with instructions for the latter to act in concert with the Austrian commander, should such a landing take place. The insurgents have re-entered the places from which they had been driven away by Dervish Pasha, without meeting any resistance. The Turkish army is concentrated at Peglizza. Dervish Pasha having arrived with his forces before Polizza, the insurgents withdrew from that place without offering any resistance. Before leaving, they set fire to the houses, some of which were, however, saved by the Turkish troops.

RUSSIA.—An imperial decree has been published, according to which all Jews having obtained a medical or other diploma from one of the universities of the empire will be eligible for employment in any branch of the public service. By this decree, also, Jewish merchants are henceforth permitted to take up their residence in any part of the empire. Jews who are attached to the Ministry in the quality of professors, inspectors of schools, or schoolmasters, are exempted from taxation, and may receive declarations.

SOUTH AMERICA.—The news from Peru is unsatisfactory. The political world was unsettled. At Tarna the mob had destroyed several distilleries owned by Frenchmen for their having used deleterious substances in the manufacture of liquors, which it was supposed had caused the deaths of many people. A despatch from Pernambuco states that the *Maria*, nearly loaded for Liverpool, was burnt at Maceio on the 3rd of January. She was almost totally destroyed. The same despatch says that the *Glentanner* had struck on a rock and become a wreck. The master and part of the crew are missing. The mate and eight men have arrived at Pernambuco.

FACTS FOR THE CURIOUS.

BATTLE OF NASEBY.—The Battle of Naseby was the decisive one between Charles the First and the Parliament of England.

BRITISH COAST GUARD.—There are Coast Guard stations all along the shores of Great Britain, at intervals of four or five miles.

The title of "Emperor" is higher than that of "King." A salute of 101 guns is fired for the former, and only 21 for the latter.

According to English law if a debt has been owed more than six years, it is barred by the statute of limitations, and cannot be recovered.

PIGMIES.—Pigmies are represented in poetical fiction as a tribe of men in Lybia only a span in height, and as carrying on perpetual war with the cranes.

JUNIUS.—"Junius" was the pseudonym of some great political writer in the reign of George the Third. It is generally supposed he was Sir Philip Francis.

"THREE BALLS"—The Lombards laid the foundations of our present banking system. The arms of Lombardy were three balls; hence their use as signs by pawnbrokers.

RIVER BANKS.—In speaking of the right and left bank of a river, it is supposed that a person is looking *down* a stream. Occupying this position, he will have the "right bank" on his right hand, the "left bank" on his left; so that in any case, in order to know which is the right bank or which is left, he has only to know which way the river runs, in flowing from its source to the sea.

BUSKIN.—The buskin was a high-heeled boot used by the Roman and Greek actors to give elevation to the stature. Buskin is used in contradistinction to the sock (*socus*), the flat-soled shoe worn by comedians; hence, both terms came to be used to express the tragic and comic drama.

"TOPSY TURVY."—When things are in confusion they are generally said to be turned "topsy turvy." The expression is derived from a way in which turf for fuel is placed to dry on its being cut. The surface of the ground is pared off with the heath growing on it, and the heath is turned downwards, and left some days in that state, that the earth may get dry before it is carried away. It means, then, top-side-turf-way.

POEMS.—The different kinds of poems are thus distinguished:—A poem on the celebration of a marriage is called an "Epithalemium;" on a mournful subject, an "Elegy," or "Lamentation;" in praise of the Supreme Being, a "Hymn;" in praise of any person or thing, a "Panegyric" or "Encomium;" on the vices of any one, a "Satire" or "Invective;" a poem to be inscribed on a tomb, an "Epitaph." A short poem, adapted to the lyre or harp, is called an "Ode;" a short witty poem, playing on the fancies or conceits which arise from any subject, is called an "Epigram."

VARIETIES.

No man is always wrong. A clock that does not go at all is right twice in the twenty-four hours.

"Look here, printer, you have not punctuated my poem at all." "Well, sir, I am not a pointer—I'm a setter."

BENEFITS OF MATHIMONY.—"Dear Laura, when we were courting, you were very dear to me; but now you're my wife, and I'm paying your bills, you seem to get dearer and dearer."

"Can a boy name an animal of the order *endentata*—that is, a front-toothless animal?" asked a teacher. A boy whose face beamed with pleasure at the prospect of a good mark, replied, "I can." "Well, what is that animal?" asked the teacher. "My grandmother!" replied the boy with great glee.

INSTANTANEOUS GINGER BEER OR LEMONADE.—Take six quarts of water, ten ounces of bruised ginger, three quarters of a pound of coarse sugar, and an orange peel, boil and strain; then add to the liquor an ounce of carbonate soda, and keep in a close vessel. To each glassful add half a teaspoonful of tartaric acid, and drink while effervescing. For lemonade, mix the tartaric with essence or juice of lemons, and keep out the ginger.

MAY I NOT DO AS I LIKE WITH MR OWN?—Dr. Abernethy rarely met his match. On one occasion he fairly owned that he had. He was sent for by an innkeeper who had a quarrel with his wife, who had scarred his face with her nails so that the poor man was bleeding and much disfigured. Abernethy thought this an opportunity not to be lost for admonishing the offender, and said—"Madam, are you not ashamed of yourself, to treat your husband thus—the husband who is the head of all—your head, madam, in fact?" "Well, doctor," fiercely returned the virago, "may I not scratch my own head?"

A SENSIBLE WOMAN.—A lady, who had received a severe bite in her arm from a dog, went to Mr. Abernethy, but knowing his aversion to hear any statement of particulars, she merely uncovered the injured part, and held it before him in silence. After looking at it an instant, he said in an inquiring tone—"Scratch?" "Bite," replied the lady. "Cat?" asked the doctor. "Dog," rejoined the patient. So delighted was Mr. A. with the brevity and promptness of her answers, that he exclaimed—"Zounds, madam, you are the most sensible woman I ever met with in my life."

"BAITING" A HORSE.—A gentleman travelling lately in a one-horse chaise chanced to stop at a small country tavern, which rejoiced in the possession of a very intelligent Irish ostler. Handing the reins to this worthy as he alighted, the traveller requested the man to "take his horse to the stable and bait him." "Sure an' I will, yer honour," answered the Milesian, briskly, and away he went. In about half-an-hour the gentleman, having refreshed himself sufficiently, naturally concluded that his four-footed servant was in equally good case, and accordingly ordered his horse to the door. The horse was panting and trembling. "What's the matter with my horse?" asked the traveller. "What have you been doing to him?" "Only what yer honour ordered me." "He don't look as if he had had anything to eat." "Is it ait your honour said?" "To be sure." "Sorra the word like it did yer honour say to me. More betoken, your honour told me to bate the beast, and not to ait him!" "Why, you stupid rascal, what have you been doing?" "Och, I just tied him up to the stable with a halter, then out with a hickory stick, and bate him till me arm was used out!"

Few men have in their souls a locomotive strong enough to draw a train of thought.

AN IRISHMAN called on a lady and gentleman in whose employ he was, for the purpose of getting some tea and tobacco. "I had a drame last night, yer honour," said he to the gentleman. "What is it, Pat?" "Why, I dramed that yer honour made me a present of a pound of tobacco, and her ladyship there—Heaven bless her!—gave me some tay for the good wife." "Ah, Pat, dreams go by contraries, you know," said the gentleman. "Faith, and they may that," said Pat; "so her ladyship is to give the tobacco, and his honour the tay."

UNFERMENTED WINE.—Take bloom raisins, pick them from their skins, cut each one into three pieces, and to every pound of fruit put one quart of boiling water. Put it into a stone jar, covered over, and place it near the fire to keep warm. Let it remain five or six days, then strain the juice from the fruit, (and if colour be required, now use burnt sugar,) and let it pass through a jelly-bag till clear, when it will be fit for use. Or put three pints of boiling water upon the pound of fruit, and boil it down to a quart; and then put it away for 24 hours; then strain it for use.

ORIENTAL WIT.—A young man going a journey, entrusted a hundred *deenars* to an old man. When he came back, the old man denied having had any money deposited with him, and he was had up before the Khazee. "Where were you, young man, when you delivered this money?" "Under a tree." "Take my seal and summon that tree," said to the judge. "Go, young man, and tell the tree to come hither, and the tree will obey when you show it my seal." The young man went in wonder. After he had been gone some time, the Khazee said to the old man—"He is long. Do you think he has got there yet?" "No," said the old man; "it is at some distance. He has not got there yet." "How knowest thou, old man," cried the Khazee, "where that tree is?" The young man returned, and said the tree would not come. "He has been here, young man, and given his evidence. The money is thine."

POETRY.

LOVE.

Love is a flower of heavenly birth
Seen blushing in this world of sorrow:
If crush'd to-day as of no worth,
'Twill bloom as fresh as e'er to-morrow.

Unlike the fading plants of earth,
That Autumn's blasts leave bare and dreary,
This lovelier one's of far more worth—
Is always cheering, never weary.

Finchley

It blossoms not alone in shade;
Spots bright and fair it glids with pleasure;
And where its habitation's made
Is lodged a pure immortal treasure.

Love is a passion of the soul—
The noblest one that man possesses:
When yielding to its soft control,
It curses not, but, friend-like, blesses.

JOHN BAY.

- ADDRESSES.—William Fotheringham, } Care of E. Slaughter, Port Elizabeth, Cape of Good Hope, South
John Ta'bot, } Africa.
Henry Dixon, }
Martin Zyderlaan, care of G. Ruck, Mowbray, near Cape Town, Cape of Good Hope, South
Africa.
W. O. Owen, } Maimdee, Newport, Mon.
J. R. Morgan, }
George Halliday, } Bread Street Chapel, St. Phillip's, Bristol.
Warren S. Now, }
Thomas Crawley and D. Matheson, 38, Hitclen Road, Luton, Beds.
R. A. McBride, 30, Florence Street, Cross Street, Islington, London.

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOKL.

No. 7, Vol. XXIV.

Saturday, Feb. 15, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Continued from page 88.)

Young men may not think it of the same degree of importance as old men, and that is the reason why I speak of it to you, that you may understand it and apply it, that through our exertions humanity may begin its upward journey to the Fountain of life. "But," says one, "you have never used tobacco." Yes, I have. But because I have used it and have been able to overcome it, I do not adopt the conclusion that you can all get rid of it with the same ease. But because a work is hard to be done is no reason why it should not be attempted. None of us expect to go into heaven smoking a cigar or a pipe. Such an idea is contrary to the purity we expect to enjoy when we mingle in the society of those who are pure and holy and sanctified. The purity that is there is the purity of truth; the glory that is there is the glory of consistent actions that conduce to man's happiness and exaltation. Seeing that the condition which we anticipate and desire is so produced, why should we not make it our study, according to the ability we have, to overcome within ourselves the evils, improprieties, and wrongs which militate against us? We are developing within ourselves the great principle of salvation, and that is the principle of self-government. We

have no need to learn particularly how to govern the people. If we can learn how to govern ourselves, the power to govern other people will be just as natural a result as it is for the peach tree to bear peaches and no other kind of fruit.

I wish the brethren to take a comprehensive view of the "Word of Wisdom," and understand that keeping it is to pursue a course that will ennoble you. To do the most good and the least evil is the consistent principle for you and I to act upon till we know so much that we can adopt a course of action which will have within it all good and no evil. But we have not got to that yet; we are only striving to reach it. I talk just as I feel and understand, and would like my brethren to understand. Here in your ministration your business is to save people, and you will have every variety of habits to meet; and the influence that extends from them to labour with, under these circumstances, you require, to know how to deal with them for the benefit of the people to whom you minister. Wanting this knowledge, you are poor—poor as the man who wants a breakfast, and has not the money to buy one; for you do not know how to get along. And this knowledge you can best gain by

experience. The Lord has said that the glory which will result from a man's having so laboured as to save one soul in the kingdom of God is incalculable. Well, now, supposing we were going out to proclaim the Gospel, and we were told that, if we could only save one soul, it would secure unto us a heaven of happiness, glory, and exaltation, how many of us would not be willing—aye, anxious to go out to save a soul—perhaps smoking tobacco and drinking spirits! But if we continued the use of these things, and they militated against our salvation, what glory would it be to us, if we could save a soul, and yet be lost ourselves? If there is to be such glory gained by saving one soul, I would try and save my own self first; and if I can get that soul saved, all the glory that is to be obtained through that salvation will be possessed and enjoyed by me. Now, you can all see as well as I that if we could save all the world, and yet go to hell ourselves, their happiness would not alleviate our misery in the smallest degree. But if we can save ourselves, the glory that is to be gained by that salvation will be ours to enjoy, and not another's; and every ecstasy that can be awakened in the soul will receive its brightest colours and most gorgeous beauties from the reflection that it is ours. The greatness, immutability, and perfection of the glory gained is ours—the gift of our Royal Father. And when we talk about glory, let us remember that if we save our own soul in the kingdom of God, our glory will increase, always expanding, widening, and deepening in proportion to the knowledge we possess.

I do wish you to remember these things, and resolve from this time to pay more attention to self-culture—to the improvement of yourselves. I wish you to behave so well that your very appearance will be consistent with the divine truths you teach. A man should be cleanly in his habits and neat in his person, not only for the pleasure and comfort he would personally enjoy, but also for the influence it would have in his labours. When you open your mouths to speak, your words should be as clean and proper as your person. Words that are fitly spoken are like a garment that fits well: it is neat and proper. I wish you to study your

manners, address, and appearance. I wish to tell you how a poor man may get along, and yet not be acquainted with the rules of etiquette. If any man behaves rudely to you, it is always offensive; hence you can easily understand that if you behave rudely to others, it must be offensive to them. Study, therefore, to have your manner kind and gentle. If you do not know exactly how the dancing master would have you step, just walk uprightly, and you will never need to blush for yourselves, so far as that is concerned. If you are not masters of elocution in speaking, be kind and respectful in your language and manner, and treat the opinions of others with deference and respect. If you tell the people that you are messengers of mercy and peace to man, that you come to represent all that is high and holy and noble, declaring that you are the friends of mankind, will anybody be mad at you on that account? Continue in that way, and you will gain favour everywhere with Saints and with those who are not Saints. You will be respected by sinners, because you respect them; and we ought all to respect sinners, for Jesus respected them and was their friend, and he was better than we are. We are sinners ourselves, and expect mercy extended to us from God our Father; and as his children we should extend sympathy and respect to those of his children who are not so favoured as we are. There is another matter I would wish to name to the brethren, and that is, the manner of dealing with those unfortunate people who do wrong after coming into the Church. I do not wish to say anything by way of laying down an arbitrary rule; but always seek to possess a spirit of charity when you are required to deal with transgressors, and remember, when you are called to deal with those who do wrong, that your business is to try and save them. You should not deal with them or cut them off from the Church with any other design but that they may be saved. If you do this, when an individual has been cut off from the Church for wrong, if that wrong is not of a character that cannot be forgiven, (and you need not be alarmed about many such cases coming under your notice,) you will extend charity and kindness to

all those who have done wrong and desire to do right. I will tell you how you may come very near forming a correct conclusion as to whether they desire to do right. When an individual comes to you and says, "I want to try again—to make another effort to travel the path of virtue and obedience," it should be to you an evidence of his repentance—a testimony that he has a little love for the truth—a disposition to live right. Are you going to say that soul shall not be saved? You travel through the world to save sinners, yet here is one whom you do not know whether you will try to save or not. At the same time an individual, who had perhaps been all his lifetime wandering in the depths of iniquity and wallowing in filth, comes to you and says, "I have been drunk, but I believe what you say; I am a very wicked man: I want to come into the Church," and upon this confession you go and baptize him who was never in the Church before. Then the first thing we hear is, "We have baptized so many!" Well, how many have you baptized who were cut off for having done wrong, and who now desire to do right? What makes the great difference between these two classes of sinners? When you cut an individual off from the Church, remember that that individual has just as much need of salvation as before he entered the Church. "But are we not forbidden to baptize some individuals?" Yes. Well, do not baptize those you are forbidden to baptize. Those who are required to satisfy all the authorities who cut them off in consequence of the magnitude of their sins, you are not called upon to baptize; but these are not they who have been cut off for non-payment of Tithing or other like matters. They are the ones towards whom I desire you to manifest this spirit of forbearance. Many are cut off from the Church who are sorry for what they have done, and who cannot come in because somebody stands at the door to prevent their entrance. Feel after such; and when a man has been cut off for a wrong that is not irreparable, feel friendly towards him. If he was cut off last night, just call him brother to-day, and that very feeling will help to save him; but supposing you turn the cold shoulder to him, you

freeze him to death. The little spark of life there is in him is crushed out. It is an old saying that "Molasses will catch more flies than vinegar." Remember this when you associate with those who have done wrong, and always feel that your business is to save. The Apostles anciently inquired, "How often shall we forgive our brother? Seven times?" Why, yes: Jesus replied, "Seventy times seven, if he repents." Do not stop short of that number. And if an individual has done wrong, do not shut the door down upon him at once. Perhaps every time he comes in he may gain a little more knowledge and power to apply the truth, till eventually he may remain in the Church without having to be dealt with and requiring forgiveness so many as fifty or sixty times. When men go out into their fields of labour, there is no lack of a disposition to be exact; and through this disposition they sometimes become oppressors when they have no desire to oppress. People will occasionally have to be cut off; but when you do it we wish you to do it in the spirit of your callings—to do it as saviours. When you get people into the Church, strive to keep them in; be kind to them in their weaknesses; for a man can struggle all the better with his trials, if he has friends who will comfort, bless, cheer, and console him. When you see their weaknesses and wrongs, and feel that they should be dealt with, just think how we would appear, if compared with those who have been in heaven thousands of years, and have been all the time progressing in truth and righteousness. We are weak, compared with them. Well, there may be some who are weak, compared with us; and they are the very people we are called upon to try and save. Let us cultivate a spirit that when we have cut a poor soul off who has done wrong, we can pray for him, that he may turn and do right. It is not because of any individual act, or what may grow out of an individual case, that I speak as I do, but that this principle should be adopted by the Ministry. While we are in the Church we are apt to think that we are pure and holy, and that every brother or sister who does not come up to the mark which we have imagined to be the right one must be wrong. Well,

is this right? There is not, perhaps, anybody in the Church who feels and thinks exactly as I do. Must I therefore conclude they are all wrong? Among the people you are going to try and save are those who are honest and those who are dishonest—those who are pure and those who are impure. Cultivate, therefore, charity and wisdom to deal with all as their circumstances may demand, and ever remember your business is to do them good. Persons sometimes say that they have enjoyed the spirit of the work as much since they were cut off as while they were in the Church. Have they enjoyed the Spirit? Yes. Why? Simply because they were wrongfully cut off. They were cut off in such a way that it did not take the Spirit of God from them. And the reason why they were cut off was because they did not come up to the particular standard of perfection of those who dealt with them, or they did not come up to their feelings. I have heard of a man who was cut off because he would not believe that Adam was our Father and God. "Well, but was it not so?" Its being so does not change the fact that we are sinners and need salvation, and such preaching does not help men and women to repent of their sins. I call all that preaching senseless which cannot be applied. When we get where such things are needed, we shall be better able to understand them. We want men to be sober, temperate, just, honest, virtuous, and pure, always doing right, rising in progressive intelligence, and helping their fellows to rise also; and to accomplish this we must teach them to be so—teach them principles which they can comprehend and apply. When men know so much that they cannot preach from things on the earth, but have to go to heaven for them, I would as soon they would stop preaching and go home. Men have tried to preach how the resurrection was going to be brought about, and all those great things, a knowledge of which is so much sought after by some individuals. Such preaching will not redeem mankind, nor make them wiser and happier. As for believing that Adam was our God, I do not know but that we are gods; only, if it is so, we are very young yet. But could we ever

feel that we are the children of a God who watches over us with more care and solicitude than we can bestow upon the little ones who call us fathers here on the earth, would not our desires and object be to win the continued love of such a Parent by leaving off everything wrong, while we would seek to fill up the whole aggregate of our judgments with knowledge that is pure and holy, that we might become like that Father and be prepared to dwell with him. Then it is well to think that God is our Father; and whether it be Adam or anyone else, ever struggle upwards, upwards; always keep your hearts and faces upwards, and let every struggle you make be to carry you to the harbour of rest, the haven of peace, where you may enjoy the felicity awaiting the faithful children of our God. May the Lord bless you. Amen.

Elders KAY and McALLISTER sang—
"O my Father, thou that dwellest."
Benediction by President CANNON.

Friday, 3rd, 11 a.m.

Singing—"Once more we come before our God." Prayer by Elder J. M. KAY. Singing—"Redeemer of Israel."

President CANNON said—In standing before you this morning, brethren, I desire to be filled with that feeling of freedom which the Spirit of the Lord produces; and though I do not know particularly what subjects I may treat upon, my desire is to address you as I would like you to address me, were our positions reversed. I feel that the work of God is growing dearer to me every day of my life; and it is my increasing delight to do everything I can for the rolling of it forth. The remarks which have been made respecting self-improvement are such as I like to take to myself; and as they are more particularly applicable to the younger brethren, I feel the more to apply them personally, for I may truthfully consider myself as but a boy; my desire is to so improve in the knowledge of God and the things of the kingdom of God—in everything good and holy and exalting, that I may have power to labour for the glory of God and the extension of his kingdom upon the earth. I have an equally-anxious

desire to see my brethren who have received the holy Priesthood possessed of an earnest desire to ever keep the commandments of God, and advance in the understanding of everything necessary to qualify them for usefulness in his kingdom. While brother Amasa was speaking about our positions here, and the future that lay before us, the thought struck me that in the United States a man is not considered to have finished his education till he has travelled. After an individual has been elected to be a Senator or a member of Congress, his first aim is to take a trip to Europe, that by travelling through European nations he may the better qualify himself for his duties by extending his knowledge from personal observation, and acquaintance with governments and institutions, and their effects upon the people. And men of means send their sons to Europe to finish their education—not in schools or colleges, properly so called, but by travel, their object being to increase their breadth of views by becoming acquainted with men and things under different circumstances. A Congressman wishes to travel and mix among the society of other countries than the United States, to gain knowledge and experience which he could not gain at home, so that his opinions may carry weight with them. This travelling is considered an aid on the floors of Congress in qualifying the representatives of the people for their duties; and the opinions of men who have mixed with the people of other countries and have by personal observation acquired a knowledge of the workings of laws, institutions, and governments, carry weight with them, while those who have not travelled cannot command the same degree of respect and attention when they speak. We are in the position, to a great extent, of travellers. I look upon my brethren here, particularly the young men, myself included, as being in a position to acquire knowledge that may be of infinite benefit to us in years to come. We are undergoing an educational training, which, if we properly appreciate and profit by it, will be of incalculable service to us in the future opening up before us. And being sent forth as we are to carry the Gospel to the nations, if we should fail

to acquire the knowledge which our situations and positions give us the privilege of acquiring, our opportunities would be misspent, and we would not be the apt scholars we should be. We are too apt to think that there is no people so advanced or possessed of such an amount of useful knowledge as the people with whom we have been associated, when we have been confined to one locality. The township or county has, in the estimation of those who belong to it, and whose travels have never extended beyond it, no equal on earth; and they think there is no other place that can be compared with it. This feeling is generally entertained. The Englishman thinks there is no people like the English, and no country like England. The Welshman feels the same with regard to the Welsh and Wales. All his feelings, desires, hopes, and anticipations are centred in Wales. So with the man born on the Isle of Man—a little spot in the Irish Sea, hardly big enough to make a good *corrall*. I have been there lately, and everything connected with the Isle of Man is, the natives think, superior to what can be found in any other place on the earth. Go where you will throughout the wide world, you will find among those who have never been beyond the smoke of their own fire-sides this same feeling, that no place can compare with, no customs, manners, or institutions equal those of the place where they have been born and reside. Travelling gives us broad and extended views of men and nations. It gives us to know that there are other people who have been progressing in knowledge of various kinds besides the people with whom we beforetime associated; and that though they may not eat the same kind of food, and though their habits and speech may be different, they possess knowledge that is valuable, and are susceptible of improvement; and if the light of the Gospel reaches them, it can bless them as it has blessed us, and can be enjoyed by them equally as it is enjoyed by those who have been instrumental in illuminating their minds with it.

Every Elder of the Church of Jesus Christ of Latter-day Saints should be devoid of every feeling of nationality, and should look upon the inhabitants of

the earth as his brethren and sisters. We should not be tied down in our feelings to one small spot, but remember that God has given unto us this earth to labour in and do good, and that every spot of it, whether we travel north or south, east or west, is just as good as any other spot, Zion excepted. One place may possess more beautiful scenery—have a richer soil, or a more genial climate; but the same God looks down upon it all, and blesses and extends his mercies over the inhabitants of every land. If we get this idea firmly fixed upon our minds, we will ever strive to extend our knowledge, and acquire information from our observations of people and customs, everywhere we travel. If an Elder who has this idea implanted in him should be sent to England, he will not be so chained down in his mind that he cannot feel to improve himself by adopting whatever he sees is good and beneficial among the English with which he had not a chance of becoming acquainted before; but he will go forth with his eyes wide open to observe everything that is good and worth obtaining a knowledge of. If he sees a good thing among the English or Scotch—if he notices a habit, a mode of speech, or anything else that will be calculated to improve him and make him a superior being, no matter where he sees it, whether in Wales, the Channel Islands, the Highlands of Scotland, in Ireland, or any other place, he will adopt it. I want myself, in travelling, ever to act in this manner. I do not want to go through the world with the thoughts and ideas which I imbibed in childhood, confined to the same narrow bounds which then circumscribed them, nor be fixed through life in the habits and deportment acquired in youth; but desire to improve where I can, and learn from what I see around me. I found much that was good among the Sandwich Islanders, which I tried to adopt. I did not like their filthy habits, nor that which was impure in their habits and conversation; still I found many things I could adopt to advantage, and those I endeavoured to improve in. Perhaps I may not have been an apt scholar; still I have felt myself a citizen of the world to some extent, and have endeavoured to improve myself, to occupy

a true position in that citizenship. Since coming to England, I have seen many things that I like, and many I do not like. Many habits which they have in this country I see are good, and intend to adopt them: those which are not good I will try to avoid contracting. If we will all take this view of the matter, and try to act, wherever we go, in this manner, though we have not a book with us to read everywhere we are, we shall have the book of human nature open before us to study and learn from, and we shall be able to acquire a store of knowledge from it which other books would fail to supply us with. If we have seen a good thing in an Englishman, a Frenchman, a Welshman, a Scotchman, or a native of any other country, and have tried to adopt it, so far as we could, we have profited by so doing. The feeling we all ought to have is to acquire such a knowledge of the world that we can associate with men of the world, and meet them on their own level in those things in which they pride themselves that are good,—be at least their equals, if not their superiors. I have found it advantageous to be able to write correctly to men with whom I have had to correspond, to be able to speak grammatically, and to understand etiquette. All these things I have found advantageous at various times; and I have realised that it is important to have a knowledge of such things, and good to conform to the manners of those with whom we associate, so far as it is wise to do so; not to be confined to their practice, so as to be bound by them, but to understand them, that when we get into society where there is an importance attached to them, we can mingle in that society upon an equality with it in these matters. During my last mission to the United States, I found it advantageous, in mixing with people of standing and position there, to profit by what I saw and heard, and pay attention to these matters. If a man were to go among the world thinking, as too many of the Elders are apt to think, "Why, I am a servant of God—an authorized messenger of salvation to men; and if my words are not just right, it makes no difference to me: if you do not like them, you can lump them," and pursue a course corresponding with such

thoughts, would it not have a tendency to drive intelligent people from him, truth-loving though they might be? They do not believe that we are servants of God, and they judge us by our appearance, manners, and actions, which they think ought to be in consonance with the estimate they have formed of the positions we lay claim to occupy. I expect to see the day when the young men now rising up will figure in a broader field than their fathers were required to appear in, and have a different relationship with the nations of the earth. God has foretold by the mouth of his Prophets, and declared that this kingdom would continue and increase in the midst of the earth. The Elders of Israel are now ambassadors to the nations from the court of heaven bearing the Gospel of salvation to the children of men; but the time will come when they will be called to act in a different ambassadorial capacity. The nations are not going to be all destroyed at once, as many have imagined; but they are going to stand and continue to some extent with their governments; and the kingdom of God is not all the time to continue its present theological character alone, but it is to become a political power, known and recognized by the powers of the earth; and you, my brethren, may have to be sent forth to represent that power as its accredited agents. I would just as soon believe it as not. Young men now here to-day may be chosen to go forth and represent God's kingdom. You may be called to appear and represent it at the courts of foreign nations; and it is necessary that you should understand how to deport yourselves in every circle you might be called to move in—not stooping to their paltry ways, nor being bound by their manners; neither frozen into marble by the icy rigidity of their etiquette, nor condescending to do aught that was wrong; but yet understanding all the rules, practices, and customs which are observed in such places, and able to move in dignity, without violating them in the least. Do you think the Holy Spirit is going to do it all for you? If you do, you have a different opinion of the office of that Spirit to what I have. I have great confidence in the Spirit and in its aid, and I have great confidence in my own exertions assisted by

its presence. In all our attempts at improvement it assists and it gives us wisdom in all our associations and duties, and is an invaluable aid to us in our researches after truth. I wish to see my young brethren particularly take a course to remedy all their defects; I wish to hear them speak as grammatically and see them deport themselves as well as the best men upon the earth. What is the conclusion that intelligent people of the world come to, when they see a man act boorishly and ignorantly? Why, that he is a poor ignorant dolt, who does not know anything; and though he may know principles of truth, they have no weight with the bulk of mankind, because of the opinions they entertain concerning him, from his manner and lack of acquirements, which they deem of so much importance. Your intercourse has been sufficient with the nations for you to know this. I do not speak this way because I am perfect myself, for I feel to profit by the remarks which have been made, and I desire to be as far advanced in everything that will give me influence to do good as I can. Neither do I desire, in this, to find fault with any of my brethren, for I realize the disadvantages we have laboured under; but I do desire, now that we are in a position to improve and acquire information, to see us alive to the importance of its acquisition.

During the life-time of the Prophet Joseph, his study was to fit himself for the exalted position he would have occupied if he had lived, and will yet occupy in another condition of existence. It is the same with President Young. His sermons display this in their plainness and conciseness. We are sent forth to preach the Gospel to the world. What medium do we use to convey the truths of which we are the bearers? Why, language—words by which sentiments are interchanged and thoughts communicated from man to man. Shall we not, then, try to perfect ourselves in our language, seeing that by that means we can the more successfully accomplish the work we have to do? Shall we not endeavour to make ourselves as perfect and agreeable as we can, without being bound by the frivolous things of the Gentiles around us, or descending to their level in that

which is wrong and improper? There is nothing in the work we are engaged in which forbids us being so, and ignorance is not so very desirable.

I have heard individuals argue that men should be ignorant because many had apostatized who possessed learning; and the conclusion was drawn that they had apostatized because they were learned men. I do not think it a recommendation at all to be ignorant, neither is it anything to be proud of. True, men have laid aside the Spirit of God and have depended upon their own abilities; but ignorant men have done this as well as those who were learned. I have known ignorant men who, through the influence of the Spirit of the Lord, have been enabled to make themselves conspicuous and accomplish good, yet who, after a time, got so conceited that they thought they could preach without that Spirit, and accomplish by their own abilities that which the Lord had been enabling them to do, and who have gone backwards in consequence of so feeling; and if they had been educated men, it would have been the same. I do not, of course, wish you to think these things all-important. God has chosen the weak things of the earth to accomplish his purposes. [President Rich: "He could not get any other!"] Brother Charles says he could not get any other, and it is true; yet these weak things have to be qualified and prepared for the work before them; and that they may be so, much depends upon themselves. It may seem that I lay too much stress upon these things; but it is necessary to lay stress upon them, for our positions and the growth of the kingdom of God demand it. The first books I got when I went out to preach were a Bible and a dictionary, and I consulted the one pretty nearly as often as the other. When I met with a word of which I was ignorant, I searched to find its meaning, its derivation, and orthography. By so doing, I formed a correct habit with reference to this matter, which I have found of much utility; and now, when I come across a word or phrase that is new to me, it comes quite natural to search after it till I fully comprehend it. I often think, when I receive letters from the Elders labouring in the ministry, that they do not see the importance of

this. Many of you have great capabilities, but you permit your capabilities and powers to be obscured. How easy it would be for you, after you have written a letter, to commence and copy it out, with the aid of a dictionary, and at least have every word spelled correctly. It would be better for you to write one-half, and do it well; and by-and-by you would be able to write more than you can do now, and write it correctly; for you would not have to pause and think either how to express yourselves or how a word should be spelled. I speak thus plainly because I desire to see you progressing in knowledge, that you may be the better qualified for every duty which you may be called upon to perform. I have always wished myself that when my brethren have noticed anything that was wrong in me, either in speaking or writing, to have them point it out and correct me. By taking a course of this kind you will contract a habit of watching how you express yourselves, and of noticing the language of others. By studying the orthography of words, and their correct application, you the better get the sense of anything you may read, and the habit will grow upon you till you will never take up a book without your minds being directed to the style, manner, and language of the writer, to draw what information you can from it in this respect, as well as from the principles that may be treated on in it. It is pleasing to my ear to hear a man use correct and elegant language when expressing himself. It sounds like sweet music, and has an influence upon all who listen to it. We are sent forth to the nations to teach them the truth; hence we should ever study to present it before them so that there will be no danger of its being misunderstood. And the cultivation of this habit from youth to old age will make us powerful to the convincing of the honest-in-heart, under the direction of the Spirit of God. In speaking we may become like the Nephites, and in writing we may become like the brother of Jared, of whom it was said that "the things he wrote were mighty even as thou [the Lord] art, unto the overpowering of man to read them;" and we will find results growing out of this course that are little imagined at the present time.

In going from here to the post-office we cannot go the distance at one leap, though the time may come when we will be able to move like Jesus when he visited the Nephites of old, (leaving them to visit the Father, and also to show himself to the lost tribes of Israel, and returning to them,—all in the space of twenty-four hours); but in going to the post-office we would go by taking short steps. So it is with regard to the things of which I have been speaking. By acquiring knowledge a little at a time, we progress towards the goal to which our steps are directed. These points are unimportant in the estimation of some Elders. Some may think—"Oh, we will get through our mission soon, and then we will not require these things." We will not get through it so soon as we expect; for our mission continues as long as we are faithful and a world lies before us to be redeemed and regenerated, and these habits will be useful to us in all time to come. I am confident there is not one of the boys

here present but regrets the opportunities which he may have neglected to avail himself of; and if they continue to neglect opportunities, they will never reach a period in their lives when they will not have cause to regret by so doing. Let us not in the future have to look back upon our past lives, and view them with feelings of grief that we have failed to avail ourselves of the opportunities we have had, and be filled with regret when we think, "How many hours I have frittered away uselessly which, now that I am getting old and enfeebled, are gone from me forever, and the vigour and ability of my youth to improve opportunities are gone with them!" There is scarcely a day but we have minutes and hours to spare; and these used wisely in the acquirement of knowledge would soon place in our possession a store of useful information. If you would only devote a short time each day to the study of a single subject, in a twelvemonth you would be astonished at the amount of knowledge you would have acquired.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 15, 1862.

BLESSING OF CHILDREN.

THERE is, probably, no ordinance of the Gospel which the Elders are called upon more frequently to administer than that of the blessing of children. It is therefore necessary that it should be properly understood. When parents become acquainted with and obedient to the principles of the Gospel, they have a desire that their children should have the hands of the Elders laid upon them. The example of Jesus in laying his hands on children and blessing them, and the knowledge that the Priesthood has been restored again to man on the earth, and that a commandment has been given that their children shall have the hands of those bearing this Priesthood laid upon them to bless them, have the effect of awakening this desire within them. The first wish of the mother, after the birth of her child, if she is acquainted with the Gospel, is that it may be blessed by those having such authority. All that love with which maternity is so richly endowed is awakened within her for the tender offspring which Heaven has kindly given her; and as her heart yearns over it, her wish is that it may be blessed of the Lord with that health and strength necessary for its existence, and with that Spirit which will make its existence both useful and honoured. Through the administration of the legitimate and recognized authority of the Lord, she hopes that these blessings will be sealed upon the head of her child. Her faith teaches her to repose with confidence in the promises received through that medium; for

has she not realized within herself, in the reception of the Spirit of the Lord through its agency, that it has power ?

In the hearts of believing, faithful parents there is treasured up and cherished with loving care and tenacious remembrance every promise bestowed by the Elders upon the heads of their children. No jewels could be more highly valued ; and when they are occasionally brought forth from the recesses of the heart where they are preserved, they are viewed as the reliable assurances of that wealth of blessings which the future will yield them in their children, to repay them for all the care they have had over them while young. This being the case, every Elder who lays his hands upon a child to bless it should be careful that he is not led by fancy, or by a desire to say some wonderful things, instead of being prompted by the Spirit of the Lord. For when the Spirit of the Lord does not dictate, however many blessings an Elder may promise and fine things he may say, disappointment is sure to follow. The parents of the child have their expectations raised only to be dashed again to the earth. It is too often the case that in blessing children the Elders entertain the idea that they ought to pronounce upon its head every good thing they can think of. Imagination is racked to frame blessings and promises to seal upon it ; and if there are two or three or more children to be blessed, and several Elders present engaged in the ordinance, each one seeks to vie with his fellow in giving utterance to the greatest and most cheering promises. The children are frequently promised health and life and length of days ; the boys are told that they shall receive the Priesthood, in which they are to become mighty ; and the girls that they shall be mothers in Israel and stand at the head of a numerous posterity ; and this is all done generally in the presence of a mixed congregation of believers and unbelievers. Of course, if anything happens to the child, and it does not live, the confidence of the Saints in the promises of the Priesthood is weakened, while unbelievers seize at it as an evidence to strengthen themselves in their unbelief. By this means much injury is done. The Adversary does not fail to take advantage of these things to weaken the confidence and destroy the faith of the Saints, and to poison the minds of the inquirer after truth.

When practicable, the blessing of children should be attended to in meetings called for that purpose. The Spirit of the Lord should be sought for in humility and diligent prayer, that the Elders and the people might be filled with it, and that every word or promise pronounced upon the child or children might be dictated by it. Then whatever might be said would be said aright and would be fulfilled. Where fathers hold the Priesthood themselves, it is their right to bless their own children ; but, that records of the births and names of children may be preserved, it is customary for children to be brought unto the Elders of the Church for them to lay their hands upon them. And our counsel to the Priesthood at all such times would be, in the words of an ancient Apostle—" If any man speak, let him speak as the oracles of God ; if any man minister, let him do as of the ability which God giveth him, that God in all things may be glorified through Jesus Christ." We would not have the Elders check the spirit of prophecy ; but we would wish them to know that they have it, and that whatever promises they may make are uttered by its promptings. A child may be blessed, and the power of God may be invoked in its behalf in a prayer offered up in the name of Jesus and in the spirit of faith, which shall be recorded on high, and yet heaven and earth not be ransacked for blessings to be pronounced upon its head. Be the blessings ever so great and important that are placed upon the heads of

children, it should ever be remembered that they are all conditional. Their fulfilment depends to a very great extent upon those who have the children in charge. If they train them up in the fear of the Lord, there is a far greater likelihood of their receiving and enjoying such blessings than if they had trained them up in a total disregard of his commandments and the truth.

What we have said respecting the blessing of children applies with equal force to the ordinance of confirmation and the laying on of hands for the healing of the sick. The Priesthood is now held by large numbers, and these ordinances are more commonly attended to than they were in the early days of the Church; and, as a consequence of this, there is not that regard paid to the solemnity of these ordinances which characterized their administration then. As the Priesthood and ministers of the Lord, we should be careful upon these points. We should seek to preserve the ordinances which God in his mercy has restored in their ancient power to the earth, pure and free from any innovation and change. By so doing, the blessings which are to be obtained through that medium will be bestowed, accompanied by the power in which they are desired and sought. The greatest blessing that can be pronounced upon the heads of those who are being confirmed as members of the Church is to seal upon them, in the name of Jesus and by the power of the holy Priesthood, the Spirit of the Lord. All that is said in addition to this at such times has too frequently the effect of feeding the vanity of the persons thus blessed. What necessity is there for more than this? Can an Elder seal upon the head of any individual any blessing or gift which the Holy Spirit cannot bestow? If not, which all must admit, when the Holy Spirit is sealed upon a person's head, they have received that which comprehends within itself every other blessing which is in the power of the Priesthood at that time to bestow.

We hope these hints will have the effect of making the Elders more careful in all their administrations. It is a great responsibility which is entrusted to them; and when they speak in the name of the Lord, they should be careful that it is not their own feelings, prejudices, or wishes that are speaking, and which they fancy is the mind of the Lord. They should seek to discern between the promptings of their own spirit and the promptings and voice of the Spirit of the Lord.

HISTORY OF JOSEPH SMITH.

(Continued from page 78.)

The *Maid of Iowa* arrived at half-past two p. m., while I was examining the painting of "Death on the Pale Horse," by Benjamin West, which has been exhibiting in my reading-room for the last three days. The *Maid* had lost her lighter, which was loaded at the time with corn and lumber, it having broken in two on a snag in the Iowa river.

This morning Samuel James started for Springfield to carry letters and papers to Governor Ford concerning the destruction of the *Expositor* press.

About 7 p. m., I rode out with O. P. Rockwell.

I received the following letter:—

"Fort Madison, June 15th, 1844.

"Gen. Joseph Smith:

"Dear Sir,—I have been informed that a writ was issued against the steam ferry *New Purchase* for wharfage on Tuesday last, but no such writ has been served or shown to me, and I am anxious to learn the facts of the case. If it is required, I will pay wharfage with the greatest of pleasure; but I would dislike to have cost to pay in addition. I expect to visit this place with my boat at least once a week during the season. You will confer a favour on me by informing me in relation to the ordinances regulating wharfage, &c.

It has been rumoured that the *New*

Purchase was employed to convey to Nauvoo an armed force to attack the citizens in connexion with other companies, on account of the late difficulties at your place; but it is not true. I assure you that the boat will not be employed in any unlawful enterprise, and I further assure you that there is no unkind feeling existing in our place against the people of your place. I remain yours, with respect,

A. LADD.

Captain of the *New Purchase*."

"Gen. Joseph Smith, Nauvoo, Ill."

A Conference was held at Franklin, Michigan. Present of the Twelve—W. Woodruff and George A. Smith; Elder George A. Smith presided. Nine Branches were represented, comprising 170 members, 8 Elders, 5 Priests, 5 Teachers, and 3 Deacons. There were ordained 1 High Priest, 9 Elders, 2 Priests, and 1 Deacon, under the hands of Elders W. Woodruff, George A. Smith, and C. C. Rich.

Sunday, 16.—I preached at the stand at 10 a.m. Before I closed my remarks it rained severely. The following synopsis was reported by Elder Thomas Bullock, whom I had transferred from the duties of clerk of the *Maid of Iowa* to my office:—

"MEETING IN THE GROVE, EAST OF THE TEMPLE, JUNE 16, 1844.

Prayer by Bishop N. K. Whitney.

Choir sang—"Mortals, awake."

President Joseph Smith read the 3rd chap. of Revelations, and took for his text 1st chap., 6th verse—"And hath made us kings and priests unto God and his Father: to him be glory and dominion forever and ever. Amen."

It is altogether correct in the translation. Now, you know that of late some malicious and corrupt men have sprung up and apostatized from the Church of Jesus Christ of Latter-day Saints, and they declare that the Prophet believes in a plurality of Gods; and, lo and behold! we have discovered a very great secret, they cry—"The Prophet says there are many Gods, and this proves that he has fallen."

It has been my intention for a long time to take up this subject and lay it clearly before the people, and show what my faith is in relation to this interesting matter. I have contemplated the saying of Jesus (Luke 17 chap., 26 verse)—"And as it was in the days of Noah, so shall it be also in the days of the Son of Man." And if it rains, I'll preach this doctrine, for the truth shall be preached.

I will preach on the plurality of Gods. I have selected this text for that express purpose. I wish to declare I have always, and in all congregations when I have preached on the subject of the Deity, it has been the plurality of Gods. It has been preached by the Elders fifteen years.

I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit; and these three constitute three distinct personages and three Gods. If this is in accordance with the New Testament, lo and behold! we have three Gods anyhow, and they are plural; and who can contradict it?

Our text says—"And hath made us kings and priests unto God and his Father." The Apostles have discovered that there were Gods above, for Paul says God was the Father of our Lord Jesus Christ. My object was to preach the Scriptures, and preach the doctrine they contain, there being a God above the Father of our Lord Jesus Christ. I am bold to declare I have taught all the strong doctrines publicly, and always teach stronger doctrines in public than in private.

John was one of the men, and the Apostles declare they were made kings and priests unto God the Father of our Lord Jesus Christ. It reads just so in the Revelations. Hence, the doctrine of a plurality of Gods is as prominent in the Bible as any other doctrine. It is all over the face of the Bible. It stands beyond the power of controversy. 'Away-faring man, though a fool, need not err therein.'

Paul says there are Gods many, and Lords many. I want to set it forth in a plain and simple manner; but to us there is but one God—that is, *pertaining to us*; and he is in all and through all. But if Joseph Smith says there are Gods many, and Lords many, they cry—"Away with him! Crucify him, crucify him!"

Mankind verily say that the Scriptures are with them. Search the Scriptures, for they testify of things that these apostates would gravely pronounce blasphemy. Paul, if Joseph Smith is a blasphemer, you are. I say there are Gods many, and Lords many, but to us only one; and we are to be in subjection to that one, and no man can limit the bounds or the eternal existence of eternal time. Hath he beheld the eternal world, and is he authorized to say that there is only one God? He makes himself a fool if he thinks or says so, and there is an end of his career or progress in knowledge. He cannot obtain all knowledge, for he has sealed up the gate to it.

Some say I do not interpret the Scriptures the same as they do. They say it means the heathen's gods. Paul says there are Gods many, and Lords many; and that makes a plurality of Gods, in spite of the whims of all men. Without a revelation, I am not going to give them the knowledge of the God of heaven. You know and I testify that Paul had no allusion to the heathen gods. I have it from God, and get over it if you can. I have a witness of the Holy Ghost, and a testimony that Paul had no allusion to the heathen gods in the text. I will show from the Hebrew Bible that I am correct, and the first word shows a plurality of Gods; and I want the apostates and learned men to come here and prove to the contrary, if they can. An unlearned boy must give you a little Hebrew. *Berosheit baurau Eloheim ait aushama-yeen vehau aurait*, rendered by King James' translators, "In the beginning God created the heavens and the earth." I want to analyze the word *Berosheit*. *Rosh*, the head; *Sheit*, a grammatical termination. The *Baith* was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. *Baurau* signifies to bring forth; *Eloheim* is from the word *Eloi*, God, in the singular number; and by adding the word *heim*, it renders it Gods. It read first--'In the beginning the head of the Gods brought forth the Gods,' or, as others have translated it--'The head of the Gods called the Gods together.' I want to show a little learning as well as other fools.

'Drink deep, or taste not the Pierian spring;
Shallow draughts intoxicate the brain,
But drinking deep will sober us again.'

All this confusion among professed translators is for want of drinking another draught.

The head God organized the heavens and the earth. I defy all the learning in the world to refute me. 'In the beginning the heads of the Gods organized the heavens and the earth.' Now the learned priest and the people rage, and the heathen imagine a vain thing. If we pursue the Hebrew text further, it reads--'*Berosheit baurau Eloheim ait aushama-yeen vehau aurait*.' The head one of the Gods said, Let us make man in our own image.' I once asked a learned Jew--'If the Hebrew language compels us to render all words ending in *heim* in the plural, why not render the first *Eloheim* plural?' He replied--'That is the rule, with few exceptions; but in this case it would ruin the Bible.' He acknowledged I was right. I came here to investigate these things precisely as I

believe them. Hear and judge for yourselves; and if you go away satisfied, well and good.

In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation. It is a great subject I am dwelling on. The word *Eloheim* ought to be in the plural all the way through--Gods. The heads of the Gods appointed one God for us; and when you take a view of the subject, it sets one free to see all the beauty, holiness, and perfection of the Gods. All I want is to get the simple naked truth, and the whole truth.

Many men say there is one God; the Father, the Son, and the Holy Ghost are only one God! I say that is a strange God anyhow--three in one and one in three! It is a curious organization. 'Father, I pray not for the world, but I pray for them which thou hast given me.' 'Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.' All are to be crammed into one God, according to sectarianism. It would make the biggest God in all the world. He would be a wonderful big God--he would be a giant or a monster. I want to read the text to you myself--'I am agreed with the Father and the Father is agreed with me, and we are agreed as one.' The Greek shows that it should be *agreed*. 'Father, I pray for them which thou hast given me out of the world, and not for these alone, but for them also which shall believe on me through their word, that they all may be *agreed*, as thou, Father, art agreed with me, and I with thee, that they also may be agreed with us,' and all come to dwell in unity, and in all the glory and everlasting burnings of the Gods; and then we shall see as we are seen, and be as our God, and he as his Father. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house. I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, suppose we have two facts: that supposes another fact may exist--two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligencies exist one above another, so that there is no end to them.'

If Abraham reasoned thus--If Jesus Christ was the Son of God; and John discovered that God, the Father of Jesus Christ, had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without

first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence, if Jesus had a Father, can we not believe that he had a Father also? I despise the idea of being scared to death at such doctrine, for the Bible is full of it.

I want you all to pay particular attention to what I am saying. Jesus said that the Father wrought precisely in the same way as his Father had done before him. As the Father had done before, he laid

down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up again; and then was committed unto him the keys, &c. I know it is good reasoning.

I have reason to think that the church is being purged. I saw Satan fall from heaven, and the way they ran was a caution. All these are wonders, and marvellous in our eyes in these last days. So long as men are under the law of God, they have no fear—they do not scare themselves.

(To be continued.)

SUMMARY OF NEWS.

AUSTRIA.—The valley of the Danube near Vienna is inundated, and the communication between the Northern and Western Railways has been interrupted in consequence. Prague is also partially inundated.

TURKEY.—The peasants in several villages have been excited by revolutionary agitation, prepared to march on Bucharest. The sub-prefect, who wished to stop them, was killed by them, and the procurator illtreated. Prince Couza has despatched troops to meet them and arrest their advance by force.

CHINA.—French despatches from Cockin China, under date 15th December last, are full of the successful exploits of General Bonnard, who signalized his arrival there by the taking of Pont Paulo-Condor. The French General was no sooner in possession of that important centre of operations and strong strategical position than he organized all his forces and announced his intention of adding other trophies to the military glories of France. Words were in this instance quickly followed up by deeds, and Bien-Hoa in the course of a few hours saw the French eagles floating upon her walls. Peking and Canton are quiet. Ningpo has fallen into the hands of the rebels.

AMERICA.—Sacramento City has been under water from two to eleven feet deep, driving the people to the second storeys of their houses, and preventing them from building fires or cooking food. The whole valley and portions of the State have suffered most severely from this unprecedented inundation. Many millions of dollars' worth of property have been destroyed. No less than 45 Chinamen were carried away in their cabins at Oregon Bar, in Placer County. The Chinese hongts in San Francisco have since received letters from the interior of the State to the effect that during the late freshet nearly 1,000 Chinamen were washed off from Long Bar and vicinity, on the Yula, and drowned. Information has been received by parties direct from Manassas that the rebel forces have evacuated that point, falling back to a position further south, not known; but the object is supposed to be to counteract an apprehended movement of our troops from the seaboard. The *St. Louis Democrat* of January 17th publishes the following:—"Information of a reliable character reached this city last night to the effect that yesterday a large body of rebels, numbering about 6000 men, in command of Jeff Thompson, advanced upon a Federal detachment of 800 troops under Col. Mills, at a distance of about 23 miles from Ironton, and gave them battle. A desperate conflict ensued, resulting in the loss of many killed and wounded on both sides. The Federals, overpowered by numbers, had, at latest accounts, fallen back a distance of eight miles, leaving a quantity of baggage in the hands of the enemy, and were still retreating towards Pilot Knob.

FACTS FOR THE CURIOUS.

MIDDLE AGES.—Latter ancient history is considered as ending with the destruction of the Roman Empire, A.D. 476; and modern history dates from the age of Charlemagne, A.D. 800. The middle ages therefore lie between these two dates.

THE "TEMPLE."—The range of buildings situated near Temple Bar, London, are thus called, because they were anciently the abode of the Knights Templars. On the decline of that order, they were purchased by the professors of the common law, and converted into inns.

ADRIAN'S WALL.—The wall of Adrian and Severus, which was built in the year 121, to prevent the irruptions of the Scots and the Picts, extended from the mouth of the river Tyne to Solway Frith. It was 80 miles in length, 12 feet high, and 8 feet thick, with watch-towers.

LORD MAYOR.—The Lord Mayor of London is chosen annually. On the 29th of September, the livery in Guildhall of common assembly choose two aldermen by a show of hands, who are presented to a court called the Court of the Lord Mayor and Aldermen, by whom one of the aldermen so chosen, generally the first in seniority, is declared Lord Mayor elect; and on the 9th of November following he enters upon his office.

MEANING OF NAMES.—Timothy means a fearer of God. It comes from the Greek "Time" and "Theos." Susan means a lily, and is derived from the Hebrew: it is a shortened form of Susannah. Emma is from the German "Amme," meaning a nurse. Thomas, in the Hebrew and Greek, means double, or having two hearts. Francis is a name that comes from the Teutonic; Frances is the feminine. The name Agnes is from the Greek, and means a chaste woman. Charlotte is the feminine of Charles. William comes to us from the Belgic, and signifies the shield or defence of many. Elisha is an Hebrew word, and means the wrath of God. Mary, also Hebrew, signifies a tear-drop. Jesse, from the Hebrew, means a graft.

VARIETIES.

NEVER purchase love or friendship by gifts. When thus obtained, they are lost as soon as you stop payment.

A PHRENOLOGIST has been examining Queen Victoria's head, and says that he finds the bump of adhesiveness quite sadly deficient, if it existed there at all. In justice, however, to this gentleman, we must state that the Queen's head under examination was a postage-stamp.

LINSEED BEER.—One pound of linseed, half-a-pound of sugar, one pound of treacle, halfpennyworth of Spanish juice, halfpennyworth of liquorice, ginger according to palate, and twopennyworth of barm. Boil the linseed in four gallons of water, then strain off the linseed, and when it is about new milk warm, put on the barm, and after it has worked for a day and a half it is ready for drinking.

TO MAKE HORN SOFT.—Take one pound of wood ashes, two pounds of quicklime, and one quart of water; let it boil together till reduced to one-third, then dip a feather into it, and if in drawing it out, the plume comes off, it is boiled enough; if not, let it boil longer. When it is settled, filter it through a cloth, then put in shavings or filings of horn; let them soak therein three days; and anointing your hands first with oil, work the horn shavings into a mass, and print, mould, or form it into what shape you please.

REGIMENTAL RIVALRY.—It is related that a rivalry existed between two regiments encamped on the Potomac, which is sometimes carried to the most absurd extremes. As an instance of this, it is stated that on one occasion the Colonel of one of the regiments was waited on by a zealous Chaplain, who wished to promote the religious interests of the regiment. The Chaplain was politely received and beckoned to a seat on a chest. "Colonel," said he, elevating his eye-brows, "you have one of the finest regiments in the army." "I think so," replied the Colonel. "Do you think you pay sufficient attention to the religious instruction of your men?" "Well, I don't know," replied the Colonel. "A lively interest has been awakened in the ——— regiment; the Lord has blessed the labours of his servants, and ten men have been baptized." (This was the rival regiment.) "Is that so, 'pon honour?" asked the Colonel. "Yes, sir." "Sergeant," said the Colonel to an attending Orderly, have fifteen men detailed immediately to be baptized. I'll be d—d if they shall get ahead of us anyway." The Chaplain made a note of the interview and retired.

CLUB-MOSS, by rubbing it upon the hands, will make them white.

RECIPE FOR AN INSECT STING.—Wet the part stung, and rub a piece of indigo upon it, which will instantly remove the pain.

CURE FOR BURNS.—For a burn by vitriol, or by any similar cause, apply the white of eggs, mixed with powdered chalk, and lay it over the burnt parts with a feather, and it will afford immediate relief.

DURABLE PUTTY.—Putty made of common clay, well dried and powdered, and then mixed with oil the same way that putty is made from white lead, stands the weather better than white lead, showing no disposition to crumble or decay, but preserving a hardness like earthenware.

TO ENGRAVE UPON AN EGG, PEBBLE, FLINT, &c.—Spread wax or grease upon the surface, and write what is required; then put it into the strongest spirits of vinegar or spirit of salt, let it lie two or three days, and the place about the writing will be eaten or consumed away, but the place where the wax or grease was not touched.

RECIPE FOR FRENCH POLISH.—To half a pint of spirits of wine or rectified naphtha add an ounce and a half of shellac, a quarter of an ounce of gum juniper, a quarter of an ounce of benzoin, and a quarter of an ounce of frankincense. Crush the gums and mix them in a bottle: when dissolved it is ready for use. Apply a little linseed oil on the top of the rubber you polish with. Finish off with a little clear naphtha.

CAUTION IN RESPECT TO RED BENGAL RICE.—Mr. A. Dembinsky, practical and analytical chemist; says—"At the present time, when the high prices of food compel the poorer class of society to have recourse to cheap articles of nourishment, by some of which their health is injured, I consider it a duty to caution the public against the use of that kind of rice known under the name of the *moongee*, or red Bengal rice, and which is sold in the market in unlimited quantities for twopence or threepence the pound. This rice is enveloped in a tunic, distinct from the grain, not easily separated from it, and admitted by all the natives of India to be a deadly poison. The necessity for this present caution is fully justified by several investigations of the London Medical Society, by Dr. Tetler, Dr. Lind, &c. Dr. Hunter, in his 'Essay on the Diseases of the Lascars,' says—'The cause of that great calamity, the cholera, also of dropsical diseases, and fatal diarrhoea, with putrid sores, is principally attributable to the eating of the red Bengal rice, which in its best state produced a flux from which 60,000 persons perished.'"

POETRY.

MARTYRDOM OF THE PROPHETS.

Rest in peace, ye glorious martyrs,
Advocates of truth divine;
Your sacred names, though once despised,
Will 'mid fadeless honours shine.

Ye who boasted loud of knowing
Better than the men ye slew,
Tell me, were such deeds becoming,
If your vaunting words were true?

Was it well to be assassins?
Was it wise to murder those
Who ever sought to do you good,
And lived superior to your laws?

Your deeds of foul ingratitude
Scan over, if you dare;

Sheffield.

And say, will such the rigid searching
Of the Chief Tribunal bear?

Justice now demands atonement;
Mercy can hold out no more;
Murderous men and nations, trembling,
Now their hastening fate deplore.

Repent alike, ye perpetrators
And abettors of such crimes,
That in future dispensations
You may find propitious times.

Saints, be glad; for soon in triumph
Ye will greet Messiah's train,
And rejoice with holy martyrs
When their Captain comes to reign.

W. Clegg.

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And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONI.

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Saturday, Feb. 22, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Continued from page 105.)

I have said enough upon this subject; but there is another resting upon my mind, which I will direct your attention to. I have noticed in my intercourse among the Branches that, notwithstanding all that has been written on the subject, a practice prevails and a feeling exists which require to be corrected; and that is, when Conference or District Presidents visit a Branch, they have to sit on one side as comparative nobodies till the Branch President is pleased to inform them that they may occupy a portion of the time. If he feels like making "a few remarks," why of course he must do so by way of introduction before they are permitted to speak, telling the people what they may expect to hear, and how well qualified President So-and-so is to instruct them. Then, perhaps, after half-an-hour or so is thus occupied, the District or Conference President is permitted to speak; after which, the Branch President may feel to make a few more remarks on the necessity of abiding the instructions given, as if their importance and force could not be sufficiently appreciated by the people without his aid. Perhaps he may not feel like making any remarks; and if so, he kindly informs the District or Conference President that the time is at his

disposal. It seems to be the feeling in too many instances that the Branch President is the man, and that District and Conference Presidents have little or no privilege in the Branch, except what he pleases to accord them. Branch Presidents cannot travel round; therefore they must have a Conference and District President to travel for them; and when these come round, matters and meetings must be conducted independent of them! This seems to be the opinion of many, if we may judge by what we see. Of course, there are, however, many exceptions among the Presidents upon these points. I wish, before we leave, to have an understanding upon this point, that order may be observed, and the Spirit of the Lord be cherished. My views are that the Lord chose in the first place an Apostle, Joseph Smith, to commence the building up of the kingdom of God; and he did not organize the Church till he received the Apostleship. And as the work progressed he chose High Priests and other Apostles and Seventies to go forth to the nations and act for him, as he could not leave Zion himself. But he needed aid in building up the kingdom—helps in the work of the ministry, and he called these men and bestowed upon them a portion of the Priesthood

he himself held, to go forth and act for him. He could not divide himself up, and have a part go here, and another part go there; therefore he sent them with authority to act in his stead, as he acted in the place of Jesus. The authority, then, originated in the Apostleship; and as he was the first Apostle, by virtue of that authority he presided in every place where there were Saints. Suppose brother Joseph were to come here to a meeting of the Saints, would he sit on one side [President Lyman—"And wait till the Branch President got through,] and wait, as brother Amasa says, till the Branch President here in Birmingham pleased to give him the privilege of speaking? They have but a poor conception of the order of the kingdom of God who think so. We, as the Presidency of the Mission, feel that we have rights in every Branch; and you cannot find a place where Saints are in these lands in which we have not rights. If there were 500 Branch Presidents there, their presence would not supersede our right to act; and if they understood their positions, they would know this. District and Conference Presidents are called to act as helps to the Presidency, and Branch Presidents are called to act as helps to them on the same principle as Joseph called others to act for him. The Presidency cannot be in every Branch at the same time: if they could, they would not require Branch, Conference, or District Presidents. But they, needing helps to assist them in the work of the ministry, call these officers to act for them in their absence. When there is a meeting in a District, at which the District President, Conference President, and Branch President are present, whose right is it to dictate the conduct of that meeting? Is it the right of the Branch President to do so? What more appropriate place can be found in which a District President can preside? or, if he should be absent, and the President of the Conference should be there, in which he *should* preside? How does it seem when a Branch President presides in a meeting where the President of his District or the President of his Conference is present, and calls upon them to pray or preach? Why, it is a violation of order and an assumption of authority which he has no right to. Will

the Spirit of the Lord flow through a man acting in such a manner? I know that the Spirit is then grieved, and order violated. When his President comes, (whether it be in the case of a President of a Branch, a President of a Conference, or a President of a District,) let him say—"Here is the meeting in your hands; how do you wish it conducted?" I wish to have the Elders understand the rights of every man appointed to preside; and, if they do not understand their position and duties, inform them. Then you will see order understood and acted upon. We desire to see order in this respect, and to feel it wherever we go. I do not know where the District Presidents have got any place where they can preside, unless some of you Conference Presidents have sense enough to stand aside and give them a chance in their Districts. I have heard different teachings—that men have rights which ought to be respected. But I might ask, Have District and Conference Presidents no rights? And if they have, what are they? All have rights, and every man should be honoured in his office and place. I would honour every man in his position, whether he be a District, Conference, or Branch President. We ought not to go forth as masters among the people. It is not right for the Conference or District President to stand a good deal upon his dignity, and put every man out of sight but himself. This would be the other extreme. Two wrongs will not make a right, and their wrong doing would not make the Branch President right, if he should be wrong. We ought to avoid extremes of every kind, and people are too apt to run into them. Their tendency to fly into them is exemplified in the matter of Tithing. Because the Saints have been told that it is voluntary to pay Tithing, they fly to an extreme and pay none at all. We ought not to be stereotyped in our manner of doing anything, nor too measured in our speech, so as to cramp the Spirit of God. I would rather hear an error in every sentence than have the Spirit of the Lord grieved, through being too cramped, bound, and fettered in speech by certain methodical rules and stereotyped customs; for this would be an extreme more odious than the other.

Let us seek to have the Spirit of the Lord within us, and be governed and regulated by it in all that we do or say. You may know day by day as you go along, if you possess it, how to act in every circumstance for good; and there is more to be learned in cultivating and understanding the Spirit of the Lord than from any other source. I have seen it often mistaken for the spirit of man, and I have seen men who acted by their own spirits, and who thought it was the Spirit of the Lord that moved upon them. This was because they did not understand its workings, and were unable to distinguish between the influences which operated upon them. We should give heed to its teachings, so that when it speaks in a still small voice its monitions may come to us with as much power as if it spoke in tones louder than the thunder. We wish you to be saviours among the people, and desire to see every Elder care for those committed to his charge, not giving way to violent prejudices, but possessing a meek and fatherly spirit. In our liability to run into extremes, when we see a wrong, we feel to trample that wrong under our feet, and mercy appears to have no influence at such times. Let us avoid this extreme, avoid strong prejudices, and cultivate feelings of kindness and mercy to blend with justice. I wish to act in the position God has called me to act in, so that justice and mercy may have equal weight with me. The brethren should all cultivate this spirit; and there is no man called to labour among the people but should possess it, whether he be a District President or a Teacher.

I thank God that there is so good a feeling through the Mission as there is at the present time. The prospects before us are excellent. I feel thankful that such is the case, and that my brethren possess the Spirit of God and understand the teachings of Zion. We ought continually to cultivate that Spirit and remember those teachings; and when we are acting in our positions, if we cannot get high enough to think how Jesus would act, if he were in our place, that we might pattern after him, let us ask ourselves how brother Brigham would act. We know him, his feelings, and the course he pursues; and

having this knowledge, when we get into a situation where much wisdom and discretion are required—where mercy and kindness may be powerful for good, let us reflect how he would act under such circumstances. If we do so, and act as he would act, the people will bless us, and our course will be upward and onward in righteousness before the Lord our God continually. I do not know anything that would give me more pleasure than that at home we might hear the people say, among whom we had laboured, that we have never done a thing to injure them, or that did not savour of salvation. Let us be wise and careful in all our actions, that we may be mighty ministers for good before the Lord, that we may continually enjoy the happiness which we now possess in knowing that we have the words of eternal life and the message of salvation to save the children of God, who are equally dear to him as ourselves. May God bless us and fill us abundantly with his Spirit, is my prayer for Christ's sake. Amen.

President LYMAN: My reason for speaking at this time is that I may mention some few things which are upon my mind, (lest I might forget them,) which have been suggested by the remarks of brother Cannon relative to the causes which will tend to produce a feeling of gratification in after years to ourselves and the people among whom we labour, resulting from those labours, together with the satisfaction of meeting with the Saints under different circumstances and in other places, and being able to congratulate ourselves on never having injured them, or betrayed the confidence reposed in us, and that we were true to ourselves, the prophecies uttered concerning us and the missions assigned to us. There is one thing in relation to which I will make a suggestion to the brethren, that they may not fall into the error which some have fallen into in times past. While we are conscious of the condition of things around us, and are surrounded by circumstances which are agreeable and gratifying to us, let us learn to look upon them and upon those men with whom we are associated in the work of the ministry with a right understanding of the causes which have produced results so gratifying and encouraging to

us. For instance, we are happy now in the present condition of the missionary field in which we are labouring, and with the bright prospects which lie before us for much good being accomplished in the future; and this feeling of happiness is legitimate and laudable. But what has brought about this condition of things? It has been the honest efforts of honest men, accompanied by the blessing of God. You have no need to indulge in passing any eulogies upon this brother or that brother for the good that may be accomplished while you are in the field. We say this because we have heard such things in times past; and we never wish to hear them, so far as we are concerned. We want the living evidences of our faithfulness to be seen to consist of a people saved, gathered, and blessed,—a people honestly invited to come to Zion, and honestly helped to get to Zion; and, when there, to be led on in the way of life. We wish to see in such a people the living evidences of our zeal, faithfulness, and success, while upon our mission. And I do not wish any man to blow the horn for me throughout the world. If I do good as a servant of God, that good will live eternally, and will proclaim of itself, without any other aid, my claim to blessings and honour and glory enough to reward me or any other man for all the efforts he or I may have made. I do not make these remarks altogether upon my own account, but on yours, as well that you may go out into the broad field which lies before you, understanding your relationship to the work that is to be performed, and trying in the might of the Lord our God to labour effectively for good. By pursuing this course, our future will open up before us brighter and brighter, our powers to accomplish good will become increased and strengthened, and the glory we anticipate will increase in brilliancy around us as we travel onward and upward in the path of life and exaltation, till we are prepared to enter into and enjoy with the Apostles of Jesus the glories and blessings of eternity extending through an interminable future. I do not wish to hear any man blow the horn for you and sound abroad your goodness and worth to-day, and perhaps to-morrow the dark tale of your apostacy fol-

low as a mournful accompaniment; but I desire to see you so living that your good deeds will be accompanied with and followed by the indisputable and living evidences of your worth.

I wish you to carry the conviction with you, too, that you can do good in all circumstances, without a stickling regard for position. Some men think that because they have been ordained to an office having a certain name, they cannot do good only under a certain name and in a particular way and place. The man whose affections are entirely engaged in doing good can find opportunities for labouring to benefit humanity, no matter what position he may occupy. There is no prisonhouse so drear and dark, no spot so lonely on the wide earth, but he can do good. If he has no soul with him but his own, he can train that soul in the cultivation of truth and teach it an appreciation of the beauty and excellence of pure principles. I wish you to feel this; then you will be in no danger of yielding to a feeling of despondency, if you are not so successful in your labours as you might desire to be. There will be no pining sorrow to waste away your energies and your life, but all will be hopeful, blessed, and joyful. Your countenances will irradiate the spot where you chance to be, and cast a gleam of pleasure around on all to whom your influence extends, like the bright sun, whose cheering rays gladden and enliven every part of earth where they are felt and seen. Learn to trust to the truth and the application of the truth in all your efforts; and then, placing your trust in God, hopefully look forward for the fruits of your labours, like the husbandman who has prepared the soil and sown the seed according to the best knowledge he possesses, and waits for the blessing of God upon his labours patiently, watchfully, and prayerfully, as day passes day, week follows week, and month succeeds month, till the season has rolled around sufficiently long to bring about harvest, when he reaps in joy what he sowed in faith and waited for in hope. Now, if you learn this in the early stages of your public career, you will appreciate and realize its value in a future of increasing responsibilities and labours. There need be no anxiety as to whether you will get paid for your

labours. If you are true to your callings, and ever seek to do the greatest possible amount of good, with the least possible amount of evil, every blessing that has been promised to you and every glory you anticipate will become yours to possess and enjoy.

I do not know but that some of you may feel that you have not had chance enough to preach here. But when I think of the important positions you occupy, and of the necessity that exists for your getting into and keeping in the right track, I do not care if you never preach a long windy sermon in your lives, if we can only get you to pursue that track. That is what brother George wishes to see, and what he has exhorted you to self-culture for. He would feel better to-day if he knew that you all possessed the little knowledge which he has acquired, and so would I. It is demonstrated to him in his experience that this knowledge is attainable; but it requires a little care, time, and attention to gain possession of it.

This brings to my mind another point upon which I feel to offer a remark or two. One great drawback upon our making this improvement is, that we think there is something else of greater importance which requires our attention, and we yield to the hurry and press of things to be done, without bestowing that care and attention upon matters which would secure the improvement that is required. I wish to ask you again to-day to remember that the improvement of yourselves is a thing you should ever have in view. In the most trifling thing you write, endeavour to have it as correct as if it was going to be published in a newspaper, with your name to it. The benefit of this would be a correct habit in writing. So with speaking. A man is correct in speaking and writing from habit, and no man is correct in either, only by habit, if he has to arrive at this correctness by the constant use of Webster or some other standard in orthography and orthoepy. You love to see things in others just in proportion to the extent they are developed in yourselves. We are sent here to make an addition to our education, to improve it, but not exactly to complete it. Do you not know that we are all of noble birth? Our Father is a great, good,

and noble Being, and we are here to be educated—to continue our educational course, that we may be prepared for the society of our great Progenitor. Think of this; and if you do so, you will not forget it, and step by step you will travel in the road of knowledge, receiving a little here and a little there as you move along. It has been written in ancient times that the Lord gives "line upon line, and precept upon precept," and by this gradual process we shall become educated—filled with knowledge. The Lord has had to do this in teaching the children of men, for the people have always been as we are ourselves, forgetful, and could only recollect one thing at a time; and when they forgot that, it had to be told to them again and again, until it became fixed in their minds. When correct habits of speaking and writing, or anything else, are formed in us, we speak right, as he who is the man to-day and walks straight on over obstacles and difficulties was the child, at one time, tottering and liable to fall at every step. He gathered strength and powers of action by the same way that you gather knowledge of every kind. You obtain a knowledge of geography, of nations and countries, of the varied conditions in which the people live, who inhabit the various parts of the wide earth, by travelling through them. This gives you the breadth of views that brother Cannon was speaking of. So, to obtain a knowledge of history, you must learn it before you possess it; and thus with every kind of useful knowledge, you go from step to step and from one degree of knowledge to another, as you move through life, widening and increasing your store, and preparing yourselves to act the part of men in knowledge. This is the work we are engaged in, and I trust that there will be a good that will result from our efforts in this little part of our missionary labours.

I may allude again to another thing that brother Cannon mentioned, and that is, that our mission is not going to cease when we get back to Utah. Keep it incessantly before your minds that when you go home again you will be as much the Priests of the Most High God there as you are here. Be the practi-

cal exponents of the purity and holiness of that authority which you hold, and reflect the same consistency in all that you do, when there, that you see when you see consistency best exemplified by the Priesthood here. There is no necessity to do right that rests upon you here but rests upon you there with equal force. I do not wish you to go home and put off your missionary character, but I wish you to wear it at home as abroad, gird it close around you, labour in it, and live in it all the time; and then you will be ministers of righteousness, whether at home or abroad.

Another reason why I talk so much about this is this—I desire to say just as many good things as I can while I live—to drop as many things of worth as I can into the hearts of honest men, you included; so that if you travel over my grave when this body shall be mingling with the silent earth, you may travel over it virtuous, God-fearing, holy, high-minded, and noble men. Well, then, let me talk here, and you talk when your time comes. I may say that the greatest sorrow which I have is that I cannot live forever here to do good and labour for the welfare of poor humanity. I am wedded to the truth, and I wish to understand it, be subservient to it, and labour with all my soul and every energy I possess for its spread among men, till the whole earth shall become as one voice, uttering but one sound, and that a universal song of praise, when righteousness and truth shall rule and reign and govern the children of earth, and peace and happiness shed their inappreciable blessings upon the great family of man. It is in this that I expect my reward; in this I expect all the glory I shall have earned and all the encomiums I may be worthy of. I wish you to keep up the work when I am gone, as it will naturally and rationally devolve upon you. And I wish you to be able to say in all coming generations that brother Amasa Lyman told you the truth—a little truth, and your salvation and mine in the future will be the best evidence that it was so. Study, then, to preserve your lives for usefulness upon the earth, and improve in everything to make that usefulness really valuable. Do not get excited when you have any-

thing to do, but act considerably. Do not think, “I have got so many miles to go, and must attend to this labour first;” so that by being hurried it is not properly done. Everything that is worth doing should be properly done. Adopt the old maxim—“The race is not to the swift, nor the battle to the strong,” and the advantages resulting from it will be incalculable. But when you get to be deliberate, be careful not to be too deliberate. Do not get into a sleep from which the archangel’s trumpet could scarcely awaken you. This is another extreme, and should be avoided, as all extremes should be.

I do not lengthen out my remarks to extend my character as a preacher, but to say as many good things as I can that will be useful to you. If these things were never said to you by me or anybody else, you might never think of them. I wish you to be diligent in cultivating your memories, for it is bad to have memories that do not retain that which is intrusted to them. It is just like a man having a pocket with a hole in it. He puts a shilling in it; but when he wants to buy a breakfast, he finds the money gone. So, if we cannot depend upon our memories retaining what we intrust to them, we may look in vain for some item of knowledge when we need it, which we thought was stored by. To keep them strong, you must exercise them. Train them to retain the things you hear and see and read. Write a little every day. Record the incidents of each day, however small they may be, that you may fix them upon your minds, and you will get by-and-by as if you could not go to bed without writing a little of what you have seen, heard, and done during the day. It is not an ungrateful thing, for there will rise up within you a living monitor which will prompt you to the performance of what is useful. This will make the task less burdensome, till eventually it will cease to be a task, and will become a pleasure. The trouble is in forming a habit. It is like a man commencing to chew tobacco. He does not like it, for it makes him sick, deadly sick, at first; but he gets accustomed to it, and eventually the desire to have it grows upon him, till the appetite becomes almost a part of his nature. I allude

to this to indicate to you the force of habit, and it is that which we should make subservient to our interests. If our habits are rightly formed in the ways of righteousness, sobriety, and virtue, we shall have but little to do. Our habits will carry us through. Like a child trained up to speak the truth—when it gets to be old, it will not speak falsehood. That is why the Wise Man said, "Train up a child in the way he should go, and when he is old he will not depart from it." Put away from you everything that is evil, and bring home to you everything that is good. You can do this for yourselves, but I cannot do it for you. I wish you to think of these things before your habits have become established in you by years of cultivation. With the old and grey-headed there is little chance for change. You understand what I mean to communicate—that habits are more easily formed when you are young than when you grow old. And that you may live and grow in the cultivation of those habits which will aid you to become great, good, and happy men, useful to yourselves, useful to others, and ministers of righteousness and truth upon the earth, is my prayer. May God bless you! Amen.

Singing—"Come, come, ye Saints."
Prayer by President RICH.

4 p.m.

Singing—"Go, ye messengers of glory." Prayer by Elder JOHN BROWN.
Singing—"Hark, ye mortals; hie, be still."

President CANNON said—A portion of the evening can be very profitably spent by the brethren expressing their feelings as they are led by the Spirit of God. Of course the District Presidents will remember that they have had their privilege already; and I may remark to those who may speak, as President Lyman has previously said, that time is not sufficient to permit of long discourses; but I hope that all will feel as free as if they were in their father's house, and I pray the Holy Spirit to rest abundantly upon us, that we may be mutually edified and blessed, for Christ's sake. Amen.

Elders Thomas C. Stayner, Samuel Hargraves, Warren S. Snow, Samuel L. Adams, F. M. Lyman, and William C.

Staines availed themselves of the privilege to express their feelings; followed by singing. "The Spirit of God like a fire is burning." After which, Elders T. O. King, William Hopwood, William H. Dame, Willard Smith, William Dalling, G. G. Bywater, David M. Davies, Joseph W. Morgan, and John Lindsay briefly gave utterance to their feelings and desires.

We are sorry that lack of space prevents us from publishing the remarks of the brethren; for they were good and breathed the influence of the Holy Spirit. They spoke of their love for the truth, their desires to labour for the welfare of mankind and the ingathering of scattered Israel, their determination to profit by the instructions given and strive to improve themselves, that they might become mighty instruments in the hands of God for the accomplishment of his purposes; and also declared their increasing faith in and knowledge of the work, and their love for the home of the Saints and the institutions and associations of Zion. The Spirit of the Lord was copiously poured out upon them, and the meeting was exceedingly interesting and profitable.

President CANNON said there were a few items of business to lay before the brethren, which he would do then. With regard to those who might be released for emigration, the Presidency had considered the matter and thought it better for them to go on in their labours as usual till that time. The few changes that were deemed immediately requisite would be announced now.

Elder Robert Hodgert is released from the presidency of the South Conference.

Elder T. O. King is released from presiding over the Wiltshire Conference, and appointed to travel in the London Conference.

The South and Wiltshire Conferences are amalgamated, to be known as the Bristol Conference; and Elder Warren S. Snow is appointed to preside over it.

Elder George J. Taylor, on account of his ill health, is released from the presidency of the Essex Conference, to return to the Liverpool Office.

Elder F. M. Lyman is appointed to succeed Elder Taylor in the presidency of the Essex Conference.

Elder George Peacock is appointed to preside over the Edinburgh Conference.

Elder Henry W. Barnett is released from presiding over the Carlisle Conference, and appointed to travel in Ireland.

Carlisle Conference to be attached to the Newcastle-upon-Tyne Conference.

Elder Thomas Crawley is released from travelling in Ireland, and appointed to preside over the Bedfordshire Conference during the temporary absence of Elder Joseph Bull, engaged in the Liverpool Office.

Elder John Lindsay is appointed to preside over the Lincolnshire Conference.

Elder Reuben McBride is released from travelling in the Manchester Conference, and appointed to travel in the London Conference.

President CANNON then read a letter from Elder John Van Cott, President of the Scandinavian Mission, which gave a very cheering account of their success in the North of Europe during the previous year, and of the brightening prospects which were before them.

President LYMAN made a few remarks on the habit we have of calling the Gospel "Mormonism," and suggested that we stop doing so. We have not been sent out into the world to preach "Mormonism," but to preach the Gospel; and when we say we love "Mormonism," it is the Gospel we mean. Our aim ought to be to have our words consistent with our thoughts; therefore, when we would say "Mormonism," let us just say the Gospel, for that is what we mean.

Singing—"Praise God, from whom all blessings flow." Prayer by President LYMAN.

To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 22, 1862.

PRIESTHOOD AND PRESIDING.

In order that the Elders and Saints should progress in the knowledge of truth and the correct understanding of principle, they need to think and exercise their reflective faculties as well as to hear. The principles of truth may be taught in their beauty and simplicity by the Spirit of the Lord through his servants unto the people; but unless they who hear have the aid of that Spirit to assist them in comprehending those principles and in properly digesting them, they are but little profited by them. When the word is preached by the Spirit of truth, and it is received by the same Spirit, "he that preacheth and he that receiveth understandeth one another, and both are edified and rejoice together." But when people merely listen, and partake not of the Spirit in which the principles are taught, they misapprehend the speaker's meaning and go away with a wrong impression of what was said. Very frequently, as a consequence of this misapprehension, erroneous practices are indulged in. They who hear, not reflecting upon what they have heard and analyzing it, have jumped at some conclusion which in many instances is almost the opposite of that intended to be conveyed to their minds by the speaker.

It should ever be borne in mind by the Latter-day Saints that "the letter killeth, but the spirit giveth life," and when they hear a principle advanced they should seek to understand that principle by the aid of the Spirit of the Lord so as to know and understand it for themselves. The Spirit of the Lord is bestowed upon his people for this very purpose, its office being to lead men into all truth. When the people, especially the Elders, take this course, they will not be apt to run to violent extremes by taking a wrong view of what is taught them; but they will be controlled by their knowledge of what is right. These thoughts have arisen in reading the remarks made at the Birmingham Council on Priesthood and presiding which appear in the first part of the minutes of that

Council published in this number of the *Star*. How many will there be of those who heard those remarks who will in their administration, instead of taking a medium course, carry them to such an extreme as to ignore entirely the existence of Branch Presidents? Already we find that there have been fears entertained by some that the remarks alluded to would produce (and that perhaps they were intended to produce) a similar condition of things in these Missions to that which existed a few years ago, when Branch Presidents were set aside by Conference Presidents, and Conference Presidents by Pastors or District Presidents, and when this practice was carried to such an extent that the then President of the Mission deemed it necessary to write an editorial article on the subject to correct it. Now, we wish it distinctly understood that such an extreme view of this matter, if adopted and pursued by the Elders, would almost call as loudly for censure and correction as the one alluded to in the minutes of the Council. There does not exist the slightest necessity for any collision to take place on this point between any of the officers of the Church of God. A Teacher in a Branch, a President of a Branch, a President of a Conference, a President of a District, and the Presidency of the Mission can all move in their allotted spheres and discharge every duty devolving upon them, and yet not interfere or come in contact with one another in the performance of their respective labours. There is perfect order and harmony plainly visible in all the works of God. Whether we turn our attention to the planetary systems which move majestically and grandly in the heavens in their appointed orbits with unerring precision and without clashing, or to the earth upon which we dwell, with its diurnal and annual revolutions, and the consequent changes of day and night, and summer and winter, we are equally struck with this. Yet these wonderful works of His creation bespeak no more admirably the wisdom of their Divine Author than does the Church which He has established, with the arrangement of its officers for its government. They have their places assigned them; and in discharging their functions they move in their orbits, not independently one of another, but influenced and governed by the relationship which they bear one to another.

Though the Presidents of Branches should always remember that whoever is called to preside over the Conference in which their Branches are situate is their President and has the right to counsel them in their labours and duties, yet the President of the Conference should not forget to manifest towards them that courtesy and brotherly deportment which is due from one member of the Church of God to another. So also in the intercourse of the President of the District and the Presidents of Conferences there should be a kindness of manner, a brotherly affection, and a respect for their feelings manifested by him to them, which will draw them to him, instead of repelling them from him. For the Presidency of the Mission to go into a District meeting and act without any regard to the District President, though he might be present and in good standing, completely ignoring him, would be, to say the least, discourteous and calculated to wound his feelings. What would be discourteous on their part towards a District President, would be the same on the part of the latter towards a Conference President, or on the part of a Conference President towards a Branch President. Whatever our *rights* may be, we should be careful in exercising them to avoid even the appearance of evil and everything that would be a cause of offence. It is not necessary for any President of a District or Conference, in his desire to magnify his office and to dictate the manner in which meetings at which he may be present in his field shall be conducted, to take upon himself

the giving out of the hymns, the offering of prayer, and the other duties connected with the opening and closing of meetings ordinarily attended to by the local President when he is absent. These are duties which he can very well leave to the President of the Branch or some other of the Elders who may be present to perform, without sacrificing a particle of his dignity. But, on the other hand, no wise President of a Branch or of a Conference or of a District will preside (when we use the word *preside* in this connection we mean dictate how a meeting shall be conducted,) when his President is present, without counselling with him respecting it. It may be that his President, whoever he may be, may be led by the Spirit to have the meeting conducted in a certain manner, or he may have the word of the Lord to speak unto the people himself, to instruct, exhort, or reprove them; and if he be not honoured in his position, the Spirit will be checked and order be violated.

This matter is so clear that none need misunderstand or go astray upon any of these points. Let every man act towards his brother as he would wish his brother to act towards him, were their positions reversed; and if he remember this in all his intercourse with his brethren of the Priesthood and the people, he will be likely to take a medium course and avoid all extremes. Amid the many changes which are constantly taking place among us as a people, no man who is a President now can tell how long he may remain in that position, or how soon the man over whom he is now presiding may be his President. The consideration of this should cause every President to so act that, should such ever be the case, he will not be ashamed of his conduct towards his former associate.

TO PRESIDENTS AND EMIGRATING SAINTS.—As the season for emigration is now close at hand, the necessity for our obtaining the definite information of how many intend to emigrate this spring becomes imperatively urgent. Some time ago we desired to learn, as near as could be then known, the number of intending emigrants; but at that period it was not possible to know with certainty how many would go; and all that we could do was to approximate as near as possible to the total number who designed emigrating. Now, however, we require to be put in possession of correct and certain information upon this point; therefore those who intend to emigrate should *immediately* forward to this Office their names, orders, and deposits, that we may be in a position to make the necessary arrangements forthwith, on the other side of the water, for the purchase of the outfit needed for the Plains. Owing to the unsettled condition of affairs in the United States, we are not able to give that definite information to the Saints which we would wish to do concerning rates and fares; but as soon as we are in a position to do so, the information will be supplied. In the meantime, if the Saints will be prompt in forwarding their orders and deposits, we shall be enabled to avail ourselves of every advantage that may offer for procuring what may be required in the cheapest and best markets, and to labour more effectively for the benefit of the emigrants and the furthering of the emigration. The cost of transit may not differ much from that of last year, but of this we cannot speak with certainty at present. However, no exertion will be spared to have arrangements completed as advantageously as possible.

The condition of affairs in the States should not be any reason for those who have means delaying their departure till another season, but should rather be

an incentive to them to gather to Zion as early as possible while the way is open; for in those troubles they have additional evidence, if such were needed by them, that the Lord is rapidly bringing about his purposes and fulfilling the prophecies. If any should think that by remaining in these lands, when the way is open for them and they have means to go, the dangers and difficulties of the journey will be lessened to them, they but deceive themselves; for while the Lord will open a way for the deliverance of those who faithfully keep his commandments, no such promise applies to those who neglect them or treat them with carelessness. We trust that few of the Saints, if any, possess such a feeling, and that all who can will seek to go Zionward, and promptly forward us their names and deposits.

The emigration will open early in April and close not later than the first week in May. District and Conference Presidents should see at once to this matter, and forward such information as is required without delay.

We have delayed this matter up till the present late period, owing to the unsettled condition of the United States; but we trust that every District and Conference President *will see the imperative necessity that exists for having it attended to now with the utmost promptitude.* At this period last year we were in possession of the information we now want; hence the Elders and Saints will see the additional necessity for *immediate action.* Orders for cattle and waggons *particularly* should be forwarded *at once.* The ages and countries of depositors should accompany their names. Conference Presidents will please notice that all orders on the Emigration Accounts of their several Conferences should bear the signature of the District President.

PASSPORTS TO THE U. S. NOT NEEDED.—There has been more or less uneasiness prevailing in the minds of the Elders and Saints respecting the system of passports said to have been established at all the ports of entry into the Northern States since the breaking out of difficulties between the South and the North. It has been felt that such a requirement, if enforced, would be a cause of serious expense and trouble to our emigration. That we might be able to have a clear understanding upon this point, and be prepared to give the emigrating Saints the necessary counsel to enable them to conform to the law and its requirements, we wrote to Hon. John M. Bernhisel, Delegate from Utah Territory to Congress, on the subject. We have just received a letter from him, under date of January 27, in which he kindly furnishes us with the desired information. He says—"In reply to the inquiry contained in your favour of the 30th ultimo, which was received on the 25th instant, I would state that there are no passports required for either emigrants or passengers, and that they are permitted to land at any of the loyal States without let or hindrance." This news is very pleasing to us, and will be also to every one interested in the subject who has taken into consideration the harassing nature of the difficulties there would be in the way of so large a body of people as we trust the emigrating Saints will be this season obtaining passports.

NORWICH CONFERENCE.—A Conference was held in Norwich, January 19th, at which were present—Of the Presidency of the European Mission, Amasa M. Lyman and George Q. Cannon; President of the Norwich District, Elias H.

Blackburn; President of the Norwich Conference, Richard Bentley. In the morning, after the usual preliminaries of opening, Elder Blackburn made a few introductory remarks, and Elder Bentley read the Financial Report: a vote of satisfaction was passed, and President Cannon addressed the Saints on the progress of the kingdom of God, and the important stand it is taking amongst the nations of the earth; after which, President Lyman spoke on the development of the work of God on the earth, and the necessity of the Saints striving to effect their own liberation from the shackles of ignorance, which hinder their progress in the path which leads to the future glory of Zion.

In the afternoon, President Cannon made a few remarks on voting to sustain the authorities of the Church, who were all unanimously sustained; also on the necessity of the gathering of the Saints from the nations of the earth to escape the impending judgments which are decreed by the revelations of God to desolate the earth in the latter days. President Lyman spoke on the importance of the Saints getting wisdom, to enable them to distinguish between the spirits which are gone abroad in the world; and on the fruits of the Spirit, which are peace, joy, and charity; also on the acquirement of knowledge, and the faithful discharge of the every-day duties of life.

In the evening, President Lyman delivered a discourse on the universality of the salvation designed by God to be conferred on man through the Gospel; after which, the Conference was closed by benediction by President Cannon.

CARDIFF CONFERENCE.—A Conference was held in Cardiff, February 2nd. There were present on the stand—Elders Amasa M. Lyman, Charles C. Rich, George Q. Cannon, T. E. Jeremy, G. G. Bywater, D. M. Davis, G. Halliday, T. W. Rees, and Richard Palmer. In the morning, Elder Bywater represented the Cardiff Conference, which was reported as being in a prosperous condition. The authorities of the Church in Zion, in the British Isles, and in the principality of Wales, were then presented and unanimously sustained; also that Elder Bywater should continue in the Presidency of the Conference, and Elder Morgan as Travelling Elder in the same. Presidents Rich and Cannon then addressed the meeting on various points relative to the growth and advancement of the kingdom of God.

In the afternoon, President Cannon again spoke at some length; and in the evening President Lyman delivered a discourse on the great and expansive principles and effects of the Gospel.

MOVEMENTS OF THE PRESIDENCY.—By letter from President Lyman, dated Feb. 7th, we learn that he has lately had agreeable times with the Saints in Cardiff, (Wales,) and was about visiting Aberdare to hold meetings in that town. He says—"I am pleased to learn that our meetings on Sunday have tended to increase good feelings among the Saints and strangers who attended. I expect to speak again in the Temperance Hall."

President Rich, at date of last communication, was preaching and visiting among the Saints in Bristol and neighbourhood.

CORRESPONDENCE.

ENGLAND.

LONDON DISTRICT.

London, Feb. 1, 1862.

President Cannon.

Dear Brother,—After returning from the Birmingham Council, I remained in this city about a week, visiting all the Branches in this Conference that I could during that time with my brethren, endeavouring to diffuse the Spirit and counsel we received at the Council among the Saints; and I can truly say the Lord sanctioned our efforts by the presence of his Holy Spirit that attends the word, causing our hearts to rejoice, and the spirit of union and brotherly love to increase among the Saints.

Several have been baptized in this Conference since the beginning of the new year, and our prospects are good. The backsliders are still returning, and many strangers are attending our meetings.

On the 15th ultimo I went into the Essex Conference, in company with Elder F. M. Lyman, who is now the President of that Conference, to introduce him to his new field of labour. We visited nearly all the Branches, and were warmly received and kindly entertained by the Saints and friends; and as in London, the same results attended our efforts to bless the people. Several have also been baptized since the new year.

In one village, where there is a small Branch of the Church, the Saints have been interrupted in their meetings and abused by some who were not content in minding their own business. There is, however, an honourable gentleman in the neighbourhood, who is a large landholder, and has many tenants and servants. Learning that the Saints were thus treated, he instructed his overlookers to make inquiry; and if any of his tenants or servants were engaged in disturbing the Latter-day Saints in their religious worship, they were to be discharged from his service. When this was known, two or three who had been active in interrupting the meetings came to the Presiding Elder

and begged him not to give their names to the overlookers, and said, if they lost their situations, they did not know what they should do for a living. The Elder told them he did not wish any evil to come upon them. All he wanted was peace, quiet, equal rights and privileges with his fellow-countrymen.

With due respect, I am your brother and co-worker in the cause of truth,
JOHN BROWN.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, Feb. 10, 1862.

President George Q. Cannon.

Dear Brother,—Since the Birmingham Council, I have visited almost all the Branches in my District, and can truly say that the good Spirit is gaining ground among the Saints. There is a union and zeal manifested for the up-building of the kingdom of God, both by word and deed, not hitherto realized since I commenced my labours in this place. They seem to be warmed by the same holy fire that burned in the bosoms of the Ministry on that ever-to-be-remembered occasion; and though they sensibly feel the pressure of the times, there is almost universally a determination on the part of the Saints to do all that can be done to meet the constantly-increasing demands of the kingdom of God. Our meetings are much better attended than they were a few months back. In some parts of the District, our chapels are well filled with inquirers after truth, who listen with attention to the principles there set forth; and in spite of all opposition, a goodly number are obeying the heavenly message, and prospects for an increase in the kingdom of God are much brighter here than they were one year ago. Our rejoicing, however, is not entirely unmixed with grief and sorrow. While we mourn in common with the whole community over the heart-sickening catastrophe at Hartley, we announce to you the melancholy news of the death of three of our brethren on that occasion.

As spring approaches, the desire of

the Saints to emigrate increases. If there exists one thing that has a tendency to cause the Saints to withhold their mite from the general Church funds, it is to secure their emigration to the home of the Saints. The mass of mankind seems to be more or less disturbed by the threatening aspect of the political horizon. Surely the clouds gathering over our heads are no drifting vapours darkening the air. They are not morning clouds, soon to rise and dissipate, leaving behind them as they ascend the purity of a cloudless sky. The storm which has already burst upon the shores of America, carrying distress and terror to every

abode, and clothing every family in mourning, will not waste its fury there; but, as it carries its millions to the dark and silent tomb, it will continue to increase in its fury over all the earth, until the abodes of sin are cleansed and purified by the chastening hand of an offended God, and man learns to fear and honour Him who made heaven and earth, the seas and fountains of waters.

With fervent desires for the spread of truth and kind love to yourself and all connected with you in the duties of your high and holy calling, I subscribe myself your brother in the new and everlasting covenant,

JOHN S. GLEASON.

SUMMARY OF NEWS.

ITALY.—Popular demonstrations have taken place in several other Italian towns, the people everywhere shouting, "Rome, the capital of Italy!" In Naples, where a similar demonstration took place, many priests joined the people. The brigands infesting the neighbourhood of Ricieglicano have nearly all been made prisoners.

HOLLAND.—The continued rise of the rivers in Holland is beginning to excite alarm. Some villages have been submerged.

PRUSSIA.—Berlin letters state that the embankment of the Elbe has given way, and swept away part of the Berlin and Magdelina Railway.

AUSTRIA.—Letters from Vienna are filled with the most lamentable accounts of an inundation. The district submerged in Vienna alone comprises a population of 80,000 persons to be lodged and provided for. Ratisbon, Linz, Presbourg, and Pesth are also inundated by the Danube.

TURKEY.—The *Times*' correspondent at Constantinople writes that letters from Teheran report another victory obtained by the Shah's troops against the Turcomans, 800 of whom are said to have been left dead on the field. We are also told that a large Persian camp will be formed in the spring at Sultanieh, an event which has occurred before, and which is generally regarded as calculated to endanger the amicable relations between the Shah and the Sultan. A severe engagement has taken place between the Turks and Montenegrins, near Sestari. The loss in killed and wounded is heavy on both sides.

CIRCASSIA.—A letter from Abaseh states that the Russians, recently wishing to construct a fortress at Kane-Jemkigoch, on the river Schiangustcha, crossed the latter, and commenced to cut the timber growing on its banks. The mountaineers attacked them in force. The Russians were driven back with a loss of 150 men and all the tools which they were using to cut down the trees. One of the mountain chiefs, Haiziz Oglu Obukh, was killed, with ten of his followers. At Parsa a sotnia of Cossacks, who were carrying provisions, fell in with the chief Ketas-Bouh, who killed twenty-five of the enemy, routed the remainder, and captured the convoy. According to latest intelligence, the General Evdokimof, endeavouring to pass the Schiangustcha, to proceed to Toaps, was desperately attacked by the mountaineers of Abaseh and Oboukhs, in great numbers. The engagement was a very desperate one, but the informant gives no account of the result.

CHINA.—Ningpo has been taken by the rebels, but the lives and property of foreigners were respected.

NEW ZEALAND.—The news from New Zealand reports that the prospects of the colony are not regarded with confidence.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES, AND OTHERS, FOR THE QUARTER ENDING DEC. 31, 1861.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Newcastle-on-Tyne	W. Dallin ...	1 8 2	Brot. fwd. ...	...	187 19 5½
Dublin ...	R. Brown ...	35 0 11½	South ...	R. Hodgert	0 6 10
Durham ...	S. Hargraves	4 7 8	Wiltshire ...	T. O. King...	0 19 5
Herefordshire	L. Bowen ...	12 5 11½	Carnarvonshire	R. Evans ...	0 12 6½
Shropshire ...	W. Hopwood	1 4 4	East Glamorgan	T. W. Rees	11 16 4
Worcestershire	W. Thurgood	1 15 1½	Lincolnshire	J. Lindsay...	3 14 5
Leicestershire	A. Orme ...	2 5 2½	Derbyshire...	A. Nelson ...	4 7 9
Nottingham	J. D. Chase	0 8 10½	Cardiff ...	G. G. Bywater	3 7 4½
Carlisle ...	H. W. Barnett	0 10 11	Pembrokeshire	J. Gibbs ...	0 12 1
Belfast ...	T. Crawley	73 8 11	Dorsetshire	M. Barnes ...	0 6 0½
Monmouthshire	R. Palmer...	8 15 2	Bedfordshire	J. Bull ...	0 15 8½
Flintshire ...	E. Price ...	1 8 1½	Glasgow ...	R. Sands ...	1 17 11½
Bradford ...	S. H. B. Smith	2 2 5½	Edinburgh...	W. Reid ...	8 9 10
Dundee ...	W. S. Baxter	14 5 5	Preston ...	T. Liez ...	0 7 6½
Denbighshire	H. Evans ...	1 5 3½	Southampton	E. Henriod	0 4 2½
West Glamorgan	J. Griffiths...	3 17 1	Kent ...	J. Needham	0 11 11
Manchester	W. H. Dame	0 13 1½			
Llanelli ...	D. M. Davies	3 1 11½	MISSION.		
Lands End...	W. H. Pitts	1 11 0	Australian ...	T. Ford ...	307 8 5½
Liverpool ...	J. C. Graham	7 8 7	Scandinavian	J. Van Cott	2 1 10½
Norwich ...	R. Bentley...	4 1 10½	Cape of Good Hope	G. Ruck	102 7 3½
Cheltenham	W. G. Smith	6 13 3½	East India...		7 4 2
			San Francisco		106 5 6½
Carried forward ...	...	£187 19 5½	Total ...	...	£750 16 9½

VARIETIES.

CURE FOR THE BITE OF A MAD DOG.—Wash the bitten part well, and apply fresh tobacco to it, bandaging it on close.

A WIFE'S BOSOM should be the tomb of her husband's failings, and his character far more valuable in her estimation than his life.

NEAT'S-FOOT OIL.—To make neat's-foot oil, boil the feet of oxen for six or seven hours, and when cooled, take the oil off.

TO CAST SMALL SHOT.—Melt some lead in a ladle and pour it gently in a continual stream into an open vessel of water, on the surface of which swims oil of a finger thick; and you will have a good round small shot.

TO BLEACH ENGRAVED OR PRINTED PAPER AND REMOVE INK SPOTS.—Immerse it in oxygenated muriatic acid, letting it remain in it a length of time according to the strength of the liquid, (say about two hours,) then rinse it in pure water, renewing the water every hour.

THE UPSETTING OF A GIG was the occasion of Washington's being born in the United States; an error of a miner in sinking a well led to the discovery of Herculaneum; and a blunder in nautical adventures resulted in the discovery of the island of Madeira.

OLD PARR and **JEKINS** lived to 158 years; the former was examined at his death by the express wish of King Charles I, with the view of ascertaining the cause of his death. Every organ in his body was found to be sound: and Harvey, who examined him, thought that had he not indulged in an improper diet, there was no reason why he might not have lived to 200 years.

THE MAUVE DYE.—In the course of a lecture at the Crystal Palace, Dr. Lankester said, speaking of the mauve dye, that it was owing to the perseverance of a young man in humble position that they had this choice colour. That young man commenced and persevered in his study under every disadvantage, till, by continued application, he obtained a mastery over the elements with which he dealt. He then took a specimen of his dye to a Glasgow merchant, and obtained, as a reward for his perseverance, £20,000.

P O E T R Y .

MOURN NOT THE DEAD.

[OBITUARY.]

In memory of Sister Mary Jane Henry, who died January 27, 1862, in Douglas, Isle of Man, aged 29 years and 7 months.

In faith she lived, in hope she died,
A brighter, better world to see;
Thy pow'r, O death, was vainly tried;
Thy triumph was her victory.

Mourn not the dead who peaceful lay
Their wearied bodies down—
Who leave the frail and mortal clay
To seek a fadeless crown.

Dry up the unavailing tear;
Repress the selfish sigh;
Know that the spirit ransomed here
Yet lives, and ne'er shall die.

When winter spreads her shroud of snow
O'er nature's silent face,
Upon the landscape hid below
No signs of life we trace.

Above, around, peals Heaven's praise
From many a varied form;
But the hard, crusted earth betrays
Not e'en a living worm.

Liverpool.

Yet spring upon it gently breathes;
And changing form and hue,
With it a thousand garlands wreathes
Teeming with life anew.

So Death is but the wintry snow
Which veils the spirit's bloom,
That soon with radiant life shall glow,
Enfranchised from the tomb.

As from that snowy shroud there springs
A brighter, lovelier earth;
So vanquished Death his trophies brings
To grace a nobler birth.

Then why the sorrowing lip and eye,
The aching heart and head,
Remember, He who cannot lie
Hath said, "Mourn not the dead."

R. L. SLOAN.

MONEY LIST—OCT. 25th TO DEC. 31st.

S. L. Adams ... £8 19 1	Brot. fwd. £88 13 4½	Brot. fwd. £176 8 11½
W. Dallin ... 6 10 0	C. Welch ... 3 9 0	R. Evans ... 0 10 5
R. Brown ... 0 14 1	S. H. B. Smith ... 8 8 6	J. Lindsay ... 3 12 11
S. Hargraves ... 7 13 7½	W. S. Baxter ... 4 7 1½	A. Nelson ... 6 10 0
L. Bowen ... 6 3 2½	P. De la Mare ... 3 10 6	G. G. Bywater ... 5 5 6
W. Hopwood ... 3 8 0	Hugh Evans ... 1 1 7½	W. C. Staines... 37 17 7
W. Thurgood ... 5 4 1½	J. Griffiths ... 3 0 8½	J. Gibbs ... 2 18 11
A. Orme ... 6 13 0	W. H. Dame ... 16 3 0½	W. G. Mills ... 29 11 11½
J. D. Chase ... 12 0 10	D. M. Davies ... 1 16 6	Mark Barnes ... 3 8 10
H. W. Barnett... 1 17 6	W. H. Pitts ... 2 0 10	J. Bull ... 10 2 11
T. Crawley ... 0 15 0	J. C. Graham ... 11 2 10½	R. Sands ... 15 15 10½
G. Reed ... 7 5 3	R. Bentley ... 10 19 3	W. Reid ... 16 12 4½
R. Palmer ... 5 9 7	W. G. Smith ... 8 10 8	Thomas Lies ... 3 7 0
J. Clark ... 10 5 6	R. Hodgert ... 5 17 4½	E. Henriod ... 11 13 5½
E. Price ... 0 18 0	T. O. King ... 3 9 1	J. Needham ... 14 4 11½
E. Cliff ... 4 16 7	T. W. Rees ... 3 18 6	
Carried forward £88 13 4½	Carried forward £176 8 11½	Total ... £398 1 7

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LIVERPOOL:

EDITED, PRINTED, AND PUBLISHED BY GEORGE Q. CANNON, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONI.

No. 9, Vol. XXIV.

Saturday, Feb. 29, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Continued from page 120.)

Saturday, 4th, 11 a.m.

Meeting called to order by singing, "Ye ransomed of the Lord." Prayer by President RICH. Singing—"We'll sing the songs of Zion."

President CANNON addressed the meeting as follows:—We have found a necessity for talking about a great many things during the time we have been together; and when we get through there will be as great a necessity to talk as before we met; for there will arise many subjects of interest in our minds on which we could speak to advantage. I do not know, from some remarks that have been dropped, but that the little dribblets I receive from the Elders as contributions to the *Star* will be cut off altogether, unless I say something to prevent it. I would not wish any such result to follow from anything I have said, for I am desirous to be correctly understood by the Elders; and, instead of trying to throw cold water on their desires to write for publication, by speaking concerning the necessity for self-improvement, I would rather stimulate them to write more, and am anxious to see them write more for the *Star* than they have done hitherto. If out of twenty communications nineteen should be rejected and one received, that one would more than repay the writer for

all the labour expended in writing the twenty. I would like this to be impressed upon the Elders. I have felt it obligatory upon me since I first received the Priesthood to use every ability and energy I possessed for the spread of the truth, and make every exertion I could, both by voice and pen, for the same object. Do not think, or entertain the thought in your minds, that there are only two or three men in the Mission who can write matter worth publishing; for a great many can do it, if they will only cultivate their abilities. And I believe that all should use every opportunity they may have to make themselves efficient in the exercise of their abilities for doing good. It will be the same with you in writing articles as in speaking, and you all know how it was with you at first in that respect. If you had been discouraged at your first efforts to speak in public, you would probably never have been able to stand up before an audience and address them on the principles of the Gospel. It is the same with writing; it requires the same perseverance, care, attention, and practice before you can write with facility and correctness. The *Star* has been neglected to some extent by the Elders in the multitude of duties resting upon them, watching over the fields

of labour committed to their charge; but if they understood how invaluable an assistant it and other Church publications would be in the dissemination of the principles of truth, more attention would be paid to it, that its circulation might be increased. I feel that all should be interested in it and have its welfare at heart, and should seek to make it a periodical worthy of the Saints and of those who investigate the doctrines we teach. From the number of Elders who possess abilities and who have had an experience in the Church, I cannot see why this should not be the case, if all would lend their willing aid and strive to fill its pages with the knowledge they have gained; and while they are contributing to the *Star*, they will be making themselves more capable of becoming useful men by developing their abilities and acquiring a style of laying the subjects they treat upon before the people in the plainest and most appropriate language, and so as to be most easily understood. I have spoken of this to the Elders when I have had the opportunity, and I now desire to impress it upon them. If you make a failure or two, do not be discouraged, but persevere; and through that perseverance your communications will become more perfect and yield more pleasure to yourselves as the writers, and to those who may read them. It took me months—aye, years of practice, before I could read with pleasure my own writings. And I felt with reference to them a good deal as I felt, when a boy, in reference to my manner of bearing testimony to the truth of the Gospel. The next day, after I had spoken, when I would think of what I had said, and how awkward and ridiculous I probably had appeared, I used to feel ashamed, and thought then how much better I could have expressed myself. So it has been with me with regard to what I have written. I speak about myself because I know myself and what my experience has been in these matters, not because I wish to indulge in egotism. If I had given way to my natural feelings, I would perhaps never have spoken or written anything; and I conclude that it may be somewhat the same with you.

There is a considerable decrease in the number of *Stars* and *Journals* taken

now and the number taken two or three years ago. I find, in comparing statistics, that the decrease between the number of *Stars* taken in '59 and '60 was about 1,000. The cause of this may in part be attributable to the fact that there was not the same influence exercised upon the people to induce them to take the papers then as in former years. It was then that word came from Zion relative to Tithing, and the Elders understand what a wonderful change was produced in the feelings of the people in consequence of some teachings they had received relative to it. They felt they were so poor that they could scarcely do anything for the work. Still I can only account for the decrease in the present year's subscriptions on the understanding that the matter has been neglected by the Elders, as the number of the Saints now in the Mission is more than it was in 1860. More have been added to the Church by baptism than have emigrated to Zion; hence the numbers are greater now than they were then. From the orders received for the present year, I find that in thirteen Conferences there is a decrease of 365 *Stars* and 158 *Journals* from the previous year, although the number of Saints has increased. Twelve Conferences have subscribed for the same as last year, and there are thirteen Conferences from which we have not yet heard. Thus there is a decrease of 1,500 between now and the beginning of 1860, supposing the decrease for the present year to be 500, which will barely cover it, if the decrease in the orders from Conferences which have not yet given them in should equal that of the orders already received. This may not seem a very important matter to some; but when it is considered that the *Star* and *Journal* have been barely paying for themselves, it will be seen that a decrease of 1,500 is something considerable and must be avoided. Some of the brethren may remember that when the *Star* was reduced to a penny, it was with the understanding that the circulation should reach a certain number. I think 20,000 was the number that was considered necessary to be taken, so that the reduction in price from twopence to a penny might not entail any loss upon the editor, (the *Star* was then published

semi-monthly,) and the subscriptions consequent upon the reduction in price reached 23,500,—that number being issued weekly for some time. When these figures are taken in connection with the present issue of 4,800, it will be readily perceived that there exists a necessity for the subject receiving our careful consideration, and for the influence of the Elders being used to increase the present circulation. If it is not kept up to a certain point, we shall be under the necessity of either stopping the publication or increasing the price, because it would entail a loss on the Church when the circulation became so low that it would not pay for itself. If, then, we compare the former issue that was deemed necessary to permit of its being published at a reduced price with the present low issue, we shall immediately perceive that it must be rapidly approaching that point when publishing it would be a loss, unless the circulation were increased. This is not a personal matter with me any more than with any other servant of God labouring in these lands who feels the importance of sustaining the interests of the Church, although I am the editor of it. All can see that unless the circulation can be kept up, we shall have either to increase the price of the *Star* or stop the publication of it. I would rather publish 12,000 at a penny than increase the price and only issue half that number; for it would do an increased amount of good.

The Elders have not felt to estimate the value of the *Star* and *Journal* as auxiliaries in the dissemination of the principles they teach. If I were labouring in any particular field, it seems to me that my first care would be to circulate any publication issued by the Church, for I should feel that when I was absent, there was a silent monitor which would be there when I was not there,—silent, but powerful for good. I am satisfied that were the *Star* sufficiently circulated among the Saints, and carefully read and studied by them, the Elders would have a far easier time in counselling, guiding, controlling, and directing matters among them; for they would increase more rapidly in the knowledge of those principles by which they could govern themselves. The

feeling of many is that the Saints are poor—so poor that they cannot afford to pay for the paper. I know they are poor; and though I may not be so conversant with their poverty as those labouring among them, still I have laboured among poor people myself, and am pretty well acquainted with the circumstances of the Saints, and I am satisfied that it can be taken by many who do not now take it. Many do not subscribe for the *Star* because they think they cannot take it with them when they emigrate. But the influence it exerts for good, by studying its contents, would far more than repay them for the little expense incurred in subscribing for it, even if they never carried a single copy away with them. Many expend trifling sums in various ways without receiving a return for their money; but such would not be the case with buying and reading the *Star*; for even if they gave it away after they had carefully perused it, the knowledge derived from it would be somewhat better than food and more valuable than raiment. True, some may be so poor that they could not spare a penny for it, and it would not be wise to influence such to subscribe to it. But instances of this kind, I am inclined to think, are extremely rare.

The experience of Cobbett affords us a lesson in seeking after knowledge. He was so eager for knowledge that he used to sell his herring when he had only one allowed him, and with the price endeavour to obtain the means of satisfying his craving for information. The good results derived from it far more than repaid him for the self-denial he exercised. Many other men have manifested a like eagerness in pursuit of the acquisition of knowledge in poverty and under great difficulties with the most satisfactory and ennobling results, among whom we might name Benjamin Franklin as a prominent example.

Where the Saints have this feeling to seek after knowledge by taking the publications of the Church, they derive a corresponding amount of benefit from them. Their intellects are developed, their understandings brightened, and their knowledge increased. They who take advantage of every such opportunity for advancing in knowledge and

understanding will be enabled to see their way clear through many things, while they who do not avail themselves of such opportunities will be in doubt and darkness. I am speaking to men of experience and understanding, and they will bear me out in these remarks. Such individuals will have no difficulty in understanding their duty respecting Tithing, Mission Fund, and everything connected with the work of God which their circumstances require them to know; but in them you will see a people who are quickened into active life, willing to respond to every call and perform the duties which are required of them, and powerful to accomplish everything which God through his servants may require of them. Such a people will accomplish wonders. But show me a man who neglects Tithing and Mission Fund and who does not take the *Star*, and you show me one who passes along without seeing the advantages that the others are constantly receiving and deriving benefit from.

If you tell the people they are poor, they will believe you. Go and tell them how poor they are—how differently they are situated here from what they would be in Zion; tell them of the comfortable position of the people there and their miserable condition here, and wonder with them how they can manage to live; and what is the result? Why, you freeze up their feelings, deaden their energy, and dry up the fountain of their generosity, and they will not do a thing either to help themselves or to forward the work. They will get to feel that the Saints in Zion who are now labouring with all their might ought to do everything, and that they here should be lifted bodily and carried to Zion. They are a rich people here—far richer than people whom I have laboured amongst in past years. I have laboured for years without scarcely ever seeing a dollar or having one in my pocket to spend for any purpose, for the people were too poor to give anything. If you go among a people like this, and tell them about their poverty, cry over them, and wonder how they manage to live, they will feel that you are cruel and exacting if you ask them to contribute anything for the work of God. I am satisfied that evil results have

followed from pursuing a course of this kind. The reaction in this country was produced to a great extent by the conduct of Elders who told the people that they were too poor to pay Tithing: the people are poor in consequence of being told that they were poverty-stricken. I never had it in my heart to bind a heavy burden upon any one, but I desire to see the work of God roll forth and the Saints delivered from these lands and gathered home to Zion. If I were to tell the people that they are very poor, &c., I should be operating against their own true interests. Let them feel, by your ministrations among them, that if they had not a loaf of bread in the house, they have an Eternal Father who ever careth for them and provideth for their welfare, if they are faithful before him. I do not believe in forcing people to pay Tithing or Mission Fund, or to take the *Star*, but desire to see them exercise faith before God to realize the blessings for themselves, which are obtainable by pursuing such a course; and I wish the Elders to teach them the benefits that will accrue from it in a spirit of love and fatherly kindness.

The falling off in funds has been very great, and it would astonish you, if you were to see the figures which I have had drawn up to lay before you, but which are not complete, as I perceive that the totals are not yet made out. There has been a very great change; but I notice one thing, that during the last quarter of the year just closed there has been more emigration money paid in than during the same quarter of 1860. I am satisfied that the Saints have spent means, in consequence of unwise remarks, which might have been advantageously turned in to help the work. They have been counselled, in some instances to lay up for their emigration, to the neglect of everything else. This is one of the extremes which ought to be avoided. It is an extreme to make Conferences take three times the quantity of books which they really need, to make the Saints pay their Tithing, whether they have faith to do so or not, or to say, "You must do so much" towards paying this, that, or the other expense; and it is an extreme to say, "You need pay nothing." We must take the middle course—one that

will increase the confidence of the Saints in us and in themselves, laying a foundation for faith which will enable them to secure rich blessings in the future. I would not oppress them. I never had a feeling or desire in my heart to do so; but I would tell them my own experience, and what I had realized in it. My experience in the Eastern States during my last mission there was strikingly elucidatory of this subject. The payment of Tithing had been discontinued there that the Saints might be able to devote all their energies in other directions—the sustaining of the publishing department, &c. In mingling among the Saints after I went there, they often in conversation said, "When we were in England, we did not get so much money as we do here, and we paid our Tithing out of it; yet we cannot save so much here as we did there." I told the brethren to go out and teach the Saints their duty in relation to the matter, paying their own Tithing as they had faith to do it. I pointed out to them the advantages that would accrue to them from doing so, but charging them particularly to let the Saints understand that it was a matter left entirely to themselves, and that none should be treated coldly or have their standing endangered because they did not pay it. Well, they did it; and it was only a few weeks before nearly the entire Branch in New York followed, and the means of the Saints increased in their possession; they were able to pay their Tithing and put by more money than they did before. This is my experience and the experience of my brethren; and the President has written repeatedly to have Tithing laid before the people in a kind and fatherly manner, that they might be in possession of every blessing thus obtainable, and aid in rolling forth the work of God with their means. Suppose a man whom I thought was so poor that he could not spare it came to me with his Tithing would I take it from him? Yes. Why? Because he may have strong faith. And would I stifle that faith? No. I would tell him to go forth in the faith he possessed and pray the Lord to bless him, and the Lord would bless him abundantly for his faith. But we have got to act wisely in all these matters. It is astonishing

what has been done in this country in past times in the way of raising money, and it has been done by stirring up the energies of the people. But we have no right to seek for means for our own benefit—to go forth among the people and plead for ourselves. This is forbidden, and I trust none will seek to travel in forbidden paths. If we can arouse the feelings of the people and stimulate their energies to labour for their own deliverance and the rolling on of the work of God, we shall have accomplished wonders, which will be seen in their effects. It is pleasing to know that confidence has increased among the Saints towards the Priesthood, and probably at no time in the Mission has there been more confidence in the Ministry than at the present moment. We can go forth and accomplish great good, if we will do so; for this increased confidence gives us the power to labour with the Saints to more effect for their own good and the prosperity of the work. But do let me impress upon you the necessity there is for you to stop going among the people preaching to them about their poverty. It does not do any good to them or any other beings. It does not fill a single belly that may be empty, but it weakens their energies and makes them literally powerless to do anything for themselves. Tell them they are rich—rich in faith, or ought to be. I know that the people are rich in many points, and the training they are now undergoing will be productive of an incalculable amount of good for them in the future. I wish every Elder to go forth too as if he were the editor of the *Star* and take as much interest in it as I do; for you ought all to have just as much interest in it as I have. I wish to see it circulated, and I will prophesy that the man who takes the *Star* will not be one penny poorer at the year's end for so doing. Many drop their subscription to the *Star* at the beginning of the year who design to emigrate, because in past times they have had to take them all through the year, if they subscribed for them at the beginning. This was the case when Mr. James was printing for us, because we were obliged to keep up the number with which the Volume commenced. But now that we have our own printing-office, we can do differently. Those

who want to take it for three months can do so, and drop their subscriptions at emigration time, if they feel like it; but, seeing that the increase to the Branches by baptism is greater than the number who emigrate, it argues very weak faith, to say the least of it, to drop the subscriptions at the beginning of the year. Instead of this, they ought to increase as the numbers of the Saints increase. I hope that I have said enough upon this subject, and that the subscriptions will be kept up. The greatest increase to any Conference in the orders yet sent in is seven, and in one Conference there is a decrease from 260 to 105. If that were to be the case in all the Conferences, it would soon be whittled out to a point, and nothing be left.

I will say a few words about the fields that different Elders have to labour in. I was very pleased to hear the report of brother Bigler, and to see the spirit that animated him concerning his field of labour. Somebody asked, after he was sent to Ireland, what he had done to be exiled there? The question was raised in consequence of a false notion that has taken possession of the Elders, that some nations are to receive the Gospel, and others to reject it. Ireland has been supposed to be a hard field, and the Irish to possess very little of the blood of Ephraim; and if an Elder has been sent there, he has been looked upon as having received a kind of sentence of transportation. So it has been with France. But Germany has been looked upon in quite a different light, because of some prophecy said to have been uttered by brother Joseph concerning the Germans receiving the Gospel. Yet Germany has up till now rejected the Gospel as much as France or Ireland. Elders there have had to run to escape with their lives, which they have not had to do in Ireland. I would like to see this narrow, contracted notion dispelled from the minds of the Elders. It is true what President Young said in 1854—that those nations where the Apostles in early times laboured and were slain (such as the East Indies,) would be the last to receive the Gospel in this dispensation. In consequence of their rejection of the Gospel

then, and their killing the Saviour and his Apostles, the descendants of the inhabitants of those lands where they suffered and were persecuted will be the last men to receive the truth in this age. But we have no reason to suppose that the countries of Western Europe are included among those to whom this has reference; and if they were, what right have we to say that the Welsh and Scotch will receive salvation, and the Irish be condemned to damnation? Ethnologists all agree in saying that they are all descendants of one common stock—the old Celtic race. We learn that Wales was peopled by the Cymry—a branch of the old Celtic stock having a common origin with the Irish; and the inhabitants of the Highlands of Scotland have undoubtedly sprung from the same stock as the Irish. What is the reason, then, that they have not received the Gospel in Ireland as they have in Wales and Scotland? The reason is obvious. Because they have not been surrounded by as favourable circumstances. I understand there are more Saints in Glasgow and in Western Scotland who are Irish and of Irish extraction than there are of Scotch; and this proves that they are susceptible of the truth when circumstances are favourable for their receiving it. It is not for us to charge anything done in a pre-existent state as the cause why they have not embraced the Gospel as readily as some other nations; and it is folly for us to try and account for it in this manner. I do not want any such iron notions cast around me. I look at the people here and see that England and Scotland have been favoured by circumstances; and if I could see Ireland in the same position that Wales is in, I have every confidence that the Irish would receive the Gospel the same as the Welsh or any other portions of the Celtic race have done. What chance has France to receive it? Brother Eugene Henriod told me that when he heard that the Elders could preach in the streets of England, he could not understand it. Such freedom was astonishing to him, and he thought the entire people should be converted right off. Why, in Paris they cannot get a meeting together: they dare not assemble for public worship. Though not exactly the same in

Ireland, still circumstances militate strongly against the people's having a chance to receive the truth. Orangemen and Ribbonmen have rent the people asunder in two great rival factions, and with bitter animosity against each other watch with jealous eye any attempts to make proselytes from the ranks of either; and in thousands of instances where the people would receive the truth, they have the alternative of remaining as they are or in houseless poverty, if they embrace the Gospel; for they would be turned out of doors and out of employment if they dared to exercise free thought and openly received the truth. My object in making these remarks is that we may understand that wherever an Elder may be called to labour, he will enjoy the Spirit of God and its cheering consolations, if he walks humbly and uprightly before Him. And I am satisfied that brother Jacob Bigler can enjoy in his labours among the down-trodden oppressed Irish as much of that Spirit, and be the recipient of as precious blessings, as any Elder now before me, no matter how rich or prosperous his field of labour may be. It is not these pleasant fields of labour that are at all times most to be desired, or that give a man any greater claim to the blessings of God. The Elder who labours in a hard field is just as much entitled to enjoy the consolations of the Holy Spirit and the associations of holy influences as he whose field may be easy, and his success in bringing souls into the Church far greater. If I were appointed to labour in any particular locality, and if I had my choice, I would say, Pick me out the hardest field in the Mission, and let me labour there; for I would know that God was there, and that there his angels would be to buoy me up. I do not wish to hear any such talk about the Irish or French being under the ban of Heaven for something they have done in a pre-existent state. It is all nonsense for us in our present condition to talk of this matter, and I do not wish us to hug any such little narrow views (they seem to be cherished as pet views by some,) to our bosoms. Let us discard them, and view the Irish, French, English, Americans, &c., as God's children, made in the image of our Father and God, and the recipients of his bounteous blessings. It is

a miserable, contracted view to tie a man down to a little spot of earth and measure his worth by the place where he was born, unworthy of servants and sons of God—of men who have been sent forth to preach deliverance to the captive and bear salvation to the nations, that they may emerge from the gloom of ignorance which now enshrouds them, to bask in the sunlight of eternal truth. I care not what a man's origin may be, so long as he keeps the commandments of God. For are we not sent to preach the Gospel to every nation? But when a man entertains the idea that certain nations are fated to receive and certain nations are fated to reject the Gospel, should he be sent to one of the latter, all his efforts would be paralyzed and his faith killed by the views he entertains. My desire is to see my brethren pure and holy in all things, ever gaining extended views of our relationship to God, to each other, and to the whole family of man. Keep yourselves pure and free from everything that would militate against your happiness or onward progress. If you have any anxiety to secure wives for yourselves in this country, overcome it and keep clear of everything that would cut you off from the obtaining of blessings you might otherwise enjoy. Men might lay their plans so well that we could prove nothing against them, but their wrong would find them out. Many men who have held prominent positions in the Church have withered and become dead, or have gone backwards, because they tampered with this thing. Keep clear of it. This is not the day to look after wives, but to look after the salvation of scattered Israel; and if all are taken up, and not one left when we get home, let us carry with us the consciousness of having never done wrong while on our Missions. However small my family may be, I want always to be able to say that I have never done anything wrong. Then, when I meet Joseph or Jesus or God, I shall have the satisfaction of knowing that I have never done anything mean to disgrace my calling. Let us act with dignity and honour our Priesthood, and the day is not far distant when we shall see them and receive their approbation. May God grant that we may be faithful, is my prayer, for Christ's sake. Amen.

To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 29, 1862.

INJUDICIOUS EXAMPLES AND PRACTICES.

SINCE we entered upon this mission, it has been our constant endeavour to carry out the spirit of the instructions that we received from President Young just previous to our starting out. Those who came at the time we did, (and indeed all the Elders, for from none have his words been kept back,) will not soon, it is hoped, forget the tenor of those counsels and instructions which we then received. It will be remembered that the President looks to us to show by our precept, and more particularly by our example, that we are indeed what we represent ourselves—the ambassadors of the Almighty and messengers of salvation to the children of men. We know with what prejudice we are looked upon by many of those by whom we are surrounded in the world, and we can all perceive, more or less, the energetic efforts that are constantly being made by our enemies to increase this prejudice against us and the cause we have espoused by every means in their power, in order that they may embitter the feelings of the people by poisoning the minds of the honest and turning them against the truth. Realizing this as we do, how careful we should be in all our actions to avoid even “the appearance of evil.” It requires men to be literally as “wise as serpents and harmless as doves,” to enable them to battle successfully with those emissaries of evil who are so constantly on the alert to catch us straying, be it ever so little, from the path of our duties. The observance of this line of conduct by the Elders and Saints has been so frequently and earnestly urged upon them by the Priesthood, that it would seem almost superfluous to reiterate the counsel to be wary in these matters, and some may feel that it is harping too much upon one string. But it is not so; for we find that even those who have the most retentive memories sometimes forget small items amid the multiplicity of duties devolving upon them, and their minds, consequently, need stirring up by way of remembrance. It is frequently the case that the neglect of small things has the effect to injure the influence of the Elders more than things of greater magnitude. Wherever they are, their every-day actions and conversations are scrutinized and measured, not always by a correct standard, but often by the little private standard which tradition has reared in the mind of the one so measuring. He looks at the Elders' conduct from the point he occupies; he judges them by the views he entertains of what is correct; and until he obtains knowledge and his mind becomes enlarged, the Elders are apt to be misjudged, unless they walk very circumspectly. This the Elders must submit to, and there is nothing particularly hard for a man of correct habits to do in submitting to it. Though the revelation of the truth to us has enabled the people of God who have made any progress in its knowledge to take broader views of men and things than the world generally do, there is nothing in this increase of liberality and expansiveness of thought to hinder us

from conforming to the ordinary requirements of so-called religious society in the world. On the contrary, it enables us the more readily to do so. It is not the conduct of the Elders in their intercourse with the people in public, nor their demeanour in and remarks from the stand, that alone influences them in coming to a decision respecting their character; but it is their conversation and actions in the private circle, when the eyes of the public are not upon them, and when they are not so forcibly reminded of the necessity for circumspection, that the estimate is formed and the example for good or evil made permanent.

But, asks one, to what do you particularly refer in these remarks? Is it to theatre-going, to dancing among the Saints, or to a quiet game of some kind, just to pass the time away? You surely do not object to such harmless amusements as these! Yes, we do. We would have the most decided objections to anything and everything of the kind—to anything that would be out of the line of your calling. You missionaries were not sent here to dance or play, or to attend plays, but to preach the Gospel to the people, and to be ministers of salvation to this nation or to whomsoever you should be sent; and anything that detracts from your position as heralds of salvation, or militates against the cause you have espoused, you have no authority to do. We would not go to a theatre or other exhibition, or play a game of cards, chess, backgammon, or even a game of draughts, when we knew that by so doing we were weakening our influence among the people, retarding measurably the progress of this work, and giving cause to the enemies of the truth to cavil at it or its representatives. We have lived long enough in the world to see some of the evils resulting from many of these, as they are termed, harmless pastimes. What does any one gain by them to compensate for the hours and hours lost or trifled away in the pursuit of such entertainment? Absolutely nothing! It is little, if any, better than novel reading. Time should be, to us, far too precious to be squandered with such reckless prodigality. If any one is so wise and well informed that he cannot make any further progress, and he will go by himself where no one can see him, and where no one will find out about it, so as to furnish a bad example, and if he can possibly find nothing better to do, he may idle away his time in any way that he may choose. But such men we have yet to find. There are none of us so fortunate as to have acquired a thorough knowledge of even our common duties; and until we have, our time can be much more profitably employed. We can peruse good books and glean much valuable information in various ways. And if we should chance, in the course of human events, to be placed in such a position as to have no book at hand, it will not hurt us a particle to exercise our minds by thinking a little occasionally when we have nothing else to do.

While upon this subject, we may mention another item or two that in our estimation does not add materially to the dignity or influence of an Elder of this Church. Tobacco, we all know, is a very useful thing in its place; but we do not like to see it in the bowl of a pipe immediately beneath the nasal organ of one of our Elders, or rolled as a sweet morsel beneath his tongue. If we remember aright, President Lyman alluded very pointedly to this subject in his remarks to the Elders at Birmingham. It would be well for the brethren to bear in mind the instructions there imparted, and to carry out those teachings in their several positions among the Districts and Conferences of the Mission. They are calculated to benefit all concerned. But we are perfectly satisfied that, where the Elders deliberately disregard and violate them, they will find that their influence for good will be sensibly diminished.

We have taken considerable pride in the progress made in this Mission since we have had the pleasure of labouring in this portion of the vineyard, and our earnest desire is that we and those labouring with us may be able to pursue with stedfast integrity the course which has been indicated by the authorities at home.

EMIGRATION.—We again call the attention of the District and Conference Presidents to the article on Emigration which appeared in last week's *Star*. It is highly necessary that every Elder in the ministry should give the duties devolving upon him connected with the emigration of the Saints the precedence over every other at the present time. This he can do without neglecting his other duties. We need the information as speedily as possible respecting the number who are going, so that we can be prepared to transmit it in season to the Valley. President Young has his arrangements to make there for the procuring of teams, &c., to send down. The people whose teams are required have theirs also to make, and they must necessarily be in a condition of uncertainty until something definite be known from this side of the water. Everything depends upon prompt and early movements upon these as well as other points connected with the emigration of the Saints.

NEWS FROM UTAH.—By letter from President Young, under date of the 7th ult. we learn that on the 3rd of Jan. the telegraph there worked directly to Chicago, across Iowa by way of Omaha, (six miles from Florence, the point from which the emigrating Saints start out on the Plains,) which gives the people in Great Salt Lake City Washington news as soon as they receive it in St. Louis. President Young adds that the emigration agents, as soon as they are across the Atlantic from this side, "can almost instantaneously communicate with us upon any important item requiring prompt counsel." Every invention of man and every step of advancement and improvement made by the nations directly contributes, to a greater or less extent, to forward the purposes of the Lord and to facilitate the gathering of his people.

We have also received the following items of news:—

"On the 7th Dec., the newly-appointed Governor, John W. Dawson, arrived here; on the 11th he read to the Legislative Assembly a wordy message written for the meridian of Washington; on the 21st he made wanton and grossly insulting proposals to the widow of Thomas S. Williams; and on the 31st he left in the stage for the States, after declining, for sundry frivolous reasons, to sign a bill passed by the Assembly to provide for holding a Convention, &c., preparatory to the admission of Utah as a State. For the above and many other like reasons past and present, aside from a strong desire for our rights as American citizens, the people assembled on the 6th instant, in mass meetings in the settlements throughout the Territory, and elected 65 Delegates to meet in convention in this city on the 20th instant, to draft and adopt a Constitution and form of State Government, (to be submitted to the people,) and memorialize Congress for our admission. The meeting in this city, held in the Tabernacle, was attended by some 2,500 persons, and the election of Delegates to the Convention, and all the proceedings passed off in a perfectly unanimous and very enthusiastic manner. Particulars of the meeting here you will learn from the *News*. If Congress understand their true interests relative to us, and know who their friends are, they will act promptly and favourably upon our petition for admission.

The weather continues very mild for the season, though there are some eight or ten inches of snow in the valley, which, however, is to-day rapidly melting. The stone-cutters have already prepared nearly all the granite blocks that were hauled for the Temple previous to the State road's becoming too soft for hauling such heavy loads; and we expect in a few weeks to have our new Theatre so far completed as to be ready for use."

STAR AND JOURNAL.—We feel that it would be improper to let this number of the *Star* go out—containing as it does in the minutes of the Council an allusion to the feared decrease of the subscriptions—without stating that the Presidents and Book Agents have exerted themselves commendably in this matter and have subscribed for many more copies of the *Star* and *Journal* than was anticipated when we were at the Council.

MOVEMENTS OF PRESIDENT RICH.—President Rich, in a letter dated Bristol, Feb. 12th, says—"I will leave here in the morning with brother Halliday for Plymouth, and will remain there about one week from to-morrow; then go to the Dorset Conference; then, after spending Sunday and a day or two more, go to Southampton, and be there on the 2nd of March, which is as far as I have arranged as yet."

ABSTRACT OF CORRESPONDENCE.—Elder McAllister, in a letter dated Birmingham, Feb. 12th, informs us that he has visited all the Branches in his Conference, and finds the spiritual condition of the Saints, on the whole, satisfactory, though the temporal condition of many is very low. He says—"In this town a few are being added to the Church by baptism for the remission of sins, and rejoicing in the possession of the Comforter promised by our Saviour Jesus Christ to all who obey his Gospel. The Evil One and his helps have tried to bring persecution on the Saints here for the last month by lying and slandering the servants of God; but they have only been an advertisement. Many of the Saints who were striving to gather this season will be deprived of that privilege, owing to the hard times. They have drawn all, or nearly so, of their emigration money to live upon; and times are getting worse, instead of better."

Elder Gibson, in a letter from Cheltenham, Feb. 13, says—"I have been round this District and held Conference meetings in all three Conferences. We have very good times at them all. The Saints appeared to enjoy themselves, and many strangers attended some of the meetings and listened attentively, and the Spirit of God was poured out on the brethren who addressed them. There have been several baptisms since this year commenced in some of the Conferences, and there is a good prospect of quite a large emigration this season."

HISTORY OF JOSEPH SMITH.

(Continued from page 101.)

I want to stick to my text, to show that when men open their lips against these truths they do not injure me, but injure themselves. To the law and to the testimony, for these principles are poured out all over the Scriptures. When things that are of the greatest importance are passed over by weak-minded men without even a thought, I want to see truth in all its bearings, and hug it to my bosom. I believe all that God ever revealed, and I never hear of a man being damned for believing too much; but they are damned for unbelief.

They found fault with Jesus Christ because he said he was the Son of God, and made himself equal with God. They say of me, like they did of the Apostles of old, that I must be put down. What did Jesus say? 'Is it not written in your law, I said, Ye are Gods? If he called them Gods unto whom the word of God

came, and the Scripture cannot be broken, say ye of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?' It was through him that they drank of the spiritual rock. Of course, he would take the honour to himself. Jesus, if they were called Gods unto whom the word of God came, why should it be thought blasphemy that I should say I am the son of God?

Oh, poor blind apostates! did you never think of this before? These are the quotations that the apostates take from the Scriptures. They swear that they believe the Bible, the Book of Mormon, and the Doctrine and Covenants; and then you will get from them filth, slander, and bogus-makers plenty. One of the apostate church official members prophesied that Joseph should never preach any more, and yet I am now preaching.

Go and read the vision in the Book of Covenants. There is clearly illustrated glory upon glory—one glory of the sun, another glory of the moon, and a glory of the stars; and as one star differeth from another star in glory, even so do they of the celestial world differ in glory, and every man who reigns in celestial glory is a God to his dominions. By the apostates admitting the testimony of the Doctrine and Covenants, they damn themselves. Paul, what do you say? They impeached Paul, and all went and left him. Paul had seven churches, and they drove him off from among them; and yet they cannot do it by me. I rejoice in that. My testimony is good.

Paul says—'There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So is also the resurrection of the dead.' They who obtain a glorious resurrection from the dead are exalted far above principalities, powers, thrones, dominions, and angels, and are expressly declared to be heirs of God and joint-heirs with Jesus Christ, all having eternal power.

The Scriptures are a mixture of very strange doctrines to the Christian world, who are blindly led by the blind. I will refer to another Scripture. 'Now,' says God, when he visited Moses in the bush, (Moses was a stammering sort of a boy like me,) God said, 'Thou shalt be a God unto the children of Israel.' God said—'Thou shalt be a God unto Aaron, and he shall be thy spokesman.' I believe those Gods that God reveals as Gods to be sons of God, and all can cry 'Abba, Father!' Sons of God who exalt themselves to be Gods, even from before the foundation of the world, and are the only Gods I have a reverence for.

John said he was a king. 'And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.' Oh thou God who art King of kings and Lord of lords, the sectarian world, by their actions, declare—'We cannot believe thee.'

The old Catholic Church traditions are worth more than all you have said. Here is a principle of logic that most men have no more sense than to adopt. I will illustrate it by an old apple tree. Here jumps off a branch and says, I am the true tree, and you are corrupt. If the whole tree is corrupt, are not its branches corrupt? If the Catholic religion is a

false religion, how can any true religion come out of it? If the Catholic Church is bad, how can any good thing come out of it? The characters of the old churches have always been slandered by all apostates since the world began.

I testify again, as the Lord lives, God never will acknowledge any traitors or apostates. Any man who will betray the Catholics will 'betray you; and if he will betray me, he will betray you. All men are liars who say they are of the true Church without the revelations of Jesus Christ and the priesthood of Melchisedek, which is after the order of the Son of God.

It is in the order of heavenly things that God should always send a new dispensation into the world when men have apostatized from the truth and lost the priesthood; but when men come out and build upon other men's foundations, they do it on their own responsibility, without authority from God; and when the floods come and the winds blow, their foundations will be found to be sand, and their whole fabric will crumble to dust.

Did I build on any other man's foundation? I have got all the truth which the Christian world possessed, and an independent revelation in the bargain, and God will bear me off triumphant. I will drop this subject. I wish I could speak for three or four hours; but it is not expedient, on account of the rain. I will still go on, and show you proof upon proofs. All the Bible is as equal one part as another."

[On account of the rain it was impossible for Thomas Bullock to report any more.]

Judge Jesse B. Thomas came to Nauvoo, and advised me to go before some justice of the peace of the county, and have an examination of the charges specified in the writ from Justice Morrison of Carthage; and if acquitted or bound over, it would allay all excitement, answer the law, and cut off all legal pretext for a mob, and he would be bound to order them to keep the peace.

Some forty gentlemen from Madison came down on a steamer to inquire into our difficulties. I met them at the Masonic Hall at 2 p.m., and gave them the desired information. Dr. Richards, the City Recorder, read the minutes of the Council declaring the *Nauvoo Expositor* a nuisance. They expressed themselves satisfied. I then went to the Temple stand, and met some thou-

sands of the brethren. I instructed them to keep cool and prepare their arms for defence of the city, as it was reported that a mob was collecting in Carthage and other places. I exhorted them to be quiet and make no disturbance, and instructed the brethren to organize into the capacity of a public meeting, and send delegates to all the surrounding towns and villages, to explain the cause of the disturbance, and show them that all was peace at Nauvoo, and that there was no cause for any mobs.

A messenger arrived stating that the clerk of the County Court expected to be driven out of Carthage tomorrow, and the only way to prevent the shedding of blood was to get the Governor in person to come down with his staff.

I wrote to Governor Ford, stating the facts, as follows:—

“Nauvoo, Ill., June 16th, 1844.

His Excellency Thomas Ford.

Sir,—I am informed from credible sources, as well as from the proceedings of a public meeting at Carthage, &c., as published in the *Warsaw Signal* extra, that an energetic attempt is being made by some of the citizens of this and the surrounding counties to drive and exterminate ‘the Saints’ by force of arms; and I send this information to your Excellency by a special messenger, Hugh McFall, Adjutant-General, Nauvoo Legion, who will give all particulars; and I ask at your hands immediate counsel and protection.

Judge Thomas has been here and given his advice in the case, which I shall strictly follow until I hear from your Excellency, and in all cases shall adhere to the Constitution and laws.

The Nauvoo Legion is at your service to quell all insurrections and support the dignity of the common weal.

I wish, urgently wish your Excellency to come down in person with your staff, and investigate the whole matter without delay, and cause peace to be restored to the country; and I know not but this will be the only means of stopping an effusion of blood.

The information referred to above is before me by affidavit.

I remain, sir, the friend of peace, and your Excellency’s humble servant,

JOSEPH SMITH.

His Excellency Thomas Ford.”

I enclosed a copy of the following affidavit:—

“State of Ill., Hancock County,
City of Nauvoo.

June 16th, 1844. Personally appeared before me, Willard Richards, Clerk of the Municipal Court of the city of Nauvoo, Thomas G. Wilson; and after being duly sworn according to law, depose and saith that during the last evening Robert Johnson, of the county aforesaid, told deponent that fifteen hundred Missourians would assemble at Warsaw, in said county, on the morning of the 17th inst.; that the arms of the Quincy Greys had been sent up to Warsaw; that they had five cannon at Warsaw; that said Missourians, and others who would join them, would proceed to Carthage, and the Quincy Greys and other companies from Adams county were to meet the Missourians in Carthage, at the time before stated; that from Carthage they were going round to the Branches of the Church of Latter-day Saints in said county, and inform them that they must deny Joseph’s being a Prophet, and if they did not deny Joseph, they must leave immediately; and on Thursday next the whole mob were to proceed to Nauvoo and demand Joseph and Hyrum Smith and the City Council of said city, and if Joseph and Hyrum and City Council were not given up, they would blow up the city, and kill and exterminate all the inhabitants of said city.

THOMAS G. WILSON.

Seal of { Municipal Court. } Subscribed and sworn to before me, Willard Richards, clerk. In testimony whereof I have hereunto set my hand and seal of the Municipal Court of said city, at the time and place above written.

WILLARD RICHARDS, Clerk, M. C. C. N.

I have compared the within affidavit with the original, and find it a true copy.

In witness whereof I have here-
{ Seal } unto set my hand and seal of court, at the city of Nauvoo, this 16th day of June, 1844.

WILLARD RICHARDS,
Clerk of the Municipal Court,
City of Nauvoo.”

Dr. Butler, from Bear Creek, came in and made affidavit before the Recorder that fifteen hundred Missourians were to cross the Mississippi to Warsaw the next morning, on their way to Carthage.

I received a letter from Father Morley:—

“President Joseph Smith.

Sir,—Believing it to be my duty to inform you of the proceedings of a wicked clan against the Saints in this place, I improve this opportunity. On yesterday,

George Baker, in company with Joseph Barber, a Mr. — Banks, Luther Perry, and one more, (his name I have not got,) came to my house. Mr. Baker came to my door and said he had some business, and wished to speak with me. I went out into my door-yard with him, and came in company with a Mr. Banks and others. They informed me they were a committee appointed to inform me and our people that they had three propositions to make to us. In the first place, yourself and about seventeen others had broken the law and good order of society; that we, the Mormon people, must take arms and proceed with them for your arrest, or take our effects and proceed immediately to Nauvoo, otherwise give up our arms, and remain quiet, until the fuss is over. We have until Monday morning

next to make up our minds. We have made up our minds that we shall not comply with any of these proposals, but stand in our own defence. We have no signature from the Governor, or any official officer, to accept of such wicked proposals.

We are informed that the company must be at Col. Williams' to-morrow morning at eight o'clock to proceed to Nauvoo.

I have thought it my duty to inform you of the proceedings here.

This from your humble servant,

ISAAC MORLEY."

"June 16th, 1844.

We certify the above to be true.

GARDNER SNOW,
EDMUND DURFEE,
IRAG WILLSEY."

(To be continued.)

CORRESPONDENCE.

WALES.

Aberdare, Feb. 12, 1862.

Dear Brother George,—I am in tolerable health this morning, and trust that you and your family are enjoying like blessings, and all associated with you at 42. In visiting the Saints in our travels in the Principality, we find much kindness of spirit and feeling evinced by care for our comfort, and also an increasing anxiety to be free from their enthrallment, to join the gathered Saints in Zion, there to still continue the good work of the soul's emancipation from the ignorance that holds it the prisoner of death, and the slave of him who holds the power, through the soul's ignorance and consequent weakness, to lead it still onward in the way of darkness and folly.

To see a few (compared with the many) striving for the soul's legitimate freedom in the knowledge of the truth constitutes a bright and redeeming feature in the dark picture of the world's present condition, in which the principles of truth which ever operate in

favour of the elevation of humanity are feebly struggling with the giant powers that oppose them. The little Principality is (in the contributions it furnishes to swell the multitudes of the saved in Zion,) laying a foundation of its claim to the glory of the kingdom of God on the earth.

Our meetings of last Sabbath passed very pleasantly, and were well attended by attentive listeners, from whom a good report is going forth among the people, which causes the prospects of the truth to brighten constantly, for the encouragement of the lovers of the truth, and those who are labouring to promote its onward movements in the earth, to the conquest of error, and the establishment of the rule of righteousness to govern the earth and intelligent humanity dwelling upon it.

Next Sunday, I expect to be at Tregear, and the Sunday following in Cardiff, at the Temperance Hall; after which I hope to see you soon in the noisy corner. Until then, goodbye!

With kind remembrances,

AMASA M. LYMAN.

COLIC BALL FOR HORSES.—Powdered opium, half a drachm; Castile soap, half a drachm; camphor, two drachms; and ginger, one-and-a-half drachm. Make into a ball with liquorice powder and treacle.

SUMMARY OF NEWS.

FRANCE.—Advices from Paris state that the King of Prussia is seeking the alliance of Napoleon III. to support him against Austria and the Wurzburg coalition; that negotiations are now pending, and that there is a strong probability that the alliance may be carried out.

GERMANY.—There have been sensations of earthquake in several regions of Germany never before visited by such phenomena. All the rivers in the low-lands have trespassed over their shores, and are surging and heaving through villages, towns, and cities, soaking and eating away houses, and stables, and their inmates, and drowning the winter crops of corn, rye, and wheat. The Chamber of Deputies of Weimar, in its sitting of the 15th, unanimously voted an address demanding the creation of a central power, and of a Parliament for the Germanic Confederation. The inhabitants believe themselves authorized to refuse paying the taxes; since they had not been voted by the representatives of the country. It was attempted to distrain and sell the furniture of the refractory citizens; but no purchasers presented themselves. Then the Elector, in his exasperation, ordered that their houses should be entered by force, and the drawers broken open to seize the money which might be in them. The locksmiths of Hanau, summoned for this strange employment, refused to undertake it, and a detachment of pioneers was then brought from Cassel, who commenced the operation.

ITALY.—The *Nazionale* of Naples mentions a Bourbonist conspiracy lately discovered at Reggio, in Calabria. It was organized by the committee at Malta, and was to be the forerunner of an insurrection, in which many Liberal families were to be massacred. One of the chiefs, named Musitano, had already gone to Rome to come to an understanding with the Bourbonist party there, when the police fortunately discovered the plot. Many arrests have been made in consequence. The *Correspondence Italienne* states that Garibaldi has addressed the following lines to the Workmen's Society of Manduria, Mandeure (Haut-Rhin), who have named him their President:—"Every city, every town, great or small, should throw the sword into the balance, and then tyrants will fall. At the universal banquet, all our brethren who are still slaves now will soon embrace with the joy of deliverance. I accept with thanks the title of Honorary President of your society."

TURKEY.—A full amnesty has been accorded by the Serdar Esam Omer Pasha. Every gaffer of the district will nominate a knez, and every village a monkdar, who will regulate and represent at Trebigne the interests of their fellow-citizens. It appears certain that the province of Zubzi will be attacked in a few days unless it makes immediate submission.

GREECE.—Advices received here from Athens to the 14th instant state that a military revolt took place on the 12th at Nauplea. The town and fortress were in the power of the insurgents. Troops had been despatched thither, under the command of General Hadu.

CHINA.—The *Journal de St. Petersburg* publishes news from Peking city, according to which the insurrection in Shantung and in the central provinces is making progress. The insurgents have informed the English consul at Hango-how that they intend to attack that city, and afterwards Shanghai. They promised to behave with moderation, but in case of resistance have threatened the total destruction of both cities.

AMERICA.—The leading men in Georgia have issued an address to the people, saying that foreign aid is remote:—"The means to resist an extension of the resources of the North are unflinching courage and self-sacrifice. If compelled to depart, let every city and village be burnt." The Legislature of South Carolina has passed an act authorizing a loan of one million of dollars to rebuild Charleston. It is reported from San Francisco that a courier had arrived at Acapulco, previous to January 26, with intelligence of the defeat of the Spanish army in a severe battle, lasting five hours, at the National Bridge, near Vera Cruz.

VARIETIES.

CHARCOAL put to the roots of dahlias, and other flowering plants, will redden them vividly; flowers nearly white being thus turned to a deep red, sometimes altogether, and sometimes mixed with the lighter hue in half-a-dozen varieties, from one and the same root.

RAISING ONIONS.—"How is it you raise so large and nice onions?" I asked of an Iowa farmer, as I was sitting at the table with him, and observing some on the table. "Well," said he, "we sprout the seed with boiling water, and then plant it early and in good ground." "Sprout the seed in boiling water!" I exclaimed, inquiringly. "What do you mean, sir, by that? Won't boiling water kill the seed?" "Not all," he replied; "but it will sprout them in one minute's time." "It will? It looks incredible!" I replied with surprise. "Well, you try it," he replied, grinningly, "when the time comes to plant, and you'll find it just as I tell you." And sure enough when spring time came, and my neighbour was about planting his onion seed, and being present, I said—"Jewell, last winter, there was a man told me in Iowa, that to pour boiling water on black onion seed would sprout it in one minute. Suppose you try it!" "Very well," said he. And taking the tea-kettle boiling from the stove, he poured the water thus boiling on the seed, which he had in a tea-saucer. Looking closely at it for a moment, he exclaimed, "My conscience! you have told rightly. Only look there!" I looked, and behold, the little sprouts, about as large as horse-hairs were shooting out of the opened ends of the seed. He did not retain the water on the seed above three seconds, and in less than one half-minute after it was poured off, the sprouts were projecting from the seeds. My Iowa friend assured me that this process would advance the growth of the onion from two to three weeks beyond the ordinary method of planting without sprouting.—*American paper.*

P O E T R Y .

A SONG.

[TUNE—"We are Coming, Sister Mary."]

When all around was dreary,
And every hope had fled,
For truth our souls were weary,
Which ancient lustre shed.
When doubt and darkness chilled us,
The world no joy could bring:
A sudden chorus thrilled us
Entranced we heard them sing—
We are gathering home to Zion;
We have heard the watchman cry:
There's safety but in Zion,
For the end is drawing nigh.

O tell us that sweet story—
O sing that song again:
Will Zion rise in glory
To living faith with men?

London.

This, this is what we've sought for;
To this we'll ever cling,
And prize what Saints have fought for,
And gratefully we'll sing—

We are gathering home, &c.

Lift up your heads, ye meek ones:
Come out ('tis God's command);
And strive to live, ye weak ones,
And grasp the helping hand.
Then whilst the nations tremble,
Beneath Jehovah's wing
See mighty hosts assemble,
And as they journey sing—

We are gathering home, &c.

T. J. D.

²WANTED at this Office Numbers 19, 21, 24, 31, 32, 35, 36, 39, 41 of the *Star*; Vol. xxiii.; also Numbers 2, 4, and 6 of the present Volume, and Numbers 1 and 3 of the present Volume of the *Journal of Discourses*. If any of the Book Agents should have any of these Numbers on hand, they would oblige by returning them to 42, Islington, Liverpool, without delay, as they are particularly required, in order to complete Volumes. Credit will be given for them on receipt.

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And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 10, Vol. XXIV.

Saturday, March 8, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Continued from page 135.)

President RICH : So far as I am concerned, I have been much interested in the matters treated upon by the brethren, and edified by their remarks. Since the object of our coming together is the better to understand our duties, we wish to gain all the knowledge possible to be gained whilst we are together; and in consequence of this, we speak to each other freely of the principles of the Gospel we have embraced and are called to promote in the different parts of the earth where we labour. It is a fact that there are many things of which we may know something, yet which we do not fully comprehend; and being called to teach them to others, we require to be taught ourselves, that we may more fully understand them and be prepared to teach them to others. When I look back at my past life and realize that I have lived upon the earth for 50 years, I see many things which, had opportunities been more favourable, I might have acquired a more perfect knowledge of. But there is one thing I do feel thankful for and rejoice in, and that is that I have been diligent in learning and embracing the principles of salvation which have been revealed from heaven and taught by the servants of God on the earth. It is a source of joy to me that I have con-

stantly striven to become acquainted with the truth as it has been thus revealed from the heavens, and its bearing upon myself and others. I may not know so much about it as some others do, but I have laboured to possess it more than anything else in this world. I love it, and love to practise its principles. I trust that this has been the case and the feeling with all the brethren, and that they have sought after the truth faithfully and diligently. If we want to use proper language, we should strive to the best of our ability to obtain a knowledge of it. I am much in favour of learning to use correct language for the purpose of conveying correctly our ideas to others. If we do not use the right words, we do not know that we convey our meaning, and consequently are liable to be misunderstood. This should show us at once the necessity of our obtaining a correct knowledge of the language we speak, and then those who understand it will know exactly what we mean when we address them. I believe in the principle of continued improvement, for we cannot reach that perfection which is in the future, unless we do improve. We must improve in every sense of the word. Imperfection is not perfection; and as we are imperfect now, we must

improve before we can become perfect. The principle upon which we can improve is first believing that we can do it, and then going to work to put that belief into practice. When a person believes he can do something, while he so believes he will try to do it. We want to get into our minds the feeling that we can accomplish anything that is right to be accomplished, and then we can do it with the help of the Lord. We are called to administer the Gospel to our fellow-men, and we are all of the same blood. We all sprang from Father Adam, no matter what nation we belong to; and it is but reasonable to suppose that he cares for all his children. We have the same desires concerning them all, that they may receive the Gospel and keep the commandments of God. We are called to build up the kingdom of God upon the earth and impart to mankind the truth; and this we cannot do, unless we have it to impart. We cannot communicate anything to others which we have never received ourselves and do not possess; so that, in the first place, we have got to learn to adopt, practise, and comprehend the truth, that we may be qualified to teach and impart it to others as we have had it imparted to us.

There is one item which occurs to my mind with regard to our ministrations, which I will here name to the brethren. I have noticed in my travels that the brethren do not make use of words in their confirmation of individuals at all times that should be used. I have heard President Young correct the Elders in the words they used in their confirmations at various times. I have seen the Elders frequently lay their hands upon the head of an individual whom they were about to confirm, and say, "We lay our hands upon your head to confirm you a member," &c. But saying they are *going* to confirm members into the Church does not *confirm* them. They ought to say, "We *confirm* you a member," &c. They also say, "Receive the gift of the Holy Ghost." This is not right either. We do not lay our hands upon them to give them the gifts of the Holy Spirit, but to seal upon them the possession of that Spirit, and it will impart its own gifts and blessings. If we prayed an hour and used all the language we could

command, this is all we could do; and the greatest blessing men upon the earth can receive and enjoy is the Holy Ghost, which will give to every one who cultivates it all the blessings they can desire or obtain. I mention these things because I frequently hear the brethren using the words I have named. They all mean to say the same thing; but words are different and have different meanings, and it should be our aim to do that which is right and say that which is right at all times and under all circumstances.

We are called to labour in the kingdom of God and to build it up in every place where we labour, and the most of us present are called to occupy places of responsibility—called to preside over our brethren and sisters; consequently, there is a responsibility resting upon us which we should strive to fulfil properly and in a way to benefit them.

I was glad to hear brother Lyman last night referring to the matter of "Mormonism," as many have been accustomed to call the Gospel. I have just turned down a leaf in the Book of Mormon at the 12th chap. of the Book of Nephi, 3rd par., from which I will read you a little:—

"And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and saith unto them, What will ye that I shall give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this Church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the Scriptures, which say ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day. And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the Church in my name; and ye shall call upon the Father in my name, that he will bless the Church, for my sake: and how be it my Church, save it be called in my name? For if a church be called in *Moses'* name, then it be *Moses'* church; or if it be called in the name of a man, then it be the church of a man: but if it be called in my name, then it is my Church, if it so be that they are built upon my Gospel. Verily I say unto you, that ye are built upon my Gospel; therefore ye shall call whatsoever things ye do call in my

name. Therefore, if ye call upon the Father, for the Church, if it be in my name, the Father will hear you."

While we all mean alike and think alike, we should nevertheless remember that it is a name which was given to the Saints by their enemies from the "Book of Mormon," called by some of them the "Golden Bible;" and if we adopt the name, we adopt one given by our enemies, and perpetuate that which is not right. I can say truly, on my own part, that I do not like it: it grates upon my ear. I respect Mormon as a Prophet of God, and I love the revelations of God given through him; but it would just be as proper to say Peterites, or Josephites, or Brighamites, or to name us after anybody else who had received authority from God to build up his kingdom, as to call us "Mormons," or "Mormonites." We are Latter-day Saints, because we live in the latter days, to distinguish us from the former-day Saints, both being the Church of Christ. The Saviour himself came down to his disciples on the continent of America and instructed them relative to this matter, as well as others: hence you can see it is one of some importance; and I would love to see the brethren adopt that which is right in this as well as in everything else.

I was glad to hear the remarks made by brother Cannon yesterday relative to the responsibilities of different officers of the Church. I had determined before coming to this Conference, to speak on this subject. We want to understand our own duties ourselves and the duties of those whom we are called to preside over and labour amongst; and if we do not understand those duties, we are in the right place to learn them. I have yet to learn that any two men can come in contact with each other when they are both doing their duty and moving in their proper sphere. I conceive that what is my duty is not the duty of any other man, for that would produce confusion and disorder, which would not be in accordance with the law of order which governs the kingdom of God. Wherever there is a contact or collision between any two men, there is something wrong. I will relate a little incident to you illustrative of it. I was at a Branch meeting which it seems it was the custom to have as a fellowship

meeting. Well, the Branch President, who was a very good man, rose and opened the meeting; after which, he told what the custom had been, and said he had no authority to change it, and then sat down. Of course I took the liberty of changing it by calling on a man to preach; and when he got through, I took the liberty of talking myself, and of telling the congregation what I thought and how I felt on the subject. I felt it to be my duty to speak to the people, and I did not believe in stakes being stuck down to bind me. I felt to break all such bonds, for they did not agree with the Spirit that was in me. I know the Spirit of God is not pleased with such a course, for it comes in contact with the revelations of God. All meetings should be conducted under the inspiration and direction of the Holy Spirit. Who should conduct a meeting? The presiding Elder of the Branch. But suppose the Conference President should happen to be there, he presides, for he is the presiding Elder. Does he preside over the entire Conference, which includes every Branch in it? or could he not preside, unless he had the whole Conference together in one meeting? This latter seemed to be the opinion entertained by many when we came to this country; and if there is truth in it, we have very little use for District and Conference Presidents, and had better dismiss them from their offices. So far as the Presidency are concerned, we have been treated pretty much in the same way. If there is any truth in it, I do not know it. It is time for us to understand this matter. Take a District, and who is the President of it? Why, the man who has been appointed to preside over it. He is President in every Branch and in every meeting in the District, if present; and if the Conference Presidents do not know this, they do not know their duty. So with Branch Presidents. If they understood the principles that should govern them in this matter, they would call upon their Presidents all the time to counsel and dictate them. Does this principle take away anybody's rights? Why should it when every man acts in his own proper place? If there is any other principle upon which there can be union, I do not know it. The Presi-

dent of a Mission presides over any meeting he may be at in that Mission. I do not say this because I feel any great importance attached to myself; for I do not feel that I am any better than my brethren, unless they do meaner things than I do. If any man will do higher and nobler things than I do, I will honour him for so doing. We cannot obtain salvation for ourselves in any other way than by performing the duties which are devolving upon us. Some people are very much afraid that somebody else will become great, and that they will not. I have no such fears myself. While I can see the door open for me to obtain a full and complete salvation, I have no need to have any fears. Men may go in for becoming great just as much as they please, and I will watch them and try and learn something from them. We need not be troubled on this ground, for there is just the same greatness and glory offered to us all, if we will only live to obtain it. We should ever act upon the principles which God has revealed, by which we can build up his kingdom upon the earth; and all the labour we can perform in any other way will be lost, and fail to bring about the results we have had in view. It will be well for us to feel about ourselves, understand ourselves and our duties, and teach the people righteous and truthful principles, that they may become as a unit—that they may become one. If we do this, the Spirit of the Lord will flow freely from head to foot of the body of the Church, and every member will feel its influence. I know the Holy Spirit cannot operate and flow freely, unless we do this. I feel that there is a great deal of importance attaching itself to all these matters, and we should therefore embrace and practise every principle of truth and righteousness, no matter how simple or trifling it may appear to us.

I was glad to hear brother Cannon touching upon the principle of the Elders governing themselves with regard to the sisters. If we look at the history of the Church, we shall find that more Elders have fallen through this than any other kind of transgression. We have been warned faithfully relative to this matter, and the course to be pursued by us has been pointed out in the

plainest manner. We might try to deceive the brethren, but we cannot deceive God; and if we do depart from correct principles, the result will be that the Spirit of God will depart from us, and there is nothing surer than that we will deny the faith unless we keep that Spirit in our bosoms and keep within us the principles of salvation. We do not want to take a course to destroy ourselves, and that which will corrupt us will do so most effectually. The safe way in the matter is not to indulge in anything that is not good. Many of those who have thus fallen have commenced by thinking they would not do any wrong. They thought there was no harm in walking with the sisters, nor in kissing them; and the wrong increased until they found themselves covered with sin, having corrupted their bodies and brought everlasting disgrace upon themselves. The safe way for us is to keep on sure ground to stand in a position we are sure is right, and then we are safe; but if you travel on forbidden ground, you place yourselves in the way of temptation, and evil will overtake you. I believe it will do all good to feel that the check-reins are upon them, though we do not expect to put up the bars against the chances of evil, for you have to meet such opportunities and overcome them. Evils will have no power over you, neither will Satan, unless you give him power by doing wrong. Let us try to represent the Son of God in purity and holiness in everything we are called upon to do; and then, when we meet him, we can look upon him with joy and satisfaction, knowing that we have done right and represented him truthfully and faithfully in our ministry, and he will look upon us with a smile of approbation. Let us decree in our hearts that we will not depart from the truth, nor gamble with our salvation, but ever pursue a course that we know to be right, and which will secure to us salvation in the future. We shall find that Satan will seek to surround us with corruption, and temptations will be upon our right hand and on our left; but if we are true to our callings and practise righteousness, keeping the Spirit of God continually with us, we shall have power to overcome. The truth is the only thing that will do us

Good, and everything outside or away from it will do us harm. We may think that we are nearly perfect; yet I, for one, do not think so. The truth is, we are very far from being perfect, the very best of us; and all that we ever obtain of perfection or glory must be got in the right way. I feel every day a growing determination within me to overcome my imperfections and the evils with which I have to encounter. This feeling we should all possess continually, and we shall possess it, if we so live that the Spirit of God will abide within us. It depends entirely upon ourselves whether that Spirit will abide with us or not. And as true as we are the servants of God, if we so live that his Spirit will abide with us, it will increase within us and bring us to the full glory we anticipate in the eternal world. I trust we shall not be slack in adopting every principle by which we can aid in building up the kingdom of God upon the earth. We may have, in early days, looked upon the opportunities enjoyed by the primitive Saints, and sorrowed that we were not in possession of similar opportunities. Now that the Lord has revealed his Gospel from the heavens again and placed those opportunities within our reach, it is for us to profit by them. We can know our present duties—what we ought to do every day, and have power to do them, if we are so disposed. After nearly thirty years' experience in this Church, I know and can bear testimony that the Lord has, through his servants, poured out upon the Saints knowledge and blessings faster than they were prepared to receive them. We are called upon to impart as we have received. Let us, therefore, gain possession of everything that is good, that we may be enabled to impart the same to those who may be lacking and desire to receive.

One other item I would wish to mention. Some Elders preach tremendously long sermons. It would be better to preach a short sermon attended by the gift of the Holy Ghost than to preach a long windy sermon not attended by that Spirit. If a man occupied a long time in talking to the people, and when he had done no one present knew what he really meant, it would have been better if he had only occupied a few minutes; for the time

would not have been wasted, but might have been more profitably used. I name this because I have been sometimes martyred (though I am not yet killed) by hearing men bearing a long tedious testimony by the power of the Spirit, as they said. It is a very good thing for a preacher to know when the people are praying for him to preach, and when they are praying for him to stop. If we possess the Spirit of God, it will teach us what the people need and what their condition requires. That we may always have that Spirit to guide and direct us, is my prayer in the name of Jesus Christ. Amen.

President LYMAN: Among the many things that we have talked about, and may have yet to talk about, I wish to say a few words for the benefit of the Priesthood, that they may be enabled to give counsel in reference to the emigration of certain parties, which I think is needed. It has been the case in many instances that in families who could not emigrate altogether, the husband and father has used the little means which they possessed to emigrate himself making a great many promises to his poor family left here to struggle along through the world as best they could. In several instances families have been left here to struggle with hardships and poverty, while the husband and father was in America, having so much to do to take care of himself, that he sometimes has not been able to find time enough to even write a letter back, and saying nothing of providing means for his family, or of helping to assist them in any way. There is a feeling existing in some parts in favour of individuals emigrating to raise means in Zion to help their families out; and though the desire may be very good, yet when we view the consequences which often follow in having families left destitute here and forgotten by those who ought never to forget them, we wish it understood as a general principle that we would like to see the matter changed, though some cases may arise which would require to be treated differently; and if a man cannot take his wife and children with him, if they must be separated, let him send them and stay here himself to earn means for his speedy following. If a woman and children can get along here from one to five years, struggling, suffer-

ing, and patiently waiting for anticipated deliverance, surely a man could do it as well, if not better. At least, I would like to see them try it. Let them struggle along for awhile, as they often have caused their families to do, and then they will be the better able to realize the condition of all who are so situated. I do not wish you brethren in your ministrations to adopt a cast-iron course of action in this matter; neither do I wish you to make the remarks I have uttered an absolute rule by which you must be guided in every case; but I wish you to look at the matter consistently. In this and in every other matter I believe you ought to have a judgment of your own, which is given you for the purpose of being used. I do not always think that the counsel given in a case yesterday would be proper and suitable to-day. We should ever aim at a righteous judgment, and that can only be arrived at by our understanding the circumstances which surround and operate on the cases under consideration. You should not be governed by precedents, for circumstances are always changing, and their bearings and actions on the cases you may have to decide on must influence your judgments. If men want to know what is best as a general thing, I would like to see the experiment tried (for we make experiments sometimes to gain wisdom,) of sending the families and leaving the men here to struggle and battle with the hard fortune around them. There has been more or less of this leaving of families going on since this Mission was organized, and it is time there was a change. Men have thought they could go to Zion and gather up means, as we used to think about the California mines, when it was imagined that gold could be got for the mere lifting it up. These extraordinary ideas have existed to a certain extent, because it was thought to be so much of a better country. And though it is a better country in many respects for a poor man, yet men do not make money there without working for it, or stealing it; and in the latter case somebody must have worked for it.

I do not wish you to indulge in drawing those heightened pictures of the glory and felicity to be enjoyed in Zion in which many have indulged. If you tell them of the joys and blessings to be en-

joyed there, stop before you tell them more than they can realize, and then your credit will be good and sound, and they will go there without extravagant ideas of picking up money off the ground, and seeing cooked animals running through the streets, with knives and forks sticking in them, ready to be eaten. When you raise high expectations in the minds of the people which their experience will not verify, there will be a corresponding amount of disbelief engendered within them relative to everything you may advance, and doubt and incredulity will take the place of trusting confidence. I wish you to avoid everything which would have such an effect. When you tell them anything about it, tell them honestly what they will find in the path going there, and what they will find after they get there. Then they will find your teaching verified; they will have confidence in you and will stay in Zion for ever, while under other circumstances they would hate you and leave you and the truth, because of having been deceived in the beginning. I do not say that men have willingly deceived the Saints in this matter; but, having warm feelings towards Zion themselves, they have coloured matters and made them appear more inviting to many than experience has verified. This is not good, and its results are evil; but it is good to draw every picture truthfully and according to sound judgment and experience. This is the way I wish you to counsel the Saints, and I do not wish you to get so warmed up, when under the kindling influences of the prospect which lies before you, as to almost forget that you will ever have to eat or sleep again. When under the influence of this feeling, you begin to depict the beauties of Zion,—not that Zion that is to shine in beauty and glory, and be the joy of the whole earth, but our Zion, where men have to work hard and get along the best they can; and the description is more glowing than the strictness of truth will warrant—more poetical than the plain matters of fact will justify. The people whom we teach in these lands and with whom we associate believe all that we say. They do not think that you have come all the way here from the far West to declare a fiction. But you have come here to tell them the truth, not only in

relation to death and sufferings and the condition of existence hereafter, but the truth as well in relation to the other land where you have travelled. Tell them that which is true—that which they will encounter in their going along and when they reach their destination, and leave them to find out the bright and glowing pictures for themselves after they get the filth washed off them and the dust and sand rubbed out of their eyes and hair. You tell them about glory now, and fire up their minds with expectancy, and they will think the journey across the plains will be like going through the gates of bliss, and will entertain anticipations which will speedily vanish before the reality. Treat them truthfully and honestly, and when you meet them in "Utah far away," as the song says, you will be able to meet each other frankly, with the glow of friendship on your faces. When you go back there, you will find the Saints will confide in you there even more than they have done here. They submit themselves to you in faith here, believing that you have had experience, and knowing that you bear the Priesthood of heaven. Will they do so after they gather? Why, yes. If they find everything as you told them, you will be in as good a condition as ever, if not better, to continue your instructions to the same individuals, should the economy of God require it. But suppose you had taken a different course, had deceived them, and abused the confidence they had in you, they would

think you had lied to them once, and might do it again, and their confidence would be destroyed. If you wish to avoid all this, take the advice I have given you this morning; and if your glowing imaginations are worked up into a flame almost ready to burn you up—if you must give vent to some of the glowing fancies that are in you and which must come out, go and ventilate your feelings among the trees in the parks; give utterance there to all those gorgeous creations of imagination, where you won't do any harm, as nobody will hear you. Then, if anybody is deceived, it will be yourselves only, and the people will not be hurt.

In reference to the item of counsel and advice about the men going, or staying rather, and sending their wives and children: When a man sends his wife and children to Zion, they are safe there. When he has exerted himself to place them within the influence of the institutions of the kingdom of God, to have its protection thrown around them, and has succeeded, he has done more than if he had gone himself and left them to follow when he could procure means. But you can see what is sensible about it; therefore do not go out and lay it down as a straight line from which no deviations can be made at any time. If you do so, you will not do what we tell you. Exercise your judgments and seek ever to be possessed of the Spirit of wisdom and truth. May God bless you! Amen.

Prayer by President LYMAN.

To be continued.

HISTORY OF JOSEPH SMITH.

(Continued from page 142.)

I sent the following answer by Joseph S. Allen:—

"Head Quarters, Nauvoo Legion,
Lieut-General's Office, Nauvoo,
June 16th, 1844.

Col Isaac Morley.

Sir,—In reply to yours of this date, you will take special notice of the movements of the mob party that is stirring up strife and endeavouring to excite rebellion to the Government and destroy the Saints, and cause all the troops of said Legion in your vicinity to be in readiness to act at a moment's warning; and if the mob shall fall upon the Saints by force of arms, defend them at every hazard, unless prudence dictate the retreat of the troops

to Nauvoo, in which case the mob will not disturb your women and children; and if the mob move towards Nauvoo, either come before them or in their rear, and be ready to co-operate with the main body of the Legion. Instruct the companies to keep cool, and let all things be done decently and in order.

Give information by affidavit before a magistrate and special messengers to the Governor of what has occurred, and every illegal proceeding that shall be had on the subject, without delay. Also notify me of the same, and demand instruction and protection from the Governor.

JOSEPH SMITH,
Lieut.-Gen. Nauvoo Legion."

I insert the minutes of a public meeting:—

"A public meeting was held in the city of Nauvoo on Sunday evening, the 16th instant. •

Mr. John Taylor was unanimously called to the chair, and William Clayton appointed clerk.

The chairman stated briefly the object of the meeting, whereupon it was unanimously

'Resolved, That inasmuch as many false reports are being circulated through this county by designing characters for the purpose of bringing persecution upon the peaceable citizens of this city, we will use our endeavours to disabuse the public mind, and present a true statement of facts before them as speedily as possible.

Resolved, That for the more speedy accomplishment of this object, this meeting appoint delegates to go to the different precincts throughout the county to lay a true statement of facts before the public.'

The following delegates were then appointed:—

To Warsaw precinct, Messrs. Joseph A. Kelting, Hugh McFall, and John T. Barnett.

Rocky Run precinct, Messrs. Anson Call, E. Horner, Nicholas Boscow, and David Evans.

Carthage precinct, Messrs. Lewis Robinson, Jeremiah Hatch, jun., and Dr. Robinson.

Lima precinct, Messrs. William Allen, Elam Luddington, and Charles Warner.

La Harpe and Pilot Grove, Messrs. Benjamin Warrington and Hiram Kimball. Spilman's Landing and Appanoose, Messrs. Elijah R. Swackhammer and Truman Gillett, jun.

St. Mary's and Chili, Messrs. Philander Colton and ——— Averett.

Fountain Green and Macedonia, Messrs. Moses Clare and Andrew H. Perkins.

Augusta and Plymouth, Messrs. Peter Slater, Darwin Chase, and John McIlwrick.

On motion, meeting adjourned *sine die*.

JOHN TAYLOR, President.

WM. CLAYTON, Secretary."

And I issued the following

"PROCLAMATION.

Mayor's Office, Nauvoo,

June 16th, 1844.

As there are a number of statements in circulation which have for their object the injury of the Latter-day Saints, all of which are false and prompted by black-hearted villains, I therefore deem it my duty to disabuse the public mind in regard to them, and to give a plain statement of facts which have taken place in

the city within a few days past, and which has brought upon us the displeasure of the unprincipled and the uninformed, and seems to afford an opportunity to our enemies to unite and arouse themselves to mob; and already they have commenced their hellish operations by driving a few defenceless 'Mormons' from their houses and homes in the vicinity of Warsaw and Carthage.

A short time since a press was started in this city which had for its object the destruction of the institutions of the city, both civil and religious. Its proprietors are a set of unprincipled scoundrels, who attempted in every possible way to defame the character of the most virtuous of our community, and change our peaceful and prosperous city into a place as evil and polluted as their own black hearts. To rid the city of a paper so filthy and pestilential as this became the duty of every good citizen who loves good order and morality. A complaint was made before the City Council, and after a full and impartial investigation it was voted (without one dissenting voice,) a public nuisance, and to be immediately destroyed. The peace and happiness of the place demanded it, the virtue of our wives and daughters demanded it, and our consciences demanded it at our hands as conservators of the public peace.

That we acted right in this matter we have the assurance of one of the ablest expounders of the laws of England—viz., Blackstone, the Constitution of the state of Illinois, and our own chartered rights.

If, then, our charter gives us the power to decide what shall be a nuisance, and cause it to be removed, where is the offence? What law is violated? If, then, no law has been violated, why this ridiculous excitement and bandying with lawless ruffians to destroy the happiness of a people whose religious motto is 'Peace and goodwill toward all men?'

Our city is infested with a set of black-legs, counterfeiters, and debauchees, and that the proprietors of this press were of that class the minutes of the Municipal Court fully testify, and in ridding our young and flourishing city of such characters we are abused by not only villanous demagogues, but by some who, from their station and influence in society, ought rather to raise than repress the standard of human excellence.

We have no disturbance or excitement among us, save what is made by the thousand-and-one idle rumours afloat in the country. Everyone is protected in his person and property, and but few cities, of a population of twenty thousand

people, in the United States, have less of dissipation or vice of any kind than the city of Nauvoo.

Of the correctness of our conduct in this affair we appeal to every high court in the State, and to its ordeal we are willing to appear at any time that His Excellency, Governor Ford, shall please to call us before it. I, therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless not to be participate in any interference in our affairs; for, as sure as there is a God in Israel, we shall ride triumphant over all oppression.

JOSEPH SMITH, Mayor."

I received a letter from my uncle John Smith:—

"Macedonia, Illinois,
Sunday, June 16th, 1844.

President Smith.

Dear Sir,—We send you brothers Perkins, two faithful brethren, who will give you all the information which is within our knowledge of the proceedings of our enemies; and as we have not heard or received communication from Nauvoo as regards the course we should pursue, we now ask your counsel, and you will please forward per brother Perkins. We should have sought your counsel sooner only on account of high water. Please communicate in writing the course we in this part of the country should pursue. The brethren in these parts are in good faith, spirits, and health generally, and may be relied on. Respectfully,

JOHN SMITH.

General Joseph Smith."

Monday, 17.—I wrote the following to my uncle John Smith:—

"Nauvoo, June 17th, 1844.

Uncle John.

Dear Sir,—The brethren from Ramus arrived here this morning. We were glad to see them, and to hear that you were all alive in the midst of the ragings of an infatuated and blood-thirsty mob. I write these few lines to inform you that we feel determined in this place not to be dismayed if hell boils over all at once. We feel to hope for the best, and determined to prepare for the worst; and we want this to be your motto in common with us—'That we will never ground our arms until we give them up by death.' *'Free trade and sailors' rights, protection of persons and property, wives and families.'*

If a mob annoy you, defend yourselves to the very last; and if they fall upon you with a superior force, and you think you are not able to compete with them, retreat to Nauvoo. But we hope for better things. But, remember, if your

enemies do fall upon you, be sure and take the best and most efficient measures the emergency of the case may require.

Remember the front and the rear of your enemies, because if they should come to Nauvoo to attack it unlawfully and by mob force, a little annoyance upon the rear with some bold fellows would be a very good thing to weaken the ranks of an enemy.

It is impossible to give you correct information what to do beforehand; but act according to the emergency of the case, but never give up your arms, but die first.

The brethren will give you information of the conversation between us. We have sent to the Governor, and are about to send again, and we want you to send affidavits and demand the attention of the Governor, and request protection at his hand in common with the rest of us, that by our continual wearying we may get him to come in and investigate the whole matter.

I now conclude with my best wishes, and must refer you to the brethren for further information.

JOSEPH SMITH.

Mayor of the City of Nauvoo, and
Lieut.-General of the Nauvoo Legion."

My brother Hyrum wrote the following letter to President B. Young:—

"City of Nauvoo, June 17th, 1844.

Dear brother B. Young.

There has been for several days a great excitement among the inhabitants in the adjoining counties. Mass meetings are held upon mass meeting, drawing up resolutions to utterly exterminate the Saints. The excitement has been got up by the Laws, Fosters, and the Higbees, and they themselves have left the city and are engaged in the mob. They have sent their runners into the State of Missouri to excite them to murder and bloodshed, and the report is that a great many hundreds of them will come over to take an active part in murdering the Saints. The excitement is very great indeed.

It is thought by myself and others for you to return without delay, and the rest of the Twelve and all the Elders that have gone out from this place, and as many more good faithful men as feel disposed to come up with them. Let wisdom be exercised; and whatever they do, do it without a noise. You know we are not frightened, but think it best to be well prepared and be ready for the onset; and if it is extermination, extermination it is of course.

Communicate to the others of the Twelve

with as much speed as possible, with perfect stillness and calmness. A word to the wise is sufficient; and a little powder, lead, and a good rifle can be packed in your luggage very easy without creating any suspicion.

There must be no excuses made, for wisdom says that a strict compliance with this request will be for our safety and welfare.

In haste, I remain yours in the firm bonds of the new and everlasting covenant,
HYRUM SMITH."

"Large bodies of armed men, cannon, and munitions of war are coming on from Missouri in steam-boats. These facts are communicated to the Governor and President of the United States, and you will readily see that we have to prepare for the onset.

In the bonds of the new and everlasting covenant, I remain yours,

JOSEPH SMITH."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 8, 1862.

HOW MANY ELDERS SHALL BE RELEASED TO GO TO ZION?

SINCE the prospect for an uninterrupted emigration of the Saints has become bright, in consequence of the peaceful settlement of the difficulty between the United States and Great Britain respecting the *Trent* affair, we have received applications from Elders labouring in various parts of the Mission to be released to go to Zion. If everyone who entertains a desire of this kind were to have it gratified, Great Britain would almost be left destitute of Elders; and unless others were raised up to take their places, the work would be placed in the most helpless condition that it has ever been in since the first proclamation of the Gospel in these lands. We know Districts—large and important Districts—comprising three and four Conferences, where there would not be more than one Elder left whose time could be devoted wholly to the ministry, if all the Elders who ought to go and all who want to go should be released. One Elder hears that another is likely to go to Zion, and he no sooner hears this than he is seized with a desire to go too; the feeling becomes epidemical. He thinks, if Elder —— is to be released whose labours in the ministry or whose absence from home extends over no greater a period than his does, what is the reason that he cannot be released? Or, if the absence from home or the labour in the ministry has not been of such a lengthy duration as those of the Elder who may be released to go, still there are some who think that the circumstances of their family here or (if they are Elders from the Valley,) in Zion should be taken into consideration, as in their opinion, they make it imperatively necessary that they should be permitted to go the present season.

While we deem it necessary to notice the existence of this feeling on the part of some of the Elders, we cannot blame them to any extent for entertaining it. It is but natural that the Elders, both they who have been to Zion and they who have not yet had that privilege, should have a yearning desire to be in Zion. There it is that the hopes and desires of all are centred. They who have not been there are anxious to go, that they may receive that experience and those blessings and that increase of power which they feel assured are to be obtained there. They who have been there have everything there which they value on earth; and though they are generally pleased to have an opportunity to go forth

as messengers of salvation to the nations, yet when they have been absent for a short time from their homes and all its loving and delightful associations, and have mingled with the world and beheld the wickedness, misery, and destitution which prevail on every hand, they embrace with delight the opportunity to return. We would ever prefer to witness a desire of this kind on the part of the Elders than a feeling of indifference as to whether they reached Zion or not. But at the present time (and indeed it should be the case at all times,) the Elders should look around them upon the condition of the work, and picture to themselves what results would be likely to attend a very large withdrawal of Elders from the field. There is scarcely a District in the Mission in which there is not a scarcity of Elders. The field on every hand invites the labour of the servants of the Lord. It is white for the harvest, and he who will thrust in his sickle and reap may do so to advantage. The Lord is labouring with his Elders in power to the convincing of the honest in heart and the joy of the Saints ; and if the field should now be deserted by the Elders, because the time may be nearly expired which they had fixed in their own minds as the limit of the duration of their missions, the opportunity for winning souls may be lost, never to be enjoyed again under such favourable circumstances.

The Presidency here are desirous to see every Elder who ought to go to Zion, and who can be spared, released to go this present season. But the wants of the work cannot be lost sight of. Private interests and ends must be held secondary to the public weal : that must ever be of paramount importance with the true servant of God. Every Elder's case will be duly considered, and all who can be spared and who ought to go will be released ; but if there should be any called upon to remain who may think themselves entitled to go, let them feel contented and comfort themselves with the reflection that it will result in a blessing to them, if they will be faithful. The experience of the Elders should teach them that, whenever they are called by the proper authority to do any work, there is always a blessing attending its performance. And it should be the constant aim of every Elder, when he sees an opportunity of doing good, to seek to accomplish it without waiting to be commanded. The Lord, in speaking on this subject to his servants, says—" Verily I say, men should be anxiously engaged in a good cause, and do many things of their own freewill, and bring to pass much righteousness ; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." The sons of Mosiah, who took upon themselves to preach the Gospel unto the Lamanites, acted in accordance with the principle conveyed by the Lord in the above quotation. So long as there was any good to be accomplished, they and the brethren who accompanied them remained among that people, though it took fourteen years to fill their self-imposed mission, and they were abundantly repaid for their self-sacrifice and obedience to the voice of the Spirit. Let us as Elders be taught upon these points by these examples. It is not probable that anybody would have censured those men, if they had returned at the expiration of one, two, or three years, and had thought that their mission had been sufficiently long ; but what would they have lost by so doing ! So with the Elders of Israel now in these lands : they might return this season, and plead as a justification that they had been here for one or two or three years, and of course nobody would censure them ; but who can tell what an amount of good they might have accomplished by remaining until they could have been better spared ? These are subjects for our consideration.

NEWS FROM HOME.

We make the following extracts from a letter received from Elder John Taylor, as they contain items of intelligence from Utah interesting to the readers of the *Star*.—

"Meetings have lately been held throughout all the settlements of the Territory, in order to elect Delegates for a Convention to form a State Government. The Legislative Assembly passed a bill authorizing the calling of a Convention, which was vetoed by the Governor just previous to his departure. But the people have taken it in hand, and there is no appeal from them. A State Government will be formed and go into operation. Senators will also be sent to Congress, as they were by California, Wisconsin, and Oregon. If they are received, well; if not, we shall still proceed under our State organization. We think we are quite as competent to govern ourselves as to be governed by others. In taking this step we are only following the example of other States, and it is high time that Zion assume her proper position in the world."

Government will now have another opportunity afforded them of manifesting their willingness or unwillingness, to treat us with that fairness and impartiality which they have manifested on the application of other States for admission into the Union.

"You will have been informed of our large settlements in the South. All reports that I have seen from there speak very encouragingly. It is anticipated that we can there raise all the cotton required, and a small cotton mill is now about starting. Upwards of 300 families have gone south, and a letter from Angus M. Cannon thinks that 300 more could be sustained. Our winter has been remarkably open. We have had a great amount of rain, but scarcely any snow."

We have received copies of the *Deseret News* for January 8th and 15th, from which we extract the following items of intelligence :—

THE ACTING GOVERNOR.—Secretary Fuller, on the withdrawal of Governor Dawson, resumed the duties of Chief Executive of the Territory, and informed the Legislative Assembly thereof on Monday, January 6.

GONE AND TO GO.—Martin, the superseded Superintendent of Indian Affairs, left last week for the States and overtook Governor Dawson. Crosby has not yet been able to get away; his prospects are brightening.

NEW POST OFFICES IN SOUTHERN UTAH.—The Postmaster-General, some time since, established a postoffice at Tonaquint, Washington county, and appointed James Richey postmaster, and recently a postoffice at St. George, also in Washington county, and appointed Orson Pratt, jun., postmaster. These new offices will be a great accommodation to the citizens there; but inasmuch as that part of the Territory is receiving large additions to its population, more postoffices will soon be needed for the accommodation of the cotton growers.

THE MAILS EAST AND WEST.—We learn by telegraph that Green River and Black's Fork have swollen so much from recent rains and snows in the mountains, that no mail from the Eastern States had crossed over for three or four days. Worse reports come from the West: Carson Valley is said to be completely submerged—the water from four to six feet deep. The mails, in consequence, are not likely to pass through that country without interruption. Two white men and one Indian are said to have been drowned. This terrible deluge uprooted the telegraph poles in considerable numbers, which leaves us without news from either east or west for the present.

DESTRUCTIVE FLOOD AT OGDEN.—Mr. John Murdock, who left Ogden city on Monday last, reports that the northern counties have been visited by a great rain-storm which commenced on Friday, the 10th of January, and continued till Sunday, causing an overflowing of the streams, doing much damage to roads, bridges, mills, &c., and destroying much property on the bottoms, which were inundated by the flood. The Weber at Ogden city rose some three feet higher than it did either at the time of the freshest last spring or during the flood in November, overflowing the bottoms and inundating the lower part of the city, compelling the people in those localities to leave their habitations and retire to

higher grounds for safety. The full extent of the damage sustained by the unexpected overflowing of the streams in Weber county had not been fully ascertained when Mr. Murdock left, but at and in the vicinity of Ogden it was great. All the bridges on the tributaries of the Weber, with one or two exception, had been swept away.

ABSTRACT OF CORRESPONDENCE.—Elder Blackburn, in a letter, dated Luton, Feb. 17, says—"On my arrival at this place on Saturday last, I found some excitement existing with the people of this town,—more than I have seen since I have been in this country. We have lately taken a small hall here, and the parsons are very angry about it. I preached a very liberal doctrine, and the multitude out-of-doors (about 300 in number,) was disappointed, and considered the parsons had told many lies about us. We had good order all day, and I feel that much good will be done in this place if the Elders take a wise course. I have urged the Elders to be wise and liberal in their preaching, and to treat all people with respect."

Elder Joseph F. Smith, in a letter from Hull, Feb. 19th, says—"It is plain that a decided improvement in many places among the Saints and ministry has resulted from our Conference. A good spirit prevails generally with the Saints, and quite a number have been added by baptism since the new year came in. Many of them, however, are young people, whose parents were in the Church." In regard to emigration, he fears that "many who intended going this season will not be able to get off, as times are so very bad. There has been very little shipping or trade carried on at this place, compared with other seasons, and many of the Saints depend upon the shipping for a livelihood; and at Sheffield affairs have been and still are awful. Still, all who possibly can will go this spring, with one or two exceptions."

Elder Orme writes, Feb. 19, to say that in the Leicestershire Conference the work is moving on steadily, some few are being baptized, many strangers attend the meetings, and pay very good attention to the principles advanced by the Elders.

CORRESPONDENCE.

—o—

AMERICA.

[Elder Bentley has favoured us with the perusal of a letter from President Hyde, from which we have extracted the following, which will doubtless prove interesting to our readers. *Ed. M.S.*]

Legislative Hall, G. S. L. City,

Dec. 17, 1861.

Dear Brother Richard,—Having now a little leisure time, I think that a communication from me may not be unacceptable to you while far abroad from your mountain home.

I feel thankful that you have the privilege of labouring in the vineyard of the Lord in your own native land, and of speaking to the people in your mother tongue; and I do earnestly pray that your words may be words of wisdom, of life, and of salvation to the meek and

humble in all your circuit or travels. You are labouring, not particularly to please or amuse the people, but for a crown,—not a crown stained with crime or blood, but for one that shall be the reward of fidelity, adorned with the gems or fruits of your labours, the glory of which will emanate from God and shine with increasing splendour while eternity shall endure.

I have laboured in many countries and kingdoms; but in none was I better suited than in England. The people of England are kind, familiar, and frank. Not much mock modesty, false delicacy, or secretiveness. They say what they mean, and generally mean what they say. Their laws are very good; and what makes them better is, they remain not a dead letter on the

Statute Book, but are vigorously executed. There is much poverty and much wealth in that country, and the extremes between the two are greater than in many other countries. Hence the great distinctions in grades or castes of society according as they possess wealth or endure poverty. The pride and opulence of this world form a bar to your success amongst the more wealthy classes, Heaven having reserved the choice honours and blessings of the Gospel for the humble poor who repine not. The rich may partake thereof, if they will; but they allow the god of this world to blind their eyes, and their pride causes them to look above the pearls that lie under their feet. Be not weary of your labours among the poor, but continue faithful, and God will cause kings to bow at your feet and implore your blessing. The wing of the Angel of Death flaps over our own land, and soon he will fly to yours. The second seal is opened, and the red or bloody horse is on his way. (Rev. vi.) All nations are destined to be drawn into the American maelstrom that now whirls through our land. The 24th chapter of Isaiah now asserts its claim to fulfilment, and the prophecies of Joseph Smith and Brigham Young are by no means silent.

While rumours of wars come floating on every breeze, and vexatious reports daily vibrate on the electric wires—while the political heavens are overcast with blackening and angry clouds, should not the wise men (God's enlightened ones) of the earth cry aloud by day and by night, and warn the numerous hosts of Adam's race to fly for refuge to the Gospel ark ere they are engulfed in irretrievable ruin?

If revelation from God, plain and simple, has made the truth manifest, separated it from error, inspired his servants to exhibit it in its true light, and with such force and power that no grade of intellect aided by any degree of learning can successfully controvert it, and still, by wilful stubbornness, the masses reject and deny it, kill the Prophets and Apostles, slay God's anointed ones, and drive his people from time to time, what can we expect other than that Heaven will open his batteries on the world, both from beneath and above? The elements are

his, and he can make them fight; the nations are his, and he can array them against one another.

The faithful Elders of the Church of Jesus Christ of Latter-day Saints who keep themselves clean and unspotted before God and the just, their own consciences bearing witness of their innocence and purity, will yet be more honoured of God and man than any prince or sovereign that now rules in the kingdoms of this world. The Priesthood is from the highest source; and, if duly honoured, it will increase in splendour, extend and expand in dominion for ever and ever. It is the only legitimate power in heaven or on the earth, and the war of revolution to open the road for this power to become the supreme law of this world, is now begun, and it will never end until the kingdoms under the whole heaven shall be given unto the people of the Saints of the Most High, and the stone from the mountains fill the whole earth.

Then will those who have oppressed us be compelled to come and worship at our feet, and to know that the Lord God of hosts hath loved us. "Every knee shall bow and every tongue confess. Then will they bow down and lick up the dust of thy feet, and say, Surely thou art the seed whom the Lord hath blessed!" They will not do it now; but when the vials of the wrath of God shall be poured out—when famines shall clothe the nations in desolation and mourning—when the thunders and lightnings of heaven shall shake the earth—when hail and devouring fire shall play upon men—when the sea, turned to blood, shall heave itself beyond its bounds, and the earth open her mouth to swallow up towns, cities, and countries, the rulers of this world will not be very ambitious of power, nor will nations be jealous of their prestige. From this time forth, terror and woe will hold supremacy among the nations. Devastation, misery, and ruin are the legacy bequeathed of God to this world in these, the latter times; and this the reward of their corruptions, abominations, cruelties, oppressions, and falsehoods. They have persecuted, robbed, and driven the Saints; they have shed the blood of Prophets, and slain the Apostles of Jesus, and no man hath laid it to heart. They have indignantly re-

jected the message of mercy which Heaven, in compassion, sent them. They have refused his laws, and bid defiance to his authority; and now the outpouring of the vials of his wrath, the opening of the seals of their destiny, the shrill notes of the trumpets of the seven angels of God which are to sound, will overthrow the nations of the earth, will stain the pride of all glory, and bring the haughty into contempt. Babylon, with all her pride, wealth, armies, navies, fortresses, honours, and powers, (the great family of fallen and corrupt nations,) will be overthrown and sink like a millstone in the ocean. Thus with violence shall Babylon go down!

"Rejoice over her, thou heavens, and ye holy Apostles and Prophets; for God hath avenged you on her." The consideration of these coming events should awaken in us the most lively zeal and the most thrilling desires to spread the message of warning which Heaven has sent the wide world over.

You have my best wishes and an interest in my daily prayers for your success and preservation and safe return to us in the own due time of the Lord. May Heaven bless his righteous cause in England, together with all its faithful advocates.

From your brother in the Gospel,
ORSON HYDE.

SUMMARY OF NEWS.

—o—

FRANCE.—The *Debats* of Monday, in reference to the speech of Prince Napoleon, says—"The discussion of the address in the Senate continues, and, we are compelled to say, it continues in the midst of storms. M. Troplong, indeed, opened the debate by inviting the Assembly to calm and moderation; but the wise counsels of the President were thrown to the winds; and Saturday's sitting, even more so than those of the two preceding days, presented the spectacle of a contest and personal *melee*, in which the real question was lost sight of in the midst of tumultuous incidents and violent scenes, which brought to mind the most stormy sittings of our last Republican assemblies."

AUSTRIA.—Considerable irritation has lately prevailed at Agram between the inhabitants and the military, having its origin in the national feeling of opposition to the Government. From Transylvania we learn that great distress and misery prevail in that once prosperous country. Besides the inundations that have already taken place, others are expected to occur of still greater magnitude, when the extraordinary masses of snow now upon the mountains shall have melted.

GREECE.—The insurrection in Greece has occasioned numerous arrests. Among the persons committed to prison on suspicion are senators, officers, advocates, and journalists. The insurrection is not, it appears, confined to the garrison of Nauplia. The garrison of Lanica, a very considerable one, has followed the example of Nauplia and pronounced against the system of government which the Queen imposes upon the nation. The Paris *Moniteur* states that, according to telegrams from Athens, the insurgents had been beaten at Tyrinth; that discord, despair, and desertion prevail at Nauplia; and that the rest of the kingdom had taken no part in the movement. The earthquake which lately shook the whole of the Gulf of Corinth has been most disastrous to that town itself. Other towns and villages have been all but entirely destroyed, and thousands of families have been left without shelter.

RUSSIA.—An Imperial decree has been promulgated granting religious freedom and exemption from taxation and military service to emigrants settling in Russia.

CHINA.—Ningpo is still occupied by the rebels, and the streets of the city are literally strewn with dead bodies. The rebels continue to display moderation towards foreigners. The English missionaries have been ordered to quit Ningpo by the consul. Hang Chow is reported to have fallen into the hands of the rebels.

JAPAN.—Advices received from Japan state that the new regulations were not at all satisfactory to foreigners. The native orders in face of the treaty with respect to British commerce were likely to create dissension. A destructive fire had occurred, the loss by which was estimated at \$50,000.

AMERICA.—Intelligence of a very important character has been received from the United States. The combined naval and military expeditions commanded by General Burnside have captured Roanoke Island, at the entrance to Albemarle Sound, and destroyed the few ships which the Confederates retained in that quarter. Sailing northerly, the expedition next attacked Elizabeth City, (not Elizabeth City, Hampton County, Virginia, but on the northern coast of Albemarle Sound,) a point whence there are roads to all the neighbouring counties. The city was completely burnt, either by the inhabitants or by the shells from the Federal fleet. It is reported that in the engagement each side lost in killed and wounded about 1,000 men. According to the latest despatches, General Burnside was advancing on Edenton. The despatches from the seat of war in the West state that the Federals have cut off the main communication between Memphis and Columbus. General Grant was preparing to attack Fort Donnellson, where 8,000 Confederates are quartered. General Stone has been arrested and confined in the Federal bastille, Fort Lafayette. Congress is still busy in devising schemes for raising money.

POETRY.

THE CHURCH.

Thy Church, Great Father, here on earth,
Bless with thy truths of endless worth:
Send her prosperity and peace;
Oh let her persecutions cease;
Thy light and love from heaven send down;
O Lord of Hosts, be thou her crown.
Thy Church, shield her from every foe:
O Lord, lay her oppressors low:
May Israel now in every place

Seek and receive thy proffered grace;
Send down thy unction from above;
Bless thou, thy Church, O God of Love.

Thy Church—Church of the pure and free—
Grant her a glorious jubilee;
May her sweet songs and anthems rise
In joyful chorus to the skies:
Her righteous converts still increase;
Bless thou thy Church, O God of peace.

St. Helens.

BARBARA PARR.

MARRIED.—In Great Salt Lake City, December 31, 1862, by Elder F. D. Richards, Richard Treseder, late of Jersey, Channel Islands, and Jane Edmunds, late of Glasgow, Scotland. January 5, by Bishop L. D. Young, Mr. George Edwin Little, and Miss Martha Taylor. Also, by Elder James W. Cummings, Mr. Henry McGee, of Great Salt Lake City, and Miss Mary Ann Tame, recently from Birmingham, England.

INFORMATION WANTED by George Harrison respecting the whereabouts of his brother, William Harrison who emigrated from London to the United States in 1856, since which time he has proceeded to Utah. Address 30, Florence Street, Islington, London. [*Deseret News*, please copy.]

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call.—JOEL.

No. 11, Vol. XXIV.

Saturday, March 15, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

4 p.m.

Singing—"Now we'll sing with one accord." Prayer by President CANNON. Singing—"O ye mountains high."

President CANNON made a few remarks upon sending the *Star* out to the Conferences, intimating that the same numbers as were taken last year would be forwarded to the Conferences this year, for the reasons advanced before.

President LYMAN followed with remarks on the same subject and on the confirmations, instructing the Elders not to make long prayers over them, but to confine themselves to the strict ministration of the Priesthood. He pointed out the folly of asking God for everything they might need in time and after it generally, and then beginning to repeat it in detail. He then called upon Elder Louis A. Bertrand to represent the French Mission.

Elder BERTRAND said—I can speak but very little English. I can speak French well, and write it better. This is only the second time I have had the privilege of addressing the brethren in the English language; therefore they will please bear with my imperfect manner of speaking it. The work in France is progressing very slowly. The Mission numbers only 38 members, comprised in two Branches. I made

two applications to the French authorities for permission to spread the principles of the Gospel. The first was to the Minister of Public Instruction, who told me he had no power to act in the matter,—that "Mormonism" was not a legally-permitted worship in France, as it was heterodox, and referred me to the Minister of the Interior, who has great power. I wrote the second petition to the Minister of the Interior, whose answer was very similar to that of the other. He referred me to the Prefect of Paris, who told me that legal proceedings would be instituted against me in Paris if I was found holding a public meeting. But I met no harm, and many places are open to me for public discussion, where I endeavour to advocate the principles of truth. I hope that everything will tend to introduce liberty into France, so that the Gospel may be preached there. I have written different pamphlets in French, and a work in ten chapters; and in a short time an edition of my works will be published in Paris of perhaps two or three thousand copies, which will contain a powerful testimony to the truth of the work. I trust that the publication of that edition will do much good in France in preparing the way for the Gospel there. The

prophecies of Joseph are fast being fulfilled, and many in France are beginning to perceive that my testimony concerning him is true. Even the infidels are beginning to perceive that there is something strange and powerful in "Mormonism," as they call it. Paris is, perhaps, the headquarters of infidelity in Europe—a strong and mighty fortress of infidelity; but even in that stronghold the feeling is beginning to change in relation to this work. My faith in the work is growing stronger and stronger every day, and my desire is to do everything in my power to roll it forth. May the Lord bless us! Amen.

President LYMAN: I am gratified to see brother Bertrand, and to hear the condition of things in his field of labour; and I am not inclined to regard the case of his French brethren as being any more hopeless than that of others. I would like to impress upon the minds of the Elders who are here, and through them those whom they may influence by their teachings, the importance of cultivating in themselves notions, views, and conceptions of the Gospel and the work they are engaged in, that may be true and consistent with the nature of their work and callings. We oftentimes defeat ourselves to a certain extent in the accomplishment of what we are seeking to perform by errors involved in the manner in which we seek its attainment; and if we examine ourselves closely, we shall find that we are more or less influenced by local views in our conceptions of the Gospel. The nature of the Gospel and the object of its revelation to man will, under these circumstances, be made to conform to the notions we may entertain. And because we may find one nation to-day by whom the Gospel is more readily received than another nation, (as, for instance, England compared with France,) we are apt to conclude that there is something wrong with the nation that does not so readily receive the truth—that they are not so good a people as the other. I would like to ask you, my brethren, what have you learned from the revelations which God has given us? and what part of them is it that gives us any reason to suppose that in the regard of our Father in heaven there is any difference at all

between one portion of his children more than another? When the Saviour was sent upon the earth to bring salvation to a sin-cursed world, he was sent to all. When he died, he died for all; and when he rose from death, he sent his Apostles to all nations, to proclaim the Gospel to every tongue and people. When we were called to the ministry, what was the nature of our calling? Why, to preach the Gospel in all the world. What are men made Seventies for, but to preach the Gospel in all the world; and the Twelve are appointed to see that the Gospel is preached in all the world to every nation, tongue, and people throughout the wide earth. Has there been anything said to us in reference to the people of any nation, that they should not be saved, if they would obey the truth? "But," says one, "some will obey, and others will not." That is true; but can we not comprehend why it is so? What nation has yet allowed our Missionaries to travel and proclaim the Gospel without restraint, that has not contributed its thousands already to the cause of truth? Where is there throughout the wide world where the servants of God have had the privilege of labouring in the cause of truth, that they have failed to gather honest souls into the fold of Christ? What reason have we, then, to say that France, Russia, Prussia, and Germany shall not be as free some time in the world's history as England is now? And what reason have we to suppose that then we shall not see their teeming thousands and thousands gathering home to the Israel of God? Your past experience proves to you that it should be so. What, then, constitutes the difference between the people of these nations as regards their reception of the truth, but the governments and religious institutions under which they live and have been educated? When you find a government and religion in a country which trample upon the people and train them with iron hands to entertain certain views and opinions, you will find bigotry as the result of it; for nothing but bigotry could result from pursuing such a course—that is, if the course of training was one not warranted by the truth. The man so trained would have his views of religion developed and ex-

panded just as far as the creed he was taught extended, whether it was great or small. This binds Roman Catholic countries to the Roman Catholic creed with all the tenacity of life. Talk to Catholic people about their religion being wrong! Why, their answer would be—"Our fathers and grandfathers and ancestors for generations away back in the mist of ages have lived and died in it, and why should I depart from it or entertain the thought that it is wrong? Preposterous! Our minds have been formed—our habits have all received a certain shape and colour. We are settled and fixed as we are, and we are bound to remain so." Reason has no power, no influence there. What is true of Catholic countries and people is just as true of Protestant countries. Though they may not have so long a roll of ages to look back upon, they view with the same watchfulness and jealousy every attempt to interfere with their creeds and institutions, and seek by every means they can command to instil into the youthful mind a conception of their superiority over every other. What ought we to do as Saints of God—as Elders in Israel, under these circumstances? We ought to learn right reasons as we travel about, watch with a careful eye the various means to which they have recourse to protect the religions they esteem to be right, and notice their results upon the people, to derive benefit and information from so doing. Our narrow views of religion in many instances tell us that a Sabbath school can hardly be healthy! Why? Because it is sectarian! But the Gentiles have Sabbath schools, and they are wise; for these schools assist in preserving the strength of their institutions. The care they take in training the youthful mind, by instilling into it thoughts and ideas of the truthfulness and superiority of their religions and institutions, is the secret of their power. If it were not so—if they did not exercise this vigilance over the dawning man, the human mind would branch out and seek after the acquisition of truth. The human family are held in mental bondage in this way; and those nations that have carried this traditionating policy to the greatest extent are the most in bondage to-day, entertain the

most exclusive notions, and are most firmly grounded in the conviction that they are right and that everybody else in the world is wrong. We require to prepare ourselves in the fields where we can labour among the people, and among whom we can be heard, scattering the seeds of truth around us in the prosecution of our labours, and gathering the stores of knowledge to ourselves, that when in the tide of human affairs those systems of proscription shall be broken down and free men live untrammelled and open to receive the truth, we may be prepared to enter upon a broader field, and labour successfully for the advent of that time when the inhabitants of the whole earth shall live under the freedom of truth and enjoy the knowledge of the Lord. We see it is only a limited portion of the world that we have preached in—a little in America, Britain, some parts of the continent of Europe, and a very little in South Africa, India, and Polynesia. That comprises about the extent of our labours. Then look at what is left. The millions of China and Japan, of Russia and Prussia, and other great powers of the earth—great because they count their millions on millions of intelligent men and women, who only lack the opportunity of hearing the Gospel preached by the servants of God to swell the numbers of those who love and live the truth, and who, gathered and purified by the truth, will compose the Zion of God.

By this time, probably, some of my brethren may think, if they have been close readers, that brother Lyman does not believe as some brethren do who have written upon this subject. Why? "Why, because, by the way you to talk," you may say, "you believe that all nations are about alike." Well, in one way I do; for all have sprung from the same parent stock. But we get into a mist on the subject when we see so much difference in the peculiarities, manners, customs, habits, and religions of the different nations, and begin to account for it in this, that, and the other way. It only requires a limited amount of observation on the part of a man who has travelled and cast his eyes and thoughts around him to know that any portion of the family of man

severed from all connection with their fellow-men, cut off from any commerce with another people, would speedily grow into a community having manners, customs, habits, and to an extent a language of their own, and be influenced by the country in which they lived—its climate, productions, and peculiarities. Have you not observed enough in your travels to know that this is the case? Such are the influences that have operated upon humanity, and produced those great differences among the inhabitants of the earth which we see among all those nations that have white and not black skins. "But," remarks one, "has not one nation originated in one way, and another in another way?" Did they spring up there spontaneously where you find them? The religion we have embraced tells us something different to this. It gathers us together and carries us back to one common father; for the Bible says, "Out of one blood God hath made all the nations of the earth." Have you not witnessed the degeneracy of humanity in the class of men that we denominate mountaineers?—not red men, but white men, born outside the pale of civilization, who are ignorant of the manners and usages that govern civilized society. They seek the forest of the savage, make him their companion, become as filthy as he is, as lazy as he is, and corrupt themselves as much as he can do. They will lie on the ground like him, and become as mean and vile as the natural born Indian, and much meaner,—their degradation being proportioned to the height from which they have descended. Suppose an entire community were to thus go away from the rest of mankind, shut themselves out from all communication with other people, and live according to the dictates of their passions and appetites, ungoverned by the light of truth revealed from the heavens, as are these mountaineers, what would be the condition of their descendants in a few generations? The civilization among them would be little, if any, higher than that of the wild Indian. I allude to this to show you what changes may be wrought in the condition of humanity by the circumstances which surround them, and by which they are in part governed.

What is the nature of the events which have led to the high state of refinement we behold in some nations above that of others? By intercourse they have learned the wants of others as well as themselves, and have witnessed the advance made by those with whom they mingled, while they have been continually animated by a desire for improvement, education has been fostered, and those institutions which call out the powers of the human mind and give them strength to meet the growing demands of an increasing people have been encouraged. They have not had the Gospel preached to them, nor had the institutions of heaven among them to be honoured and obeyed. If it had been so, the Church of God would to-day have been the kingdom of God. But this culture of the human mind has brought about the state of refinement we witness, and has aided in the development of genius and talent, which, directed aright, might have been a mighty means in the elevation of humanity; but which, misdirected and prostituted to the vilest and most unhallowed uses, spreads misery and death around. Even the highest efforts of artistic genius and inventive talent are directed to the construction and perfection of instruments to be used for the purpose of destroying mankind—the very beings whose welfare and blessings ought to be the object of every improvement, invention, or triumph of mind. To what nation shall we look as a real example of progression in all that tends to make humanity great and happy? When we have gone over all the nations, we find that each considers itself in the vanguard. We may go to John Chinaman, whose civilization runs away back into the mists of ages, and he looks upon all the rest of the world as barbarian, while nations whose civilization is a thing of yesterday, compared with that of China, view the Chinese, whom they are really far in advance of in knowledge and refinement, with feelings of contempt, and laugh at their empty boasts of superiority. These things will afford food for reflection to you. Wake up your thoughts and view these matters aright, and you will get understanding upon them; you will see their truth demonstrated in the history

of humanity. As you travel on, you will find them spread out before you, and from them you will be able to gather that food for reflection which will always increase your store of knowledge. When you look on the Gospel, which you have received as a means of blessing and salvation to all humanity, you will begin to entertain entirely different views with regard to mankind from those you have previously entertained. You will see that the families of man are the family of God, and that the changes which have been produced among them are the results of circumstances which acted upon them in the various conditions in which they were placed. When you find an evil in your way—something that is wrong in a nation or people, do not hug to your bosom a little theory of your own, or the theory of anybody else concerning it, nor grieve yourselves to death because it is there. You will live when that evil that was in the way will be dead and buried with the forgotten filth of the past. It will destroy itself—fall down under the weight of its own corruption. Your work is to spread the truth—the freedom, knowledge, and power of the truth; and your duty is to continually increase in the acquisition of truth from every source whence you can derive it. I wish to see the Elders going forth cultivating breadth and depth of charity more in consonance with the nature of the Gospel than many entertain. Do not have those nasty tied-up feelings which make a man afraid to acknowledge the truth that somebody else has, simply because he has it not. I have known men who were almost scared to admit that others possessed any truth, because they entertained notions contrary to theirs. Why, the Methodist has truth; the Presbyterian has truth; so has the Episcopalian, and the Roman Catholic. The Chinaman possesses knowledge; so does the Russian, and the German,—useful knowledge worth possessing and applying. If you have any thoughts or feelings that would refuse to admit that these various religionists possessed some truth, or the inhabitants of these various countries useful knowledge, for your own sakes and the truth's sake get rid of them, so that you can acknowledge truth and

virtue, righteousness and worth in any place, under any circumstances, and in every person. If you do, it will increase your store of wealth; for you will appreciate and acquire that which is good and worth possessing in every place you see it. You have no interest in having anybody damned. Our Father in heaven does not desire the destruction of any of his children. His sentiments were expressed by his Son Jesus when he said, "O Jerusalem! Jerusalem! how often would I have gathered you, as a hen gathereth her chickens under her wings; but ye would not!" In that expression is the spirit that ought to be the ruling feeling of every minister of the Gospel of truth. Cultivate and train yourselves till such a feeling is the ruling one of your souls. It will make your coming like the coming of angels as you visit among the people. You will be like the coming of the bright sun to irradiate and cheer the waiting earth. God will bless you, and your exertions will be owned by Heaven. Your ministrations among the people will be as the presence of our Father among his children; for kindness and love will clothe them with the mantle of charity—the robe of salvation. But, unless you seek this feeling, you cannot enjoy it. Unless you open your souls to receive it, you will be bound by a miserable, narrow, soul-destroying feeling clinging around you that will bind you as the bonds of hell bind the poor captive soul. This meagreness of conception is opposed to the very nature and comprehensiveness of the Gospel you are called upon to preach—a Gospel that embraces not only man, his antecedents and future, but God and all the holy retinue that surround his throne and dwell in the glory of his presence, the extent of his dominion, and the infinitude of the blessings which he is waiting to bestow upon his children—the salvation, glory, and exaltation that await the redeemed and sanctified,—all, all are comprised within its bounds. With such a Gospel to proclaim to the nations of the earth, ought its ministers to be the creatures of narrowness of thought and illiberality of soul? or ought they to add continually to their knowledge charity and liberality of soul from the treasures spread around them, or revealed from

the heavens, to qualify them to be worthy ministers of, the truths they bear, consistent in their views and actions with the Gospel they preach. "Well, but," says one, "it is very easy to talk about this; but how are they to feel and act thus liberally who have not learned these matters that you have been speaking of?" That is, you think that you will act quite differently when you have learned more. If I see a man acting illiberally, I conceive he thinks illiberally. When there is true liberality in the soul of man, the labour that lies before you is wide as the charity that exists in the bosom of God. The man whose acts are induced by that spirit of liberality, when he labours to extend blessings, it will be to extend them to all the children of God. This is according to the spirit of the Gospel of salvation. Do not let any of those miserable, contracted feelings of nationality be entertained by any of you, which make so many believe that the people of one nation are better than the people of another nation. Peter learned to know better than this. He was contracted and sectarian in his views, but the Lord took a peculiar way to cure him. The Israelites were taught to believe that, of all the inhabitants of the world, they were the only ones who were entitled to enjoy the blessings of heaven—that the Jews were alone the people of God. From these Jews Jesus called his Apostles, among them he ministered in person, and to them he first sent his followers to preach. The Jews received the Gospel just as we received it. The views and conceptions of the former-day Apostles were as narrow and contracted as ours have been, if not more so. The Lord, therefore, had to use a little stratagem to convert Peter to a more liberal conception of the Gospel he was commissioned to bear to the people, after he had been converted to believe in that Gospel. In a vision, Peter saw let down from heaven before him a sheet, and on it there were all kinds of nasty creeping things. The hog was there, and other animals which the Jews were prohibited from eating; animals of various kinds were there, which the law of Moses pronounced unclean; and the voice said, "Arise, Peter, slay and eat."

Out of this filthy association of animal life get you something to eat. "Nay," said Peter, "There hath not at any time anything common or unclean entered into my mouth." He thought he was altogether pure and holy. Why, he had never eaten any unclean or forbidden flesh! Though Heaven was there to tell him the truth, he stood up in the narrowness of his soul to tell Heaven that what was spread before him was impure. God was mistaken for once; and he, Peter, would not corrupt himself by eating that which a worn-out and fulfilled law forbade him to eat! But the voice of admonition warned him that what God had cleansed could not be called impure or unclean. Peter discovered then that he had learned that "he who feareth God and worketh righteousness before him, in every nation, is accepted by him." Not only the Jews, so long favoured of Heaven, but the inhabitants of every nation. That is just as true to-day as it was then. I wish you to remember this truth, and treasure it up in your minds, and it will save you from many a wrong, and from committing unrighteousness, which you would be guilty of, if you had views improperly formed and reflecting any other light than that of the truth. When we have about a hundred thousand Elders scattered throughout the earth thinking and feeling this way, there will be a regenerating influence at work among the human family powerful to bless them and save them from the degradation and misery which now enthrall them. It will not matter, though the body of any of these Elders should be small, if he has a soul large and God-like: his thoughts, his affections, and labours will be directed to bless all the children of God; for he will feel that he is allied to all of God's family, wherever they can be found; and they will be the objects of his attachment, love, and affectionate regard. How much broader will his views and sympathies be than those of a man who is bound in a little narrow creed that precludes everybody but himself, or somebody who believes in the same creed as himself, from enjoying the blessings of God and being the recipient of salvation. If you adopt views that are consistent with the Gospel we have received, they will place

you in a sympathetic relationship with a heaven that is unabridged in goodness and blessings, and there will be no truth you receive but will add its circle of light to the halo of glory in which as children of God you may resplendently move. Do you wish to feel so? If you do, cultivate corresponding views, conceptions, and liberal sympathies; and when you feel such narrow, contracted notions rising in your minds, fling them from you, as you would wish to become great and eminent, saying to them, "Get beneath me;" and do not in your feelings live in one small portion of space while God spreads the elements of blessings around his children upon all the earth. Gather to yourselves the elements of happiness and multiplied blessings. If you cultivate these kind of feelings, they will make you noble and great. No empty vanity will possess your minds, but every exertion you may make and everything you do will be a contribution to an eternity of the stores of bliss, and will increase your own greatness and glory. You will never be proud, in the sense in which we understand the ignorant and vain to be proud; but you will be proud of the good you have learned, and bless God for every means which has contributed to swell the store of your blessings—blessings that are to be to you a store of wealth, power, greatness, and glory in the interminable future opening out before you; and you will learn that everything you have acquired a knowledge of, all that you have obtained, and all that you understand has been apprehended and appreciated by somebody else before you knew it. And when eternity has placed you among the Gods, the truthful simplicity of childhood will still characterize you. The child is born helpless and weak. Everything that has to be gained the child has to gain. It comes into the world poor, not only in strength, but in knowledge, without the ability to think until its limited and growing capacity enables it. This has been the condition of us all. When we begin to make our "footprints on the sands of time," will our relationship to the great aggregate of knowledge ever be changed? No. There never will be a time when the future will not open up before us with knowledge to be acquired, or our capacity to increase become stationary.

Considering this, let us try to think aright of all these things; and in the midst of them, I do not wish you, my brethren, to forget your grammar. There is a little book which I wish every one of you not provided with to obtain. Is it a Bible? A pious mother, if her son was going to sea, or away from under her maternal care, would give him a little Bible, consecrated with a mother's prayer and intense regard. Most of you have Bibles, and I as a father advise you each to get a dictionary. It will correct you in the use of words. When you get so far advanced that the little one is not equal to your wants, you can get a large one. You won't have to step up so far to get at the unabridged, if you study well the abridged. I wish you to remember this; and when you sit down to write those little letters that we were talking about, your dictionaries will correct you in the orthography of the words you may require to use, and in their definitions. I have no objections to your writing short letters as well as preaching short sermons; but they will be of more advantage to yourselves to hear and read, if they are correct. I hope you won't get out of patience with me; but I may not have the chance for some time of speaking to you again,—at least, collectively. I have no concern about your preaching the doctrines you preach, or the amount of it you do; but I wish you to be right, and keep so; and when you are established in the way of truth, your preaching will be right. Your actions will be right when that which is right is well implanted in you; and when to do right is the ruling desire of the heart and controlling feeling of the soul, there is but one fear, and that is that you may get out of that way. Now, if any of you should happen to get into trouble, the remembrance of this counsel and advice will lead you out. The good of this Conference will be in the good results to the aggregate of the work that we all have to do with, and our efforts have been directed to render your labours more effective and more conducive of good. I am in hopes that our meeting together will enable us to approximate nearer to a unity of feeling and action, that we may all feel right and act right, and that the effect of your labours will be to leave the fields where you labour

in such a condition that the door may stand wide open, and, figuratively speaking, with the good wife standing at the door to see to the new comer, and care for him when he enters. Do not fellowship adultery, or whoredoms, or any iniquity that leads to death and hell, nor suffer them to exist among the Saints; but teach them purity and righteousness by precept and example; and then your labours will honour you and bless you when you are gone from here, and the prayers of thousands will ascend to God for the purity and consistency of your actions, and children yet unborn will learn to bless your names and speak of them with honour. This is the praise of love, worth more a thousand-fold than all the empty laudations that might be poured out concerning you. But this cannot be, unless you live pure and holy yourselves. Why, I would not have the sin on my soul that would be a stain on our course in the work of God for worlds! I wish you, my young brethren, to remember this particularly and especially. Why? Why, for your own souls' sake, for the sake of the work of God, and for the sake of all whom you love, or who look upon you with fond hopes of affection and bright anticipation. You have not travelled as far, nor seen as much of humanity as you will see in years to come. Be watchful in all things to guard against evil; and when you see temptation is in your path, shun it—avoid it as you would the assassin's dagger or the poisoned draught. Keep yourselves just as far as possible from the chance of doing wrong. If you do not want to sin, never seek the chance to sin; avoid it, and never put yourselves in a position to have the invitation to sin extended to you. It is dangerous to tamper with evil, for we are liable to be overcome. Let us, therefore, keep ourselves as far as possible out of harm's way. Remember these little hints, and carry them with you. You will find them valuable, and your experience will prove their truth. I pray that we may all be happy in the continuation of our labours, and enjoy a salvation in the celestial kingdom of our God. May God surround you with his blessings and make you powerful ministers of his Gospel among the nations. Amen.

Singing—"Do what is right." Prayer by Elder W. G. MILLS.

Sunday, 5th.

A Conference meeting was held in the Oddfellow's Hall for the Birmingham District.

President RICH addressed the meeting in the morning. He expressed his thankfulness at the privilege of meeting with so many of the Saints; pointed out the necessity there was for the Saints to know for themselves that the principles they received were principles of truth and salvation revealed from heaven; showed the benefit that would accrue to them from possessing that knowledge, and instructing them that such principles will ever bring happiness and blessings to all who receive them; contrasted the blessings and honours to be obtained and enjoyed in the kingdom of God with earthly honours and the greatness of earthly kingdoms, which should pass away and be forgotten, while those of the kingdom of God would endure and increase eternally; pointed out the free agency of man and his ability to receive the truth in his heart and reject the evil, or reject the truth and receive the evil; inculcated the importance of continued purity and righteousness, pointing out the blessings to be derived from pursuing a course in consonance with the principles of truth; exhorted the Saints to attend to present duties and live their religion, that the Spirit of God might ever abide with them, that they might ever be in a saved condition; pointed out that if we do not do right ourselves and put evil from us, we shall have to rely upon others for all the salvation we shall ever obtain, and our salvation and glory will be commensurate with our reception and application of the truth. The Spirit of the Lord was poured out abundantly upon him, and the Saints were much edified under his instructions. Through unavoidable circumstances, his discourse was not reported, and the notes taken of it by the clerk to the Conference were unfortunately lost, so that we are unable to give more than a synopsis of it.

President LYMAN followed in a few brief but pointed remarks relative to sustaining the authorities, showing the position we occupied in relation to them;

that the Saints had not given them their authority or right as teachers, but, by their votes from time to time given by lifting their hands to heaven, they express their willingness to receive the men of God's appointment, and receive and subject themselves to their instructions as ministers of the Gospel for the salvation of humanity and the development of Zion upon the earth. The Priesthood of the Church was then presented in the usual manner, and was

unanimously sustained by the congregation.

President CANNON addressed the meeting in the afternoon, and President LYMAN in the evening; both of which discourses were reported and will be published. The meetings were numerous attended by Saints and strangers, the evening one being particularly large, there being close on 2,000 persons present.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 15, 1862.

THE WICKED POLICY OF THE PAST TOWARDS UTAH— PROSPECTS FOR THE FUTURE.

CONTEMPORANEOUS with the entrance of the United States Army into Utah, in the year 1858, there sprang into existence and flourished in rank luxuriance, under the fostering care of corrupt officials and a licentious soldiery, a crop of evils, the fruits of which the people of that Territory have been experiencing from that time until the present. All the crimes, the vices, and degrading follies which characterize so-called civilization in its lowest form were practised there during that gloomy period with a degree of impunity that was extremely repulsive to a people of quick sensibilities and healthy instincts. Following at the heels of the army and accompanying it also in various capacities, menial and otherwise, was a rabble of reckless, debased men who held all laws in contempt, but especially laws enacted by the Latter-day Saints, and who laughed at all attempts to make them conform to them, invariably taking refuge, when pressed, under the convenient protection of the army and the sheltering wing of the executors of the law sent by the Federal Government. Among this class, scenes of violence and bloodshed were of every-day occurrence. They stole, they gambled, and they rioted in drunkenness; and there was no species of wickedness or debauchery in which they did not indulge, until they became a terror to all peaceful, law-abiding citizens; and the very names of their ringleaders became synonymous throughout the Territory with everything that was low and vile. This, to a certain extent, was but the natural consequence of the introduction among civilized or even savage communities of an army, with its parasites clinging to it only to batten on the spoil, the case being still more aggravated by their long-cherished feelings of bitter hostility. The impression produced by these scenes on the minds of the Saints who were then in the Valleys will not soon be effaced. To this day they look back upon them with a feeling of loathing disgust, and express their thankfulness that they are delivered from them. If they had been accustomed to witnessing them, they might have endured them with better grace; but from the first settlement of the country until the advent of the army there eleven years subsequently, profanity, drunkenness, and theft had been but very rarely heard

or witnessed, and never without subjecting the offender to the penalties of the law. While the army remained there, this evil condition of things continued to prevail, despite the utmost vigilance of the local officers of the Territory and the people. If the parent Government at Washington had assigned as an only duty to the Federal officials and the army which they sent out the use of every means in their power to annoy, corrupt, and demoralize the Latter-day Saints, they could not have more effectually striven to accomplish it than did they and their satellites. The weak, the giddy, and the unwary received every encouragement from them to partake with them in their unlawful and corrupting practices. Young men who, if it had not been for the encouragement thus received and the examples thus exhibited, might have grown up and been respected and useful members of society, became gradually entangled in the meshes of their net and fell victims to their snares. The influence of parents and friends, which under other circumstances would have had a saving tendency, became powerless. Virtue and goodness were bullied and browbeaten, insulted and derided, while vice raised its hideous and unblushing front and was honoured. Regardless of the warnings and solemn entreaties of their friends, and heedful only of the beguilements of their victimizers, there were many who recklessly abandoned themselves to the guidance of these latter, and, without any seeming regard for the consequences, entered upon a career of lawlessness and crime which arrayed them against the laws of the land and the sentiment of the entire people.

As we have said, these evils sprang into existence contemporaneous with the ingress of the army into the Valley. Before that period the moral sentiment of the people and their unconcealed abhorrence of all such practices, and the speedy and stern justice meted out to all who indulged in them, kept them in check. If there were those who had any desires to perpetrate such wrongs, they found it to their advantage, in view of the consequences, to conceal them. But when the army arrived, the former dread of consequences was raised, and every evil was permitted to develop itself unchecked. Against this tide of wickedness the Saints in the Valley have had to contend. While the army remained there, they could barely maintain their position, much less make headway against it. But since the withdrawal of the army, their progress in the desired direction has been very perceptible and satisfactory. Midnight orgies and drunken rioting are almost unknown again. The air is no longer burdened by the blasphemous and vulgar profanity which resounded on all hands wherever the officials and the soldiery and the camp-followers were present while the troops were there. And the streets are once more peaceful and quiet, there being no cause of alarm for the most timid to walk them by night or by day. Thieves and other law-breakers are also being visited with condign punishment. The people are determined to extirpate these evils from their midst. If men will murder, steal, and commit other crimes there, they must expect to suffer the penalty. Since the departure of the army, there has seemed to be a fatality attending such law-breakers. A number of such characters whose names have become famous of late years for their daring and frequent violations of law have bitten the dust, in consequence of attempting in some instances to resist the officers of the law, and, in others, to escape from them. The number of desperadoes now left is comparatively few, and, under the present administration of justice, they will not long remain, unless they speedily change their course.

Though it is a cause of sorrow to see men do wrong, it is a gratification to see the words of the Lord fulfilled respecting the wrong-doer. He says the sinner in

Zion shall be afraid, and he also says that " Judgment also will I lay to the line, and righteousness to the plummet." The prompt and strict administration of the laws among the Saints will bring to pass both these prophecies. The sinners in Zion have cause now to tremble in witnessing the fate of their fellows, and they will tremble more and more as the Saints increase in purity and power. But will the world give the Saints credit for such energy in cleansing their cities and settlements of such characters? Despite every evidence to the contrary, will they not cry out that the Latter-day Saints in Utah countenance and practise the most gross violations of law? Yet, if the Saints take the necessary steps to check the spread of corruption, there are many who rise in sympathy with the transgressors, take their part, and heap every species of obloquy and abuse through their public prints and from their platforms upon them for so doing!

We sincerely trust that it will never be deemed necessary again for the Saints in Utah to be placed at the mercy of corrupt administrators of the law as in times past. If they succeed in obtaining a State organization, (which, judging by the reports from there, they feel determined, if possible, to have,) they will be to a very great extent free from the class that has hitherto annoyed them. They will then have the right to elect their own Governor and other officers from their own midst, instead of having them imported, as at present, from other States; and though they will have Federal Judges, or Judges of the United States Courts, appointed by the President at Washington, it would be contrary to all precedent for them to be appointed from any other State than the one in which they are required to act.

To those Saints who are intending to emigrate to Zion this coming season, we would say, If you have not fully made up your minds to live in purity and virtue yourselves, and, where you have children, to train them up to walk in the same paths, you had better not go. For, unless these are your determinations, it would be folly for you to leave England. There is no inducement in existence to prompt any one to go there who does not love virtue and truth. But there is every inducement that can be imagined to stimulate by its hopes the lover of truth and righteousness to go. The very atmosphere he breathes will be redolent with purity. There will be but few countenances into which he can look but that will be radiant with peace. The sparkle of the eye, the utterances of the tongue will all testify to its existence. The elements themselves will unite with everything he can behold and experience above and below and around him in giving him assurances that peace and righteousness and a love of truth predominate there. What enjoyment can the sinner and the lover of sin have in the midst of such surroundings?

DEPARTURES.—On the 1st instant Elders John Brown and E. H. Blackburn left this port per steamship *Africa* for New York, to act as the Agents in the States in making necessary arrangements for the coming emigration. These Elders have faithfully and zealously discharged the duties of the positions they have occupied, and have left their fields of labour with the good feeling and full confidence of the Presidency and of all the brethren with whom they have been associated. We trust they will prove as successful in their present mission as they have been in the one just concluded.

Since the departure of these brethren, we have received the following letter from Elder Brown:—

Steamer *Africa*, St. George's Channel,
March 2, 1862.

President Cannon.

Dear Brother,—I embrace the opportunity of dropping you a few lines at Queenstown. We have had a smooth sea thus far, and consequently, last night, a comfortable night's rest, which was very acceptable to me. The *Africa* is a paddle-wheel steamer, and consequently has the same motion in smooth water that our river steamers have in America; and last night, while lying in my berth, I almost fancied myself on the Father of Waters. As yet we have not the slightest indication of sea-sickness. There are but few passengers on board, and all are very quiet. I think we shall be very comfortable: at all events, the prospects are good for such to be the case.

In taking leave of England, to return to my native land, I have many reflections upon the events connected with my labours in the old country during my stay of nineteen months, which to me have briefly and pleasantly passed away. It is true I am going home, and it is agreeable to my feelings, because it is the will of those that are over me in the Priesthood. If it had been their will for me to have remained in England, it would have been just as agreeable to me. I brought my mind to this condition years ago. I have no other home than where my duties are, as indicated by the servants of God; and as long as they say, Labour in England, that is my home, and I have no longing desire to be anywhere else. For some reasons, I regret leaving England. I regret to leave the poor Saints in Babylon, and being separated from those to whom I have become attached by several months' acquaintance, and who are endeared to me by many acts of kindness and their love for the cause I represent, in connection with my brethren. Those who go home this year I shall have with me. My greatest concern is for those that stay behind. I feel like taking them all with me. In that case my joy would be full in relation to them, and I could go home with a light heart, and with them sing the songs of Zion merrily by the way. But it is all right. We are all in the hands of God, who will control all things for the good of the faithful.

I look upon this mission as forming an important chapter in the history of my life, and I have endeavoured to keep it clear of blots. As to the good or evil I have done in the Mission, the fruits that follow will tell all that is necessary to be said, without my saying a word about it.

Brother Blackburn joins me in kind love to you and Presidents Lyman and Rich. With respect, I am your fellow-servant in the cause of truth,

JOHN BROWN.

NOTICE.—Elder W. O. Owen, President of the Herefordshire Conference, desires us to notify the Saints that James Skinner, of the Newport Branch, has been excommunicated from the Church of Jesus Christ of Latter-day Saints for lying and dishonest conduct. The Saints are therefore warned against him.

NEWS FROM HOME.

From the *Deseret News* of January 22nd, just received, we make the following extracts for the benefit of those of our readers who have no other means of obtaining the interesting information contained therein:—

HAS GONE—We are pleased to announce that his Honour Judge Crosby was permitted to leave the city on Sunday morning; some of our merchants, tired of dunning having "caved in."

ORGANIZATION OF THE CONVENTION FOR THE ESTABLISHMENT OF A STATE GOVERNMENT.—The members elect of the Convention assembled in the County Court House, in Great Salt Lake City, January 20, at 10 a. m. On motion of Mr. Geo. A. Smith, the Convention proceeded to a permanent organization, which resulted in the election of the following officers:—Daniel H. Wells, President; William Clayton, Secretary; Patrick Lynch and Robert L. Campbell, Assistant-Secretaries; Robert T. Burton, Sergeant-at-

Arms; Andrew Cunningham, Foreman; John W. Woolley, Doorkeeper; James F. Allred, Assistant-Doorkeeper; David P. Kimball, Messenger; Henry Heath, Assistant-Messenger, to whom, individually, Judge Smith administered the oath of office. By unanimous vote, the freedom of the Convention was extended to Presidents Brigham Young and Heber C. Kimball, Governor Frank Fuller, Hon. Wm. H. Hooper, Chief-Justice Kinney, ex-members of the Legislature not in the Convention, Surveyor-General S. R. Fox, ex-Governor Doty, Edward Hunter, Esq., and the Marshals of the Territory and Great Salt Lake City.

THE MANUFACTURE OF PAINTS.—Some months since, it was announced that Mr. Mitchell, of this city, had commenced the manufacture of white lead, and that it was his intention to enter largely into the business; since which but little has been heard from his operations, although it is reported that he has not abandoned the enterprise and is progressing with it slowly, with a fair prospect of success. Our enterprising citizen, Mr. A. C. Pyper, with the many other good things he is doing for the good of the community, in the production of numerous indispensable articles, hitherto imported, is also making arrangements for manufacturing carbonate of lead; and Mr. Pascoe, at the Mountain Lead Works, in the Seventeenth Ward, is producing a good article, as all will pronounce it, on examination, who know a pure article from the adulterated white lead of commerce. He exhibited in our office a most excellent specimen not easily excelled. With President Kimball's oil mill and three or more white lead manufacturing establishments in successful operation, the exterior as well as the interior of many habitations throughout Deseret may be expected to present a more pleasing aspect before the close of the year eighteen sixty-two, than at the present time.

GOOD PROSPECTS FOR MAKING IRON.—A specimen of iron, recently manufactured from the ore in Iron county by Mr. N. V. Jones, has been forwarded by him to President B. Young, who handed the same to Mr. James Lawson, of this city, for examination. After having purified it, Mr. Lawson tested its qualities, and found its textile strength to be ten per cent, and its specific gravity one-and-a-half per cent greater than the best quality of States iron. Mr. Lawson says good cast steel can be manufactured from it, and he pronounced it equal to the Swedish Hoopell iron. After the operations of the company that was organized for the purpose of manufacturing that necessary and indispensable article, without which no community can become independent and wealthy, had failed, and the enterprise had been abandoned, Mr. Jones of this city being of the opinion that there were no obstacles in the way which could not be overcome, and acting upon the advice and counsel of President Young, resolved to make an experiment, and accordingly went to Iron county last fall and commenced operations, the result of which, thus far, has been quite satisfactory, and the hope is entertained that, at no distant day, iron of all kinds in use will be produced abundantly in Deseret. A great demand exists for that most useful of metals, which must and will be supplied. There is an abundance of iron ore not only in Iron county, but in other parts of the Territory, of excellent quality; and all that is needed to make it subservient to the wants of the community is the necessary skill and energy in its manufacture.

THE LATE RAINS.—The amount of water that has fallen throughout the Territory within the last few weeks has been immense. Much damage has been done to roads, bridges, and mills, and no inconsiderable amount of property, including, as reported, large quantities of wheat in the stack, has been destroyed, or materially injured, particularly in the northern counties. The loss sustained by the citizens of Ogden has been estimated at fifty thousand dollars, and the dwellers on the bottoms that were overflowed have suffered much, but to what extent has not been fully ascertained. The road from Brigham City to Cache Valley via Box Elder canyon, has been rendered impassable, and all the roads opening into the mountains, for the purpose of getting wood and timber, in Cache, Box Elder, and Weber counties, have been so badly damaged that it will require much labour and expense to repair them. The Provo canyon road, in Utah county, made at an expense of some twenty thousand dollars, is reported to have been literally washed away in some places, and a large amount of means will be required to repair the damage and put it in as good condition as it was before the flood. In Summit and Green River counties the stream rose to an unusual height, and, for a time, Green River was impassable, and the road between this city and the South Pass has been so much damaged that it is with much difficulty the Overland Mail stages have passed over it since the waters receded. From the time that the memory of man runneth, not to the contrary in Utah, there has not been such extensive and universal rains as have fallen this winter.

CORRESPONDENCE.

ENGLAND.

HEREFORDSHIRE CONFERENCE.

Newport, Feb. 15, 1862.

President Geo. Q. Cannon.

Dear Brother,—I rejoice in being able to state that the work of the Lord is still in a progressive condition in the old Herefordshire Conference. The Saints almost invariably are feeling well and rejoicing in the outpouring of the Spirit, and, with the Priesthood, are unitedly striving to spread the truth and gather the honest into the fold.

Our meetings, with but few exceptions, are well attended by attentive audiences, and by-and-by we expect to reap a rich harvest in this part as the result of our labours and God's blessing during the past summer. In reviewing the circumstances connected with the work in this Conference during the last year, I find that God has caused to be added to our number 63 souls, or about one-fourth of our present number; and during the last month we have had the honour of baptizing twelve new members, and throughout the entire Conference we find but little or no opposition from outsiders. It is true in the past year we have been a little annoyed in some of our meetings; but, by having recourse to the law and obtaining an impartial administration thereof, our enemies sustained a proper defeat, since which time all things have been strictly peaceful.

Though our Conference comprises but few in number, our Branches are widely scattered, running into and circumscribing a portion of six counties, which necessarily causes incessant travelling and short visits.

Owing to a protracted spell of illness during the last year, I have laboured under great disadvantages, from which

I am happy to say I have fully recovered, and for which blessing I hardly know how to be thankful enough to my God.

Brothers Gibson, Pugh, and Morgan are well, and join in love to brothers Lyman and Rich and yourself. Praying that God may continue to bless you and your every effort to promote the interest of his kingdom, I remain your brother in the bonds of the Gospel,

WILLIAM O. OWEN.

MANCHESTER DISTRICT.

Olitheroe, Feb. 27, 1862.

President Cannon.

Dear Brother,—Since I saw you last, I have visited, in company with brother Dame, six Branches in the Manchester Conference, and find the brethren (although many are very poor,) labouring for the cause of Zion, and twenty have been added to the Church there this year.

I arrived here last night, and found the Saints feeling much richer than their neighbours. The working classes are getting quite discouraged. Thousands do not get half enough to eat, and the future to them is sad indeed, while the Saints have hope in "a good time coming."

Through the factories running short time, and work being so scarce, many of the Saints have had to use what they had saved to emigrate with, to keep them alive; consequently, they will have to stay a little longer. But I trust their deliverance will soon come. I intend to labour in Preston on Sunday next.

Remember me kindly to all associated with you in the Office. I am your fellow-labourer in the kingdom of God,

J. M. KAY.

FOR A COUGH.—Quarter of a pound of linseed; quarter of a pound of raisins; two ounces of stick liquorice; two quarts of soft water, to be boiled until reduced to half the quantity. When strained, add a quarter of a pound of brown candy, pounded; one table-spoonful of good old rum, one table-spoonful of lemon juice, or vinegar. A cupful to be taken on going to bed, and oftener if required.

SUMMARY OF NEWS.

FRANCE.—The *Moniteur* says —“The authorities have been for some time past on the tracks of guilty intrigues, and have just ordered the arrest of the ringleaders. The matter has been referred to the Tribunals.” Several clerks and composers of the *Courrier di Dimanche* have been arrested. There have also been arrests in the provinces.

SPAIN.—Important despatches from San Domingo have been received at Madrid. The military authorities who conducted the invasion of the island declare their inability to hold out against the people, who have been so treacherously subdued. They apply for reinforcements and further discretionary powers.

AUSTRIA.—A letter from the Banant in the *Allgemeine Zeitung* gives a terrible account of the inundations in that country. Owing to the sudden rise and overflow of the rivers Temes and Bega, the greater part of the province is under water, and its most fertile districts are scenes of desolation and misery. Numbers of flourishing villages are hemmed in and partly covered by the flood; their inhabitants have fled, and are wandering over the country or indebted to charity for shelter. There has been considerable loss of life from the swamping of boats full of fugitives; quantities of cattle and sheep have been drowned, and many thousands of acres sown with winter seeds have been desolated and rendered barren.

ITALY.—The *Trieste Gazette* contains a correspondence from Milan, in which it is declared that a general persecution of the priests is taking place in Lombardy. At Milan, Brescia, Bergamo, Lodi, and Crema, says the letter, many priests known to be faithful supporters of the Pope have been insulted and subjected to personal violence. At Leghorn, a canon, after a sermon in which he spoke in favour of the temporal power of the Pope, was set upon by a furious rabble, and so grievously ill-treated that one of his eyes was knocked out, and his recovery was looked upon as almost hopeless. Many priests, out of fear of popular excesses, have fled from Lombardy to Switzerland and Venetia. Every morning, in Milan, placards appeared upon the walls bearing the words, “Death to the Pope!” “To the gallows with Antonelli!” and the like inscriptions; and on the public squares preachers excited the people against the Pontiff and in favour of a crusade against Rome. In order to stop the popular manifestations against the Pontifical Government, General Goyon on the 1st of March occupied the Corso with 3,000 French troops, marching in lines as if upon the field of battle. Artillery were stationed upon the Piazza del Anapolo and the Piazza Barberini. This display of military force was generally disapproved, and an assembly of 20,000 persons met in the Forum to protest against the carnival patronized by the Government. Great irritation was displayed. Domiciliary visits have been made, when thirty-six persons were arrested. Seventy monks and priests of Comiso have signed a protest against the temporal power of the Pope, urging him to yield to the wishes of the nation.

GREECE.—The movement in the province of Tripolitza has been completely subdued. Tranquility exists throughout the Peloponnesus. The insurgents before Nauplia have been repulsed with loss. We learn from advices from Athens that the military revolt which took place at Nauplia was only part of an insurrection which was to have broken out on the 16th ultimo in the garrisons of Nauplia, Patras, Missolonghi, Lanica, and Athens. A seizure of letters, about the 10th ultimo, by the prefect of Nauplia, forced the leaders of the movement, however, to declare themselves in that town on the 12th; but, as there had been sufficient time for the transmission of these letters to Athens, the Government learned from them the names of the conspirators, and numerous arrests were effected in the capital. Disaffection to the royal authority was general, all business was paralysed, and the city of Athens seemed lifeless, as the only people seen

in the streets were gendarmes and policemen. The King was raising money and troops in order to put down the insurrection, which on the 21st ultimo had only broken out at Nauplia and Tripolitza. The latest news tends to show that the insurrection is spreading. The Porte has informed King Otho's Government, through the Turkish minister at Athens, that it thinks it necessary to take serious measures to assure tranquility on its frontiers.

INDIA.—The war with the savage tribes on the south-eastern frontier of Bengal has become more serious. More troops have been ordered up.

AMERICA.—The Confederate garrison at Fort Donnellson, with Generals Buckner, Bushrod, and Johnston, surrendered unconditionally on the 16th ult., after three days' hard fighting. The Federals captured 15,000 prisoners and an immense amount of war materials. General Floyd, with 5,000 troops, escaped during the night. Fort Donnellson was attacked from the river by six Federal gunboats. These gunboats were much disabled. Previous to the surrender, the Federal land forces captured the upper redoubt, which commanded Fort Donnellson. The Confederates captured one Federal battery, which the Federals recaptured. Arrangements were making for mass meetings to be held throughout the country on the 22nd to celebrate the victory. The victorious news was received in the Federal Congress with enthusiastic cheers. The Federals in Missouri were still pursuing General Price. The last reports from California are still worse than those before published. Every valley in the State is reported to have suffered more or less from the flood. The water in Sacramento covered the city, and was from one foot to eleven feet deep. The people were living in the second and third storeys of the houses; and many of them being unable to provide themselves with cooked provisions, or to get succour from their more fortunate neighbours, the people of San Francisco had sent them two boat loads of provisions. The Legislature is reported to have adjourned their sitting from that city to San Francisco, in consequence of the terrible condition of the city.

POETRY.

KINDNESS.

Pure attribute of that Eternal Spirit
Which warms, gives life and light to every living
thing!

What joys attend thy steps, angel of peace!
How oft has fury fled at thy sweet voice,
And savage brute and still more savage man
Bowed down to worship thy mysterious might,
As when with dexterous hand the son of Jesse
Charmed a maddened Saul till he forgot his wrath,
And, ere he was aware, became again the kind and
generous king.

O wondrous hope-inspiring power! At thy
Sweet sound the hopeless suicide has faltered
In his dreadful purpose, and dashed to earth
The poison cup, or sheathed the glittering steel,
As tremblingly 'tween joy and shame his strength
Returned, and he resolved to cling to life
And battle with the ills which thronged his path,
Assured there lived who wished him happiness.

Sheffield.

The lonely widow, orphan, and unfriended poor
Have dried their tears, and each forgot to mourn,
And felt that life were still a precious boon.
But, joined with Heaven's eternal Priesthood,
What heart can then withstand thy royal claims?
Thy tones then fall on misery's ear like sounds
Of sweetest melody poured forth from heavenly
Harps of gold, when swept by angel fingers.
Then art thou surely quite omnipotent
For good; and he who weaves thine influence
Through and around each thought and act of life
Will add a heavenly beauty to his countenance,
Which, like a genial sunshine shed abroad,
Shall gladden all within his ever-widening
Sphere. His years will lengthen out, and mortal
Life become to him a feast divine, while
Round his name the blessing of a ransomed
Host shall cling, through time and all eternity.
Thus blessing others, he shall most be blest.

W. CLUGG.

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LIVERPOOL:

EDITED, PRINTED, AND PUBLISHED BY GEORGE Q. CANNON, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, FLORENCE STREET ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONAH.

No. 12, Vol. XXIV.

Saturday, March 22, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Continued from page 169.)

Monday, 6th, 11 a. m.

Meeting called to order by singing,
"When first the glorious light of truth."
Prayer by President RICH.

President LYMAN addressed the meeting as follows:—I do not propose to tax either your time or your patience very long this morning; but I wish to say a few words relative to the manner in which the members of the Ministry should conduct themselves in their varied fields of labour with reference to the use of their time. There are obvious reasons why we should be exceedingly careful of our time, one of which is that we have but a small amount of it for the performance of a large amount of work; and another reason is that we have but very few men to do the work that should be done and that might be done if we would all do the best we could. This is the highest point we expect to reach in all our labours—to do all we can; and to so use our abilities and so appropriate the time at our disposal to do this, we should remain as nearly as we can, consistently and regularly, in our fields of labour, and, as far as we can, forego the leaving of them, unless under circumstances that become imperative. I do not say this that the

brethren may feel they are tied or bound by chains which cannot be broken; but I wish you to feel that the labour you are called to perform is the highest and first consideration that should occupy your thoughts and time. And this will be impressed upon you more forcibly when you remember that we have perhaps only one man where somewhere from five to ten might be as advantageously and profitably used, if we had them as those we have are now being used. In order to make our labours effective when we produce a favourable impression, we should continue as far as practicable where it is made, that it may be turned to advantage for the happiness and blessing of the individuals who have been impressed by the influence which accompanies us in our labours. When people first think favourably concerning the Gospel and us who are its exponents to them, however far that good feeling or impression may be from the knowledge of the truth, it is nevertheless the stepping-stone to the consummation of a great and good work. If you create a good impression to-day in the breast of a man or woman, an impression which warms their heart to the truth and you its ministers, you require to

follow it up to-morrow and the next day, till it fructifies under the genial influences of your visits and teachings, and develops itself in a glorious harvest of blessings and salvation to them. You require to follow it up from day to day until from a good look extended to you there will follow a credence on the part of that man or woman in every truth you may advance, and a proportionate desire to practise the principles of righteousness you may inculcate. But if you travel as many of our Elders have done in this and other countries, and do nothing but perhaps produce a good feeling or a favourable impression once a month or once in three months, it would take a very long time to develop this good feeling or impression so that the results would be commensurate with our desires. The seed thus sown at intervals would in many instances die for want of proper care and attention, no matter how good the soil on which it had been sown. The work may be accelerated by every Elder being watchful wherever a good impression is produced, and labouring to have it nourished and cherished so that it may grow and reward his care by its rich products of happy results. To do this, as a general thing he must be at home in his field of labour, looking with watchful eye over all the interests of it, so that the good desired may be accomplished. I hope the brethren who listen to me this morning will all possess a liberality of sentiment that will lead them to give such a consideration to the subject as will allow them to justly appreciate the instructions given; for I am not speaking of what has been done in the past, nor by way of finding fault; but I wish you to bear in mind this one thing, which will have a tendency to save you from trouble, and that is, never to adopt extreme conclusions relative to anything. The principle that should influence our judgments in relation to this as well as every other matter, is to give a general application to promote to the greatest extent the interests and accelerate the onward progress of the work we have in hand. To do this, the general policy which should be pursued by the Elders ought to be, when they are in their fields of labour, to remain in them. If circumstances arise which are so im-

perative as to require them to leave their fields for a short time, let them acquaint those who have the right to understand their movements and the condition of their fields. Now you will easily understand what I wish to convey—that the general principle which should have its general application to us all relative to our keeping within our respective fields of labour should be for every man to remain constantly, week by week, month after month, and year after year, in the work and at the work in the particular locality or field to which he is appointed. We have no liberty to go away from the European Mission without being released to go away by those who sent us here. And we desire you to feel, as we feel, that you are in your fields of labour just as we are in ours as the Presidency of the Mission. We desire you to feel in your fields of labour that you are ministers of salvation as much as though you were the Presidency of the Mission, and that the locality where your ministrations are required is the one where you are appointed to labour, and the people who are to derive benefit from them are those who are given into your care. Supposing the work should linger or lag behind because of a lack of exertion, and, as a consequence, the Mission become poor and its prospects grow dim, instead of brighter and brighter, would the responsibility of that backwardness rest upon the Presidency of the Mission alone, think you? It is your united, efficient, faithful, and constant efforts, in conjunction with our own, blessed by the Spirit of God, that impart strength and vitality to the work throughout the land. We do not feel that the Presidency of the Mission can do all that is required—all that the interests of the work demand; and as we wish you to feel as we feel, we have no delicacy upon the matter, for we feel satisfied that we are right. If there is anything in which we feel wrong, we do not know it, and we entertain the notion in reference to ourselves that we feel right in this matter, and we seek to have you feel that you are bound to the work, and that its interests call for the same devotion on your part that it demands from the Presidency of the Mission. We wish you to feel, in regard to your fields of

labour, that there is a living obligation resting upon you all the time, and that the increase of the work in the various Districts and Conferences composing the Mission can alone evince the onward movement of the work of God, and enhance your glory and increase your wealth of happiness and bliss. When you feel this way, the feelings that actuate you will be the same as those that influence us; and when these feelings are enjoyed by all the Elders labouring throughout the Mission, then, wherever any of you minister, you reflect our thoughts, and our devotion is simply the reflex of that which exists in us; your desires are as ours, and your efforts directed in the same channel. When thus united, we labour as one man, whose efforts extend over all the ramifications of the Mission as far as our labour or our work extends. We wish you to have the credit of doing a great work—of helping us to do a great and good work. When it is done, who will have the credit of doing it? Why, you yourselves. We could not rob you of it, if we desired to do so. If you are the men who have laboured to accomplish the work, you are the men who will receive the reward when the work is accomplished; and it must in part consist of your own salvation. But do you suppose that this happy consummation can be attained if the work is neglected by any of you absenting yourselves from your fields of labour for a space of time, no matter how brief, when those fields require your constant care and attention. I wish you to go out from this Council feeling that your duty, interests, and abilities ought all to be concentrated in the work you have before you, and in that particular part of the field where you are appointed to labour. Elders may think that a visit of a week or two is not much time; but let it be ever remembered that eternity lies before us, with enough to do to have every minute of it occupied usefully in doing good. There is another reason why the brethren should observe these remarks, and that is, that this visiting is attended with more or less expense. When one Elder indulges in this liberty, then another thinks it is his right and privilege to indulge in it likewise. It is not merely the effect that

would be produced by one or two Elders being absent from their fields of labour, nor the expenses attending such; but all these visits have to be returned, and those visited become on their parts visitors, thereby increasing the expense and any evil that might be the result of their being absent from their fields of labour, including a waste of time and means, which, however injurious at any time, becomes more than doubly so now in our present condition of poverty of men and means. No particular good has attended or can attend this course of conduct, to benefit the interests of the great work that lies before us. Suppose you do visit some particular locality, and the people there begin to feel good under the effects of your visit, in a brief space of time those same people are left alone, while the little fire that was beginning to be fanned into a flame becomes extinguished. I mention this because I wish to begin to calculate in the early days of your mission that the great aggregate of your existence is made up of little details, many of which are often looked upon as so trivial that they are thought to be scarcely worth noticing. People, when they look upon money, and see it piled up in heaps containing thousands of pounds, can hardly think of a penny—can scarcely conceive that those piles are all made up of pennies and half-pennies. Just so with the details that make up the aggregate of a man's life—his toils and his labours and his continued acquisitions of knowledge. Brethren, be faithful in your fields of labour, and be as constant in them as you can. Do not leave them unless there is an imperative necessity to do so; and when you see a good impression made—a little spark of fire kindled in any soul, which inclines them to cling to the truth you possess, watch it carefully, fan it with diligence, and the blessing and happiness which it will produce in them will increase the blessing, the happiness, and glory possessed and enjoyed by yourselves.

I hope the remarks which I have made will be received by all the brethren in the spirit in which they have been given, so that by an increased understanding of the principles and feelings which, should actuate us all being diffused amongst us, we

may labour more unitedly and effectively for the work we hope to see consummated.

May God bless you abundantly with his Spirit and power, in the name of Jesus Christ. Amen.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 154.)

This morning I was arrested, together with Samuel Bennett, John Taylor, W. W. Phelps, Hyrum Smith, J. P. Greene, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, Jonathan H. Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, David H. Redfield, O. P. Rockwell, and Levi Richards, by Constable Joel S. Miles, on a writ issued by Daniel H. Wells, on complaint of W. G. Ware for a riot on the 10th inst., in destroying the *Nauvoo Expositor* press. At 2 p.m., we all went before Justice Wells at his house; and after a long and close examination, we were discharged. The following is a copy of the minutes of this trial:—

“FOR THE ‘NEIGHBOUR.’

State of Illinois, }
County of Hancock. } ss.

Justice's Court, June 17th, 1844.
Daniel H. Wells, Justice of the Peace, presiding.

State of Illinois v. Joseph Smith, Samuel Bennett, John Taylor, W. W. Phelps, Hyrum Smith, John P. Greene, Stephen Perry, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, Jonathan H. Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, Harvey D. Redfield, O. Porter Rockwell, and Levi Richards.

Defendants were brought before the Court by Joel S. Miles, constable of the county aforesaid, by virtue of a warrant issued by the Court on complaint of W. G. Ware, for a riot committed in the city of Nauvoo, county aforesaid, on or before the 10th day of June, 1844, by forcibly entering a brick building in said city, occupied as a printing-office, and taking therefrom by force, and with force of arms, a printing-press, types, and paper, together with other property, belonging to William Law, Wilson Law, Robert D. Foster, Charles A. Foster, F. M. Higbee, Chauncey L. Higbee, and Charles Ivins, and breaking in pieces and burning the same in the streets.

George P. Stiles, Esq., appeared as counsel for the defence, and Edward Bonny, Esq., for the prosecution.

W. G. Ware sworn. Said he was present when the City Council passed an order for the destruction of the press. Went up to the Temple and heard the Marshal read the order of the Mayor. Did not know how they got into the building. The press was taken out and destroyed.

Defendants' counsel objected to witness' stating who voted for the passage of the bill in the council, and read Burn's definition of a riot, and said there could be no accessory.

Counsellor Bonny read from the statute, page 173, and pleaded there might be an accessory to a riot. Court decided there might be an accessory to any crime either before or after the fact.

Witness knew some who voted for the order in the City Council. Heard Gen. Dunham give orders for the destruction of the press. Dunham, Redfield, and Richards took an active part in the destruction of the press. Did not know all the persons.

Cross-examined: City Council considered the press a nuisance, and ordered it to be abated. Was present at the execution of the Mayor's orders. No unnecessary noise. All was done peaceably. Saw no disorder. Heard no language by the prisoners calculated to disturb the peace.

Henry O. Norton sworn. Was at the printing-office. Heard Marshal Greene give orders to open the door. Markham carried out the press and type. Recollected Dunham. *Could not identify any others.* No contention between the Marshal and Higbee. Marshal asked Charles A. Foster for the key, which he refused to give. Heard no threats concerning the destruction of the press at any time.

O. F. Moessieur sworn. Saw many of the people gather around the printing-office. Went over, back, and over again. Could not identify any person. Heard no loud talking or noise.

P. T. Rolfe sworn. Was at work in the printing-office last Monday night. C. Higbee came in and said the Council was about to destroy the press, and took some papers from the desk. Marsh

Greene came with a company and demanded the key. Foster and Higbee forbade him. Door was opened by Lytle, as witness thought. The press and fixtures were destroyed, some paper and a desk belonging to Dr. Foster, containing several thousand dollars of property, \$4,000 auditor's warrants, and other valuable papers.

Cross-examined: Did not know the amount of warrants and papers. Presumed they were destroyed. Did not know whether they were destroyed. Was from the office long enough to have them taken out. Said Greene, Dunham, Markham, Holmes, Perry, Edwards, and Harmon helped to move the press. Never knew anything against Joseph Smith personally.

B. Warrington sworn. Was present at the Council when the bill passed to destroy the press.

Joseph Smith objected to calling in question the doings of the City Council, and referred to the proceedings of Congress to show that all legislative bodies have a right to speak freely on any subject before them, and that Congress is not responsible for a riot which might arise on the execution of their order by the Marshal; that the execution of such order could not be a riot, but a legal transaction; that the doings of the City Council could only be called in question by the powers above them, and that a magistrate had not that power; that the City Council was not arrayed here for trial, but individuals were arraigned for a riot. If the City Council had transcended their powers, they were amenable to the Supreme Court; and that Judge Thomas had decided that an action could not lie if no riot had been committed.

Counsellor Bonny said, if the act was committed under an ordinance of the city, they might show it in justification.

Court decided that the gentlemen arraigned were arraigned in their individual capacities, and could not be recognized by the Court in their official capacity.

Witness said that all he heard the prisoners say was said as councillors.

Testimony on the prosecution closed.

Counsellor Stiles moved that the prisoners be dismissed for want of a case being made out.

Counsellor Bonny read the riot act, and pleaded a case had been made out.

Motion overruled by the Court.

Dr. Wakefield, Willard Richards, and Edward Wingott sworn.

Dr. J. R. Wakefield (of New York) said he went on the hill after the order passed the Council. Saw some portion of the Legion collected, walking quietly

along as though they were walking to the 'Dead March in Saul.' There was no noise or tumult. Higbee asked the Marshal his authority. Marshal stated his authority from the Mayor for abating the nuisance. Higbee set them all at defiance. Some twelve men were called out, who went up stairs and opened the door. Did not know how the door was opened. There was not more than one thump. Marshal Greene asked one of the officers if anything was destroyed except what belonged to the press? and the officer replied—'No!' All was done in perfect order—as peaceably as people move on a Sunday. Was present all the time. All that was done was done in their official capacity as officers of the city.

Counsellor Bonny objected to the testimony, as it was not before the Court that there was any city.

Court decided that any knowledge in possession of the Court was testimony in the Court.

E. Wingott (of Boston) concurred in Dr. Wakefield's statements. Was by the door when it was opened, and knew that nothing more than a *knee* was put against it. All was done quietly. Was present in the City Council when the order passed. Nothing said in Council except what was said in capacity of councillors and aldermen. Was by the door all the time when the press and type, and things used in connection with the press, were destroyed. There was no other property taken from the building.

Cross-examined: Did not know the name of the man who opened the door. Knew O. P. Rockwell.

Willard Richards read the resolutions of the City Council of the 10th inst., declaring the press a nuisance, &c., and the Mayor's order to the Marshal to destroy the press, and the Lieut.-General's order to Major-General Dunham to assist the Marshal with the Legion, if needed, to abate the nuisance, and the Marshal's return that the press and type were destroyed (as published in the *Neighbour*, June 19).

Court queried about the destruction of the desk.

Dr. Wakefield was again called up. Heard Marshal tell the officers and men to hurt no property except the press, type, and fixtures; and after the abatement Marshal inquired if his order had been obeyed, and the officers said it had.

E. Wingott called again. Heard Mr. Foster ask Higbee for the key of the office, and afterwards saw him deliver the key to Mr. Higbee. There was nothing destroyed but what pertained to the press.

Addison Everett (of New York) sworn.

Saw the press and type taken out and burned. Saw no other property burned. Desk might have been taken away before. Should not have seen it, if it had been. Saw no desk burned. Does not believe any desk was burned.

Joel S. Miles sworn. Foster said his docket was not burned. Witness was sure that Dr. Foster said he had taken other papers out of the desk.

W. G. Ware called again. Saw Charles Foster coming from the office and go into Foster's house with books under his arm. Looked like account-books. Saw nothing but the press and fixtures brought out, except a chain, and the Marshal ordered it to be carried back.

E. Wingott re-called. Stood close by the door. Could see all that was done. Did not believe a desk could be brought out and he not see it.

Dr. Wakefield re-called. Joseph Smith and Hyrum were not on the hill at all that evening.

Joseph W. Coolidge was discharged by the Court and sworn. Charles Foster asked Francis Higbee for the key to the office. Higbee hesitated. Foster said he wanted to get a desk that had some valuable papers in it. Foster got the key and went in. Did not see him remove the desk. Might have removed it, and witness not see it. *There was no desk burned.*

The counsellors submitted the case without plea, and the Court discharged the prisoners."

Edward Hunter, Philip B. Lewis, and Major John Bills started with the affidavit of Thomas G. Wilson and my letter, &c., to take to Governor Ford. I charged Edward Hunter, under oath, to tell Governor Ford everything he knew concerning me, good or bad, as he has known me for several years; and I said to him—"Brother Hunter, you have always wished you had been with us from the commencement. If you will go to Springfield, and do this business for me now in this time of danger, it shall be as though you had been in Missouri, and had always been with us."

Stephen Markham made the following affidavit:—

"State of Illinois, }
City of Nauvoo, } ss.

On the 17th day of June, 1844, came Stephen Markham before me, Willard Richards, Recorder of said city; and after being duly sworn, deposeeth and saith that, from the public papers, especially the Warsaw papers, and from reports

from the various precincts, a mob may be expected to make an immediate attack upon the citizens and city of Nauvoo, on account of the gatherings at the various precincts and threats to exterminate the Latter-day Saints.

STEPHEN MARKHAM.

Sworn and subscribed to before me, this 17th day of June, 1844,

WILLARD RICHARDS,
Recorder of the City of Nauvoo."

As soon as this affidavit came to my knowledge, I issued the following

"PROCLAMATION.

Nauvoo, June 17th, 1844.

To John P. Greene, Marshal
of the City of Nauvoo, &c.

Sir,—Complaint having been made to me on oath that a mob is collecting at sundry points to make an attack on this city, you will therefore take such measures as shall be necessary to preserve the peace of said city, according to the provisions of the charter and the laws of the state; and, with the police and Legion, see that no violent act is committed. Gen. Dunham is hereby instructed to co-operate with the Marshal in keeping the peace, according to law.

JOSEPH SMITH, Mayor."

And also:—

"Head Quarters, Nauvoo Legion,
Nauvoo, June 17th, 1844.

To Major-General in command,
Jonathan Dunham.

Complaint having been on oath that a mob is preparing to make an attack upon this city and citizens of Nauvoo, and having directed the Marshal to keep the peace, you are hereby commanded to order the Nauvoo Legion to be in readiness to assist said Marshal in keeping the peace, and doing whatever may be necessary to preserve the dignity of the State and city.

JOSEPH SMITH, Lieut.-Gen., N.L."

Also:—

"Head Quarters, Nauvoo Legion,
June 17th, 1844.

To Major-General in command,
Jonathan Dunham.

You are hereby instructed to execute all orders of the Marshal, and perform all services with as little noise and confusion as possible, and take every precaution to prevent groups of citizens, &c., from gathering on the bank of the river on the landing of boats or otherwise, and allay every cause and pretext of excitement as well as suspicion, and yet let your operations be efficient and decided.

JOSEPH SMITH, Lieut.-Gen., N.L."

I also issued an order to Col. A. P

Rockwood to call out my guard and staff immediately to my head-quarters; and I also ordered the Legion to parade to-morrow at 10 a.m.

Head Quarters, Nauvoo Legion,
Lieut.-General's Office,
June 17th, 1844.

"To Col. A. P. Rockwood.

You are hereby commanded to notify my guard and staff to appear at head-quarters without delay, armed and equipped according to law for military duty and inspection, with powder and ball.

JOSEPH SMITH,
Lieut.-General N.L."

I advised my brother Hyrum not to mail his letter to President Young at present.

I directed my clerk, Thomas Bullock, to remain in the Masonic Hall and take affidavits of the men who are constantly coming in with news of the movements of the mob, and preserve copies to forward to the Governor.

I received the following letter:—

"Burlington, Iowa Territory, 7
June 17th, 1844.

Dear Sir,—I wrote to inform you that Jeremiah Smith arrived here yesterday in safety and free from arrest. He desires, through me, to thank you for your kindness and attention to him while at Nauvoo.

I wrote from Springfield to apprise you that an effort was making to procure an indictment against the members of your Municipal Court for the part they acted in trying the Habeas Corpus petitions. Through the efforts of myself and Dr. Hickock, that result was prevented, and T. B. Johnson exposed. The boat is casting off, and I must close. Dr. Dunlop will write to apprise you of the William and Wilson Law's proceedings here. You will hear from me again soon.

Yours truly,
H. T. HUGINS.

Gen. Joseph Smith, Nauvoo, Ill."

Thus it appears that the U.S. District Court acknowledges the jurisdiction of the Municipal Court of Nauvoo in trying the merits of writs of Habeas Corpus.

The mob is still increasing in numbers at Carthage and other places.

It is reported that William and Wilson Law have laid a plan to burn the printing-office of the *Nauvoo Neighbour* this night. I therefore stationed a strong police round the premises and throughout the city.

The captain of the steamer *Osprey* called upon me.

About 11, p.m., a negro came into my office with an open letter without any date or name, and said that Dr. Foster gave it to him at Madison to give Henry O. Norton. In that letter Foster said that Dunham and Richards swore in my presence that they would kill him (Foster) in two days, and that there was a man in Madison would swear he had heard them say so at my house.

I closed the issuing of orders about 12 at night, ready to retire to rest. Pleasant weather.

To refute the lying slanders of the *Warsaw Signal* as published in the proceedings of a meeting held at Carthage on the 13th inst., I insert the following certificate:—

"TO THE PUBLIC.

We, whose names are undersigned, having seen in the *Warsaw Signal*, containing the proceedings of a meeting held at Carthage on the 13th inst., many statements calculated to arouse the indignation and wrath of the people against the citizens of Nauvoo, do certify that Hyrum Smith did not make any threats, nor offer any reward against the *Signal* or its editor in the City Council.

JOHN TAYLOR,
G. W. HARRIS,
AARON JOHNSON,
PHINEAS RICHARDS,
WILLIAM BOLES,
THOMAS SMITH,
GEORGE P. STILES,
EDWARD HUNTER,
W. W. PHELPS,
MOSES F. CLARE,
ALANSON RIPLEY,
LEVI RICHARDS,
ORSON SPENCER,
ADDISON EVERETT,
JOHN P. GREENE,
PHILIP B. LEWIS.

Nauvoo, June 17th, 1844."

A *Nauvoo Neighbour* extra was issued with the following editorial:—

"TO THE PUBLIC.

As, a soft breeze in a hot day mellow the air, so does the simple truth calm the feelings of the irritated; and so we proceed to give the proceedings of the City Council relating to the removal of the *Nauvoo Expositor* as a nuisance. We have been robbed, mobbed, and plundered with impunity some two or three times; and as every heart is more apt to know its own sorrows, the people of Nauvoo had ample reason, when such characters as the proprietors and abettors of the *Nauvoo Expositor* proved to be before the

City Council, to be alarmed for their safety.

The men who got up the press were constantly engaged in *resisting* the authority or threatening something. If they were fined, an appeal was taken, but the slander went on; and when the paper came, the course and the plan to destroy the city was marked out. The destruction of the City Charter and the ruin of the Saints was the all-commanding topic.

Our lives, our city, our charter, and our characters are just as sacred, just as dear, and just as good as other people's; and while no friendly arm has been extended from the demolition of our press in Jackson county, Missouri, without law to this present day, the City Council with all the law of nuisance, from Blackstone down to the Springfield Charter, knowing that if they exceeded the law of the land, a higher court could regulate the proceedings, *abated the Nauvoo Expositor*.

The proceedings of the Council show, as sketched, that there was cause of alarm. The people, when they reflect, will at once say that the feelings and rights of men ought to be respected. All persons otherwise, who, without recourse to justice, mercy, or humanity, come out with inflammatory publications, destructive resolutions, or more especially *extermination*, show a want of feeling and a want of respect and a want of *religious toleration*, that honourable men will deprecate among Americans as they would the pestilence, famine, or horrors of war. It cannot be that the people are so lost to virtue as to coolly go to murdering men, women, and children. No; candour and common sense forbid it."

Dr. Richards and Thomas Bullock sat up all last night writing the proceedings of the City Council for the press.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 22, 1862.

THE NEW STATE OF DESERET.

THE news from the Valley respecting the measures being adopted by the people there to secure their admission into the Union as a State is of the most cheering character. By the last mail we learn that the Delegates elected from the various counties to frame and adopt a Constitution for the State of Deseret met in the County Court House in Great Salt Lake City on the 20th of January. On the 22nd they unanimously adopted the "Constitution of the State of Deseret," to be voted upon by the people on the first Monday of this present month, and unanimously recommended, at said election, for Governor, Brigham Young; for Lieutenant-Governor, Heber C. Kimball; for Representative to Congress, John M. Bernhisel. On the 23rd of January they adjourned. The people were to elect also on the same day (the 3rd March) 13 Senators and 26 Representatives to constitute the General Assembly of the State. It was expected that the General Assembly would be convened by proclamation by the Governor elect soon after the April Conference, or on the 2nd Monday in April (the 14th), when it is probable they will elect two Senators to Congress, who will immediately start for Washington with the Constitution, the Memorial for the admission of Utah into the family of States, &c.

What the result of such application may be is doubtful at the present time, though it would not be in the least doubtful if there was any assurance for thinking that Congress would act promptly and impartially in accordance with the Constitution of the United States when this action of the people of the new State is made known to them and the Constitution and the Memorial, &c., are

presented to them. Utah (or Deseret, as she is now called,) is not the first State that has been admitted into the Union under such circumstances. California organized a State Government, elected her Senators to Congress, and sent them on to Washington to demand her admittance into the Union; and when party feeling and party quarrels ran so high in Congress as to render her recognition as a State doubtful, her people fully determined to declare their State independent rather than submit to a Territorial form of government. She took this course without having passed through any training as a Territory, or without experiencing more than a few of the inconveniences which attended the operation of a Territorial form of government. The people of Utah organized a State Government before California had taken this action, and sent her Representative to Congress, requesting admission as a State; but she was not a gold-producing country, and was not deemed of such importance as her sister State, and she was therefore not admitted as a State, but received a Territorial organization. This she was fain to be content with, though opposed to the unanimously-expressed wish of her people. A form of government that California would have esteemed as little better than bondage, and would have rejected, if it had been forced upon her, by declaring herself independent, was accepted by Utah without resentment, and submitted to without opposition, though she had far more weighty reasons for dreading its operation than had California. For nearly twelve years the people of Utah have dwelt in a Territorial condition, during which period they have endured countless wrongs that would have driven a less patient and less loyal people mad. They have endured them, too, without setting up as an independent State or without manifesting their dissatisfaction in any other shape than in a desire to obtain admittance into the Union. They have made repeated efforts to obtain this right, but, until the present time, ineffectually. Now they are determined to present themselves once more at the doors of Congress and knock for admission as a State; but this time in a somewhat different manner. By this time, doubtless, they have entered upon their new career as a State, under the title of Deseret. Without a doubt, a Governor, Lieutenant-Governor, Representative to Congress, and State Senators and Representatives were all duly elected on the appointed day. In a few weeks, two Senators to Congress will be elected by the General Assembly, and they will soon be in a position to inform Congress that Utah has emerged from her condition of Territorial dependence and donned the robes and assumed the emblems of a sovereign State, and asks for a recognition and admission into the family of States. There can be no reasonable objection offered to this request. Their loyalty cannot be impugned; for who but a loyal and true people would seek admission into the Union at this juncture when the nation is rent asunder and nearly one-half of the States are in open rebellion against the other half and the Government. They cannot be viewed as being incapable of self-government; for a people who could govern themselves properly fifteen years ago can surely be considered competent to do so now, after so lengthy and fruitful an experience in the school which that period has afforded them.

In the year 1847 the Valleys of Utah were settled for the first time within the knowledge of man by an enlightened people. That people was the Latter-day Saints. For upwards of three years they resided there without having any form of Government or any code of laws but that which they themselves established and framed. And four years, from their first settlement of that country, had nearly elapsed before any other than citizens of the Valley acted in any official

position in their midst. We can testify from personal knowledge that no people could have enjoyed a more happy or more peaceful time, or a greater degree of liberty, under any form of government than did the Latter-day Saints in the Valley during that period. The laws were few and simple, and the people generally rendered willing obedience to them. In the few cases where they were violated they were firmly and strictly enforced by the constituted officers. This would be the case again, were the people permitted to enjoy their rights as American citizens in electing their own officers and enacting their own laws without having them nullified by the veto or non-action of imported Governors. Indeed, though only recognized as a Territory, Utah has had the labours of a State to perform, (aye, greater labours than any of the States would submit to without making an outcry,) while she has been oppressed by all the inconveniences of a Territorial form of government. Treasure has been lavished ungrudgingly upon other States and Territories to fight, to feed, and to clothe the Indians who have been in their midst or surrounding them. The Indians have also been paid for their lands, the Government assuming all the responsibility in the matter. Utah stands as a solitary exception in this respect. The General Government has been indebted thousands of dollars to Utah for years. The Indian title to the land has never been extinguished; but the people have had to sustain them and frequently rescue them from starvation out of their own means, while Government, whose duty it has been, has looked stolidly on and rendered but trifling aid. The officers who have been sent out by the Government to act in the Territory, with a few honourable exceptions, have thrown every obstacle in the way of the people's progress, have ridiculed their efforts to enact wholesome laws and to preserve peace and good order; and instead of being an assistance and a benefit, have been hindrances and pests. To have good government at all, the people have been compelled to create it themselves: they could never have obtained it by depending upon others. Having had this schooling in governing herself, and having been trained in habits of industry and self-reliance, Deseret is well prepared to enter upon the new career which awaits her. While many of the petted and pampered children who have enjoyed all the rich blessings and favours which their parent's house and position and wealth could bestow have become ingrates and rebels, and are seeking to destroy the kind, but too partial hand that has ministered to them and sustained them in their recklessness and extravagance, Deseret, who has been turned out into the cold to perish, and deemed unworthy of the pleasures and comforts of the home and the association of the family, is still dutiful and loyal, and will yet comfort and deliver the parent and rebuild and preserve the house which the other children are frantically and wickedly trying to destroy.

SOUTHAMPTON CONFERENCE.—A Conference meeting was held in Portsmouth on the 2nd of March, at which were President Charles O. Rich, of the Quorum of the Twelve; William Bramall, President of the District; Eugene Hariod, President of the Conference; George Burgon, Travelling Elder. After the usual preliminaries, Elder Henriod read the financial report and represented the condition of the Conference, which was prosperous. The Saints generally were increasing in faith and good works; the brethren in the Ministry were united in all things pertaining to the work, and were diligently laying the principles of the Gospel before the people, which has resulted in an addition to the Church of 25

baptized since the last Conference meeting. President Rich then addressed the meeting, showing forth the necessity for the principles of the Gospel being revealed, in order that men may understand their relationship with God, and also to understand what is necessary to be done to enable them to gain salvation. The sacrament was then administered; after which, Elder Bramall presented the authorities of the Church, who were unanimously sustained. The meeting was closed by prayer by Elder Henriod; and at half-past two, p. m., the meeting was resumed, when Elder Bramall addressed the meeting, followed by Elder Henriod and President Rich. In the evening President Rich preached upon the first principles of the Gospel, and bore testimony to the setting up of the kingdom of God on the earth in these the last days. Good attention was paid during the day both by the Saints and others who attended. The hearty manner in which the Saints responded to the vote to sustain the authorities of the Church proved how grateful they are for the blessings they enjoy through the administrations of the servants of God; and the day was one which will long be remembered by all who were privileged to receive the instructions which were given during the Conference.

MOVEMENTS OF THE PRESIDENCY.—President Lyman, accompanied by Elder E. L. Sloan, took passage on Thursday, the 6th instant, on the steamer *Heron*, for Glasgow, Scotland, and after a rough passage, during which they experienced considerable sea-sickness, they reached their destination at two p. m. on the 7th. They held several meetings with the Saints there, and intended to leave that city on the 13th to pass through Fife to Aberdeen.

President Rich left Southampton, accompanied by Elder Eugene Henriod, for Jersey, one of the Channel Islands, on the 9th instant. They intended holding Conference with the Saints there on Sunday the 16th instant, and soon afterwards take passage from there to Havre, France, where they would spend a few days with the Saints before going on to Paris. They would be with the Saints in Paris, as was expected, on Sunday the 23rd instant.

ABSTRACT OF CORRESPONDENCE.—Elder Needham, in a letter from Faversham, Kent, dated March 3rd, says—"It is a pleasure to report the good condition of the Saints in Kent Conference, as regards their spiritual welfare, and their increased desire to live according to the Gospel plan. The principle topic at the present time is emigration, and those not going this spring are telling their determination to do all they can to leave this land next season, both by their faith and works. There has been a little suffering in some parts of the Conference, caused by a number of families being out of work, but there is now a prospect of better times and plenty of work in those districts that have been so dull through the winter."

NOTICE.—In publishing a new edition of the Hymn-book, (which we hope to do in the course of another year,) we desire, among other things, to improve the index by attaching to each hymn the name of its original author, or the source from whence it was taken. Should any of the Elders, or others, be able to render us any assistance by acquainting us with the name of the author of any hymn which in the present edition has no given authority, we shall be happy to receive it, or indeed any suggestion tending to render the work more correct and complete.

CORRESPONDENCE.

ENGLAND.

NOTTINGHAM DISTRICT.

Nottingham, Feb. 11, 1862.

President G. Q. Cannon.

Dear Brother,—Having just returned from a tour through the several Conferences comprising the Nottingham District, I write you a few lines to inform you of the condition of the great Latter-day Work in this part of the vineyard. I can truly say that it affords me much pleasure to see that the eyes of the Saints begin to sparkle more and more with that love of the Gospel so usual when the word is first received in good and honest hearts. The Saints' bright countenances testify to me that they do really begin to enjoy their holy religion, and the hearty "How do you do?" heard when they shake hands at the close of the meetings proves that they are in fellowship with one another. They also seem more desirous to get strangers to the meetings, which results in a steady increase of strangers to our congregations, who listen with marked attention to what we have to say.

I can discern no great change in trade, although the financial condition of the Saints is not so good as I could wish. Still I do believe that those who pay their Tithing and are prompt in all their other duties are faring better in a temporal point of view than nine-tenths of their neighbours, and I am very sure that they hold up their heads better and look as if to say, "All is right, and Father is at the helm." The spirit of emigration seems almost contagious. Many begin to inquire about it before they are baptized, and all the Saints feel so anxious about it, that I do think that if they could possibly raise the necessary means to take them to Florence, the last one of them would go and leave us to "paddle our own canoe." Fathers and mothers are striving with all diligence to send their sons and daughters. As they cannot all go, they are choosing the wise policy of sending their children, whilst many young people who have lately embraced the Gospel now feel to part with fathers,

mothers, brothers, and sisters, and in fact every natural tie, to go to Utah and share with us in our peaceful mountain home. Yet this feeling is not the result of any wild enthusiasm, but originates in a firm determination to yield to the mandates of the Almighty, where he has said, through his Prophets, "Come out of her, my people, that ye partake not of her sins and receive not of her plagues." Baptisms are frequent, and my feelings are that, with the faithful exertions of the Priesthood, the work will continue to roll on and increase tenfold.

I shall feel to regret parting with this people, for there are many honest souls here who cannot get the money for their emigration this season. However, I feel to exhort them to be faithful to the principles of the Gospel, and, with a firm reliance on the kind providence of the God whom we serve, exert every faculty they have; and in the due time of His will the way will open up for them, if they are faithful to his laws and to themselves, economizing all the means in their power to effect that object.

The Priesthood labouring with me are united in their exertions to roll on the good work.

With prayers for yourself, brothers Lyman and Rich, and all the Israel of God, I subscribe myself your brother in the Gospel of peace,

JAMES S. BROWN.

SHEFFIELD CONFERENCE.

Sheffield, Feb. 27, 1862.

President Cannon.

Dear Brother,—Elder Clark and myself have just returned to this place from Chesterfield and Staveley, where we have been holding meetings and visiting from house to house among the Saints. We have had good meetings, our little halls being crowded with Saints and strangers, who paid good attention to the testimonies and warning message of salvation we are authorized to bear. The Spirit of the Lord seems to be striving with the people, and we

rejoice much in our labours, and feel that many will yet lay aside their false traditions and preconceived opinions, and embrace the truth; for truth, and truth only, and not error, can save the people. The spirit of emigration is alive and manifested among the Saints, and they are doing all that lies in their power to accomplish their deliverance from Babylon. Even those that are not of us, many of them, begin to see the necessity of it, and desire to emigrate to Australia, New Zealand, or to some other part of the world, vainly hoping to better their condition, and to escape the calamity and distress which is commencing to be made manifest, not only in foreign lands, but right at their own doors. But, alas, it will be with those that will not repent and flee to the mountains of Ephraim, as it was with Noah's dove: they will find no place to rest their feet in safety, security, and peace outside the kingdom of God.

Yours respectfully,

PARLEY P. PRATT.

LINCOLNSHIRE CONFERENCE.

Grantham, March 6, 1862.

President Cannon.

Dear Brother,—Although our progress in this Conference is not near so rapid as we could wish to see it, still we are, I am thankful to say, adding a few more honest souls to the great cause of truth and freedom upon the earth.

The majority who have come to our meetings have gone away with the conviction that we are a very different people to what we are commonly represented to be by editors of newspapers and Anti-Mormon lecturers. Some have confessed that our doctrines are reasonable, scriptural, and practical; and there have been eight or nine baptized since the year commenced in the Grantham Branch, besides a few others in the Conference.

Of course, emigration is just now our uppermost theme. I verily believe there is not one Saint in this little Conference that would not gladly bid adieu to his native country for the happy prospect of going to the home of the Saints.

May the Lord continually and abundantly bless you, with all who interest themselves with the building up of God's kingdom.

Yours very truly in the Gospel of Christ,

JOHN LINDSAY.

ESSEX CONFERENCE.

Maldon, Essex, March 6, 1862.

President Cannon.

Dear Brother,—I feel a pleasure in speaking of my labour and the Saints composing this Conference. I have been here but a short time, and in that time I have visited nearly all the Branches twice, and find the Saints feeling well.

There are a few strangers who are investigating the Gospel in almost every Branch. We are generally listened to by our friends with marked attention, and they often express a desire to hear us again.

The Romford Branch, which has been standing for some years at five in number, took a start last September in baptizing, and now numbers eighteen, and there is a prospect of more coming into the Church directly.

There are but ten going to emigrate from this Conference this year. They would all be glad to go, if they could.

Elders Scott and Berrett are labouring faithfully in this Conference.

We all miss brother Brown, but we hope to retain his good counsels and profit by them.

With kind regards to all the brethren, I remain your brother in the Gospel,

F. M. LYMAN.

SCANDINAVIAN MISSION.

Hjorring, Feb. 22, 1862.

President George Q. Cannon.

Dear Brother,—We are on the eve of a grand enterprise, although we have sometimes to combat with wicked and perfidious men. The number of candidates for emigration is swelling all the time. We have a complete ship-load on hand from two Conferences. President Van Cott is very busy, now that the emigration is going direct from here to America. They are mostly all young or middle-aged, and used to farming operations, and some are first-rate mechanics.

Elders Liljenquist and Madsen and our much-esteemed brother, President Van Cott, leave with the best wishes, blessings, and warmheartedness of the

Saints and all friends of truth and right, which, in my humble opinion, they really merit. Although their loss will be felt, the Lord will raise men to supply the vacancy, and I am not afraid to prophesy that the work will still flourish on my native soil and its neighbourhood. We have baptized about 100

souls in two months in this Conference, and about half as many in Aalborg.

We meet still with a good disposition among the people to embrace the truth when it is properly presented to them.

Yours in God's dispensation,

A. CHRISTENSEN.

SUMMARY OF NEWS.

GERMANY.—Ministerial resignations seem to be the order of the day. In connection with Prussian affairs, a Ministerial crisis has also taken place in the principality of Schwarzburg-Rudolstadt, where it was a Cabinet question whether there should be a leaning towards Austria or Prussia.

AUSTRIA.—The Madrid journals intimate that in the provinces efforts are being made to promote insubordination, but that the precautions of the Government are sufficient to ward off any danger that may be threatened. The Queen had addressed a circular to the Governors of provinces, directing them to call out immediately the fifth part of 35,000 men ordered as the contingent for the current year.

SPAIN.—The Government of Spain has received by the last mail most distressing accounts of the ravages made by yellow fever in the Spanish camp in Mexico. Misfortune seems to dog the steps of the Spanish contingent. The Mexicans refuse any provisions, and will hold no intercourse with the Spanish authorities, while they treat the English and French as their guests. The accounts of the ill-feeling which prevails between them and their allies are also confirmed, and are reported as likely to break out into an open rupture at any moment. A letter from Madrid says that since Spain cannot get our Gibraltar from us she intends to have one of her own. To this end, engineer officers have been sent, with a large staff of subordinates, to render impregnable the little peninsula of Santana—a small bathing-place which juts out from the mainland about seven leagues from Santander. All the bathing establishments and hotels are to be sacrificed, and are already replaced by huge blocks of granite.

ITALY.—Venice, the former "Queen of the Adriatic," is represented as in a sad state of depression. There is a perfect stagnation of commerce. The harbour (says a letter of the 5th instant) is as much unfrequented by ships as the Piazza by Italians. The shops are all deserted; a purchaser is as great a rarity as a fresco on the Grand Canal; the whole town is a hive of insolvency; the dead-lights of bankruptcy might be placed against every window, and the inhabitants might jingle their wealth upon any stone in St. Mark's without disturbing its congregation. The writer concludes by saying that the sufferings of the Venetians are so great that they will hail with pleasure any insurrection which may give them a chance of better times and less taxation. Garibaldi has been elected President-in-Chief of the Providimento Committees at Genoa. At the last sitting, a letter from Mazzini having been read, Garibaldi was authorized to demand his recall from the Government. The Turin correspondent of the *Unita* says that Deputies Crispi, Mordini, and Bertani had a conference with the ex-Premier, Baron Ricasoli, on the subject of the recall of the great exile, Mazzini, and that he informed them he had removed all the difficulties and arranged all with the French Cabinet. The only thing wanting now was the King's signature.

GREECE.—The insurrection in Greece is extending. The insurgents continue to organize themselves for defence, and the royal troops are beaten at every sortie. It is notified by the *Gazette* that, in consequence of the insurrection which has broken out in Nauplia, Greece, the coasts of the Gulf of Argolis have been placed in a state of strict blockade.

TURKEY.—A despatch from Constantinople states that the last assembly of the insurgent chiefs at Cettigue having evidently proved the participation of the Montenegrins in the disturbances in the Herzegovina, the Porte has informed the Powers that it is compelled to renounce its system of moderation towards the Montenegrins. Omar Pasha is master of all the important positions. Cabouli Effendi and Mehemet Pasha have proceeded to Syria.

POLAND.—A letter from Warsaw states that, in spite of the obstacles placed by the Government in the way of every kind of improvement in the condition of the country, the people of Poland have bravely and perseveringly entered on the work of self-reform. In all parts of the country, efforts are being made, both by landlord and peasant, to spread everywhere the blessings of education and morality.

INDIA.—Recent accounts from Calcutta state that the Governor-General in Council had apparently long since felt the necessity of establishing in the Burmese provinces of British India a central administration, vested with ample power (subject to the general authority of the Government of India,) to direct the affairs of those provinces on a generally uniform system, to control the public expenditure in all departments, to exercise a close supervision of the proceedings of the local officers of every class, and to devise such measures as might be best calculated to promote the material welfare and moral advancement of the people. Hitherto the provinces had been administered separately by three commissioners, independent of each other, and subject to no local head.

AMERICA.—President Lincoln has taken absolute possession of all telegraph lines, and appointed military supervisors of messages. Under this arrangement, no journal will be permitted to publish news unless it has been authorized by the military authorities, and, as a consequence, the public will only be informed to a convenient extent. All victories and all apparent victories will, as a matter of course, be duly chronicled; and if they are a little exaggerated, the cheat cannot be detected, as "journals publishing unauthorized military news will be punished." The *Cincinnati Gazette* states that 3,000 rebel prisoners at Fort Donnellson had been enrolled in the Union army. General Burnside's expedition had burnt Winton, North Carolina. No landing was effected, the Confederates being in large force. Jefferson Davis was inaugurated on the 22nd of February, at Richmond, as President for six years. In his address, after reviewing the events of the rebellion, he says—"Although the contest is not ended yet, and the tide for the present is against us, the final result in our favour is not doubtful. The period is near at hand when the North must sink under a debt which has assumed dimensions which will oppress future generations. If foreign acquiescence in the pretended blockade has deprived us of foreign trade, it is fast making us self-supporting and independent. The interests involved in the present struggle are not only Southern: the world at large is interested in opening the Southern markets. After foreign recognition, the Southern States will offer most favourable markets for foreign manufactures."

VARIETIES.

SOLDER.—Tin, two parts; lead, one part; melt together. Melts at 350 degrees. Used to solder tin plates, &c.

TO DRIVE AWAY FLEAS.—Sprinkle about the bed a few drops of oil of lavender, and the fleas will soon disappear.

CURE FOR A SORE THROAT.—Pour a pint of boiling water upon twenty-five or thirty leaves of common sage; let the infusion stand for half an hour. Add vinegar sufficient to make it moderately acid, and honey according to taste. This infusion to be used as a gargle several times a day.

TO CLEAN SILK.—Take a quarter of a pound of soft soap, a teaspoonful of brandy, and a pint of gin. Mix them all well together, and strain through a cloth. With a sponge or flannel spread the mixture on each side of the silk, without creasing it; wash it in two or three waters, and iron it on the wrong side. This process will not injure silks of even the most delicate colours.

VITAL STATISTICS OF 1861.—In the year 1861 the births in Great Britain were 802,598, and the deaths 497,624, so that the natural increase was 304,974. This is the largest number of births that ever occurred in any year in Great Britain, but not the largest number of deaths. Upon an average, 2,200 children were born every day, 91 an hour; and 1,363 persons died daily, or almost one every minute. It is impossible to say how far the natural increase of the population was reduced by migration, because there is no record of the immigration; all that we know is that 91,770 emigrants left the shores of the United Kingdom last year, of whom 39,000 were of English or Scottish origin. There is in Scotland a rather higher birth-rate and a lower death-rate than in England, and yet a much lower rate of increase in the population, showing that a much larger proportion of the people emigrate either beyond seas or to other parts of the United Kingdom. The

influence of season in the proportion of births was, as usual, quite marked in 1861. The greatest number of births always take place in the first half of the year; last year the number was greatest of all in the spring quarter—April to June. The return of marriages is not yet complete for England; the largest number are always in the last quarter; in Scotland, June and December are the favourite months for matrimony. The return shows, as ever, how much the inhabitant of the town has to contend against agencies hurtful to life, from which his country neighbour is comparatively free; the difference is especially striking in Scotland, where in the town districts 24 persons in every 1,000 died in the year, and only 16 in the country districts,—two in the country to three in the town. In Glasgow and Dundee very nearly half the deaths were of children under five; and the children in those towns were literally decimated in the year, for, as nearly as can be ascertained without the detailed census returns, out of all the children under five years of age, about one in every ten died. At the Royal Observatory, Greenwich, the mean temperature of the year was 49·4 deg.; at the Ordnance Survey Office, Edinburgh, 49 deg. In Scotland the average of 55 stations of the Meteorological Society showed 1,674 hours of sunshine in the year, which would have given for four days in every week eleven hours of sunshine in the summer half of the year, and five in the other half. The highest temperature in England was 89·5 in August, in Scotland 85·5 in June; the lowest in England 1 deg., in Scotland 3·7, both in January. England rather suffered in many parts for want of rain, and the total amount collected at the Royal Observatory was only 20·8 inches; in Scotland generally the average was 45·07 inches, and in some parts the fall was excessive; at Tyndrum, in Perthshire, (with the returns for April deficient,) it was of the enormous depth of 134 inches, more than 11 feet,—a very deluge. 1861 had its faults; but with the births above the average, and the deaths below it, it ought not to be counted a bad year.—*London Times*.

P O E T R Y .

HUMAN GREATNESS.

(Selected.)

How great the man who hopes for all,
And ever freely gives;
Who feels his goodness and his grace
Grow greater as he lives;
Who feeds the humble from his purse,
Owns Heaven's divinest law,
And feels more beauty in his heart
Than tyrants ever saw;
Who acts upon the Godlike creed
That men are all akin;
Feels God's immortal power without,
His radiant touch within;
A sovereign in the world of love,
A king without a name;
Whose heart for freedom's advent beats,
And ever beats the same;
Who acts sublimely every hour,
Through every day and year;
And while he sees God's heaven above,
Creates a heaven here;

Who feels the grandest, brightest hopes,
The spirit's skyward leap;
And, like an angel proud with joy,
Walks great heaven in his sleep!
With eloquence and feeling vast,
A heart with virtue bound,
That mourns the humblest creation lost,
And loves the humblest found,
The mortal and the immortal linked
Earth's golden age to reach;
The glorious, grand, and wonderful,
Embracing, clasping each!
And ever dreaming of the good,
The beautiful, and brave,
Meets all his woes with a calm look,
As martyrs meet the grave!
Courageous, noble, good, and kind,—
'Mong sordid men the least;
The everlasting type of God—
His poet, king, and priest.

S. H. BRADBURY.

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 13, Vol. XXIV.

Saturday, March 29, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Concluded from page 184.)

President CANNON: I do not know that it is at all necessary for me to add anything to the remarks which have been made. It is enough to say that I fully feel the importance of them. Still, while brother Amasa was speaking, a few thoughts entered my mind which I may as well give utterance to now. When we get together as Elders in our private comminglings, instead of conversing on subjects that would develop our minds and result in an increase of knowledge and consequent efficiency in ourselves, we are too apt to converse on trifling matters—things of no utility or value, low gossip, and subjects anything but in consonance with the dignity of our callings and the sacred nature of the duties devolving upon us—about this man and the other man, this thing and the other thing, instead of conversing upon subjects that would have a tendency to enlarge our minds and increase our understandings. This, among other habits which are wrong and have an evil tendency, we should carefully avoid, and so occupy the time when we are together that our conversation may be profitable to each other. When we are listening to each other preaching or conversing, and observe any errors of style or manner in what may be said, we should correct

one another in a kind and brotherly spirit, not fault-finding nor criticising one another to show our superior information, but that those who have committed the errors in speaking may have a knowledge of their mistakes and improve. If I am in the company of my brethren and state something that might result in a misunderstanding, or would have a tendency to lead any one into error, or if I make a blunder in language, I always take it as a favour if they correct me and point out language that would better convey the meaning I wish to express. When they do this, I feel thankful; for my highest ambition is to tell the truth plainly and simply, so that it may be easily understood. If we cultivate this among ourselves, it will result in a great amount of good, because we can each discover the mistakes and errors of others better than we can our own. I have habits of which I am to a great extent ignorant, and of which I cannot judge so well as those with whom I associate. There is scarcely any man so well adapted to form as correct conceptions of his own habits and manners as those who surround him: hence the importance of correcting one another. If, when we are in each other's society, we call each other's attention to these points, and en-

deavour to instruct one another, it would be of great use to us in forming good and correct habits which will be of benefit to us in laying the principles God has revealed to us before the people.

There are a few things I wish to say in the course of my remarks relative to Tithing, so that we may not leave anything undone while together which we have time to do. I presume the Elders will understand the principle that operates upon me in this matter. I have equally with you the interests of the work at heart, and desire to see it progressing in all its parts, and everything done that can be done to further them; and in calling attention to these matters, it is not with any desire to find fault with any one, or to cast any censure upon the brethren, but that we may not lose sight of the principle that would conduce to the prosperity of the work, whether it be the sustaining of the publications, Tithing, or anything else connected with our duties, so that every subject may receive in its time and season a due share of our attention. I feel, in labouring among the people, to dwell on Tithing and other subjects of a similar character, in their time and season, as much as on faith, repentance, or baptism for the remission of sins. I feel that if the Saints do not pay one penny of Tithing, the principle should be taught to them, so that wrong ideas might be removed from their minds; and that if they are not able to pay a penny of Tithing, they may have the desire in their hearts to do so when God blesses them with means. I feel it should be dwelt upon, not for the money, (for that is but a small matter,) but for the principle, that they may understand it, and, through understanding it, gain power to obtain the blessings that are to be obtained through a faithful observance of it. The importance of the principle impressed upon the Saints will be of incalculable value to them in years to come, however poor and unable they may be to-day to increase the fund. I am convinced that many of the Elders do not appreciate the importance of this sufficiently. They think that the teaching of the principle of Tithing is unnecessary, because many of the Saints are in poor circumstances. The avoidance of this princi-

ple on the part of the Elders has an injurious effect; for though there may be some who are too poor to comply with it themselves, yet there is no true Latter-day Saint, whether rich or poor, who does not rejoice in it, realizing that it is a principle which enriches those who believe and obey it, both temporally and spiritually. To show to you, brethren, how much the Tithing has decreased, I will merely state to you that in one quarter in 1859 there was upwards of one-half more paid as Tithing by the British Mission than there was during the corresponding quarter in 1861. That is, the amount paid as Tithing by the members of the Church in Great Britain in 1861 was less by one-half than the amount paid by the same number of Saints in 1859. This decrease in the amount of Tithing paid in, with the numbers equal, if not greater, will afford food for reflection to the Elders. During this same quarter of '59 the amount used in the various Conferences for the support of the Elders was a little rising of twice as much as that expended in the corresponding quarter in 1861, and the amount which reached the office as Tithing during that same quarter was also upwards of twice as much as the amount received during the first quarter in 1861. This, as I have before said, makes the amount contributed as Mission Fund and paid as Tithing during the first quarter of 1861 one-half less than that paid in by no greater a number of Saints in 1859. That the poverty of the Saints and the hardness of the times have something to do with this great falling off, I have no doubt; but I do not think that this decrease in funds is altogether attributable to the falling off in trade. Do you not think a great deal of it is owing to a neglect or indifference on the part of the Elders? There were a great many families supported from the Mission Fund who have since emigrated; but their departure has not made the difference one would have imagined, nor as much as was anticipated previous to the emigration; for, in the quarter after their leaving, there was only some £64 less used than was expended during the quarter before they emigrated; so that the Elders remaining spent within sixty odd pounds of as much as was spent when they were all here. I

call your attention to these figures because I think it is my duty to do so. I know what the desires of the authorities at home are upon the subject—that they are very anxious the expenses should be reduced; and the brethren of the Presidency here feel precisely the same. I have no doubt the Elders generally have tried to be careful; but if no remarks were made upon the subject, I am satisfied that some carelessness would be indulged in on these points by some who might forget the nature of the circumstances that surround us and measurably the character of the work we have to do. It is not to preach alone that we have been sent forth, but to aid those who have embraced or may embrace the truths we preach to gather home to Zion; and if we cannot exercise faith enough to devise ways and means to deliver them from Babylon, then our labours are comparatively vain and fruitless. Zion is not built up, and the kingdom of God is not established as it would be if the Saints were delivered from the bonds that now bind them. President Young spoke very plainly upon this subject before I started upon this mission. He has been very careful in charging us relative to our duty upon the matter, and we cannot be too careful in the disbursement of the means we may have the control over. For myself, I feel all the time the importance of being careful and saving. Everything that you get and all the Mission Fund consumed by you, if you do your duty honestly and faithfully, is charged to you upon the books, comes to the Office on the quarterly reports, and can be referred to in after years. Which of you would like to have the opinion prevail in after years, or the feeling engendered in the minds of the brethren presiding, that you were not so economical or so careful as you should have been. How would you feel if the question should arise respecting the appointment of any of you to a position of trust and responsibility, and it should be said, "Brother So-and-so took advantage of his position in England and wasted means: he is not the man to be trusted?" I want us all to be wise in the use of means, and not squander them, and to see that the means with which God blesses the people are wisely appropriated for the deliverance

of our brethren and sisters who are crying for deliverance from Babylon. In some of the fields of labour the Mission Fund and Tithing have been kept about equal, while in some others the Mission Fund has far exceeded Tithing in amount. In fact, in some places, Tithing seems to have been almost, if not altogether, lost sight of and forgotten. Some seem to be able to get along with far less means than others. I cannot tell you at present what the exact difference is, but I have looked over the reports as they came in, and there are differences in various parts, as if some were not so careful of the means coming into their hands as others have been. How every man has performed his duty in this matter as well as in others, will be known and understood, and have its influence upon our future career. God will know it independent of whether any being upon the earth but ourselves knows it, and it may in future years operate upon our course materially. If it should not, and we have faithfully and honestly done our duty, we shall have a conscience void of offence, knowing that we have used the means of the Church in a manner that will result in the emigration of the greatest possible number of the Saints to Zion. President Young expresses himself as being pleased with the reports which he receives of the condition of things in this country, and every one of us, I am confident, will be desirous that this feeling should continue and increase, and pursue such a course that the Saints throughout the country will feel more and more that we are their friends whom they can trust in spiritual things, and equally as far with things that appertain to their temporal salvation. We would like to see the Elders having the ambition to go to and lessen every expense that prudence and the circumstances under which we are labouring will dictate them to do,—not by any means to pursue an extreme course, but in wisdom and prudence lessening every expense, so that every expense which can be saved may be saved and appropriated to the accomplishment of the designs of the authorities at home for gathering out the Saints and building up the kingdom of God. There is not a letter that comes from the President but breathes a spirit of anxiety and care

to have the Saints gathered home. He is willing to send down teams, &c., and men to take charge of them; but he cannot get money to do many things that he desires to do. You know how it is, my brethren. We have had the handling of a little: let us, then, save a sixpence here and a half-crown there; and if we pursue a wise and economical course of this kind, the Saints will be influenced by our counsel and example, and they will see that we are their saviours, labouring continually for their welfare and salvation. I trust my remarks will be borne in mind by the Elders when they get to their fields of labour. The poor Saints are capable of wonderful things, if their energies are drawn out and directed aright. Many contrast the condition of the people in these countries with that of those in America, and, in seeing the disparity between them, speak of it in such a manner that it grieves thousands and makes them feel dissatisfied with their condition and believe they are poorer than they really are. It was wisely remarked to me by one of the Elders that "This people never know any other way of living than that which they have been reared in, and would not understand the difference, if the contrast was not held up before them." It was a wise remark, and I felt that it would be unwise to hold up the contrast between their poverty and condition here with the condition and circumstances that surround Saints in such a land as the land of Joseph.

There is another point I wish to allude to while I am on my feet. We have been talking about writing for the *Star*, and I wish to say that I would rather see the Elders writing for it than for any other periodical. If any of them possess a burning desire to appear as the defenders of the truth in a literary point of view, I wish them to understand that they are not sent here to run a tilt in literature with every ragamuffin or anonymous newspaper correspondent who may write falsehoods against the Saints or attack the truth. None of you are sent here to do anything of the kind. The Presidency have established an office in Liverpool, and appointed men to labour there writing and publishing; and I do not think that any of you Elders have been

appointed to take their callings from them. Their callings are to write works and articles, and to supervise all that may be written for publication by the Elders; and if I understand your callings aright, you have no right to take upon you the labours which legitimately belong to them. If there is anything you would like to have appear in public, it will not detract in the least from your dignity to submit it to us for supervision. I wish to see the Elders launch out and write; but I wish to see those writings coming to the Office; and if there should be 500 errors in them, it will make no difference to us. No man writes so correctly but faults can be found in his writings; and if you act upon the instructions given here during this Council, and do the best you can, I am satisfied that your literary labours will become valuable aids in spreading the truths of the Gospel. May God add his blessing unto what has been advanced, and seal the truths we have heard upon our minds. Let us treasure up the principles contained in the instructions we have heard in our hearts and converse upon them when we come together. May we continually glorify the name of our Father on the earth, is my prayer for Christ's sake. Amen.

President RICH: I can truly say that I have felt to rejoice ever since this Council has commenced, and I am only sorry now that the period has so near arrived when it will be closed; for we have to separate here and go to our several fields of labour. But I am glad we can go to them and enter upon the work that lies before us with increased energy and faith. It has been wise and profitable to us to come together, and I feel confident that it will result in good, not only to us, but also to the Saints among whom we labour and over whom we preside; for we shall be able to impart unto them of the good we have received and instruct them in the principles that have been treated on whilst together. This thought should encourage us at all times and under all circumstances to obtain all the good that comes within our reach; for we shall not only enjoy it ourselves, and be made better and happier through possessing it, but we can also bless others with it and increase

their happiness. I feel that we ought at all times to take advantage of every such opportunity, that we may learn to understand and comprehend everything we ought to comprehend, that we may be the better qualified to fulfil the duties which rest upon us. We cannot discharge them efficiently unless we pursue a course of this kind. Our eyes should be opened and our ears unstopped to see and hear what is passing around us, and we should gather to ourselves things of worth, and treasure them up, that we may be prepared to use them for the benefit of ourselves and others.

One thing I wish to mention before separating; not but what I have the utmost confidence in the good feelings and intentions of the brethren who are here, but I think it right to express my mind upon it for your benefit. I have found that one thing has existed in times past which always makes me sorry when I think of it, and that is the course pursued by some men who have occupied positions as Presidents and Pastors, who have had authority and power over the Saints. They have required the people to do this, that, and the other thing, and have enforced their requirements with rigid strictness. We all occupy positions of responsibility. When we separate and go from this place, we to a greater or less extent preside over the people, dictate them, and have control over our brethren and sisters. What course, then, ought we to pursue in regard to this matter? I should be very sorry if any of my brethren pursued a course to rule with a rod of iron. This course has always brought sorrow and evil to the Saints where it has been pursued, and it is not the course that we should follow. Our business is to bless the Saints—to do good to them. We ought to feel that we are ministers of the Son of God. We are his representatives, and officiate in his name as his ministers amongst the people, no matter what positions we may occupy; and we should administer as he would administer if he were here in person, and fill our places with dignity and in kindness, in that manner that will bless the people and take no rights from any one, neither oppress any one. The moment we depart from the principle of right, we are bound to do

somebody wrong. We could not bless ourselves, if we departed from that which was right. How could it be a blessing to me or to you to oppress anybody? It could bring no honour to us in this world, nor in the world to come. If the Lord has committed to us a charge, it is to labour for the benefit of those given into our care, not because we are any better than they are. The Lord will not bestow anything upon us but what he will bestow upon them, if they are faithful; and we are only chosen as his instruments to minister blessings to his people. He has not placed us in the positions we occupy to be masters to rule with a rod of iron, but to be as fathers to the people, treating them with kindness and love. This will bring about that union which we desire to see, and every man pursuing such a course will gather around him the love and good feelings of the Saints and strengthen their confidence in him; and every individual that loves the truth will love such a man because he is trying to bless them continually. When they love such a man, they are bound to love him always; and when they meet him in another country, they will greet him with fondness and pleasure. But take an opposite course, and the result would be that they would always be glad when the man who was acting tyrannically was gone away from them, and sorry when they had to meet him, because he had deprived them of their rights. To take a wrong course is to injure ourselves in this as well as in every other matter. A wrong course pursued by us brings evil upon us, while to pursue a course that is right is to bring blessings to ourselves. I do not wish to have any of my brethren understand that we are to sanction any wrongs or iniquities. It is our duty to correct wrongs and put down corruption; and if we do not do so, we fail to do our duty. But we should feel that we are required to act in charity and kindness towards the people as servants of God. It will not do for us to expect every man and woman to walk up to our standard in everything. We must be contented to get people to do what good they will do, and cherish a disposition to do good within them, whether the good they do comes up to our stand-

ard or not. A man—a good man—once told me that he had laboured under a mistake all his life. He had looked for other people to do just as he wanted to do himself. What I have to say upon this matter is, Let the people do what good they will do, and try to lead them continually to do more good. I do not like to see men act upon the principle of having an iron bedstead made just so long, which every person must be made to fill. If those laid upon it are not long enough, they must be stretched out; if they are too long, they must be shortened. I heartily despise the principle. And I desire to see the Elders having souls liberal enough to consider mankind as they are, and commence to apply to them the principles of salvation, impart to them the truth, and get them to apply it. All eternity is before us; and if we happen to learn any faster than they learn, all right; but let us not get out of patience with them because they do not learn so fast as we do. In this country people have been cut off wholesale. Is this ministering salvation, or acting upon the principles which influenced the Son of God? Let us be of that number who act as ministers of salvation; and if the people will not receive life, let us not administer death. We have a power to use: let us use it with an eye single to the glory of God. We shall not feel satisfied with ourselves if we act upon a different principle. When we get home to Zion and look back upon our labours, we shall be filled with sorrow, if we have pursued a wrong course. Let us impart good to all and preside in kindness, blessing our brethren and sisters where we labour, and being a blessing to them while in their midst.

There is another matter to which I would call your attention. I have seen many Elders fail by raising difficulties which they were not able to manage. If you accuse a person of a wrong, and you cannot prove it, you fail in your attempt and lessen your influence. If there is a wrong, and you find the means of proving that wrong, go to work and prove it: you can then deal with it, and your influence will be increased. But if you fail to sustain the accusation you make, you lessen your influence. I always try to adopt this course myself. If I know that an evil

exists, I try to find it out, and then I begin to operate. You will find, by doing in this way, that your influence will be increased. I cannot tell you everything you must adopt. We could not tell you everything at a hundred meetings: we only mention the few things that we have time to draw your attention to. If you possess the same spirit that we possess, you will learn, and apply in your labours all the time what you do learn, and be as much benefited yourselves as anybody else. I am oftentimes blessed myself in my labours and preaching as much as, if not more than, the congregation I am preaching to.

We should always have a single eye to the perfecting of ourselves in everything that we do. There is nothing we have to say or do but should be said and done right. There is no small improvement to be made by us; and however far short we may be now of being qualified for the dominion and power we anticipate in the future, the advancement has got to be made before we can enjoy them. I feel myself that the instructions we have received relative to improvement are good, and should enter into our feelings and actions. I am a believer in the truth that we can improve a great deal, if we are disposed to apply the little time we have to spare to that purpose. But if we put it off till some good time or more convenient season comes, we will never see that time. Apply to-day and to-morrow, and continue your application to the acquirement of knowledge, and that is the means by which you will continue to improve. But if you never commence the work, it will never be accomplished. I am well satisfied that there are a great many things we need to improve in, although we are High Priests, Seventies, &c. There are a great many things we lack a knowledge of, which it would be well for us to know. I do not care though I were a hundred years old, I would try to learn; and I am prosecuting my studies for self-improvement, though I am 52 years of age. I want to get every good thing that I can obtain. I rejoice and thank God that there is an eternity before us which will have no end, and in which I shall have time to learn everything needful. Brethren, let us be

wide-awake to our interests and prepare ourselves for the high destiny that lies before us. God is putting us in the way to acquire every qualification for it, if we will be wise and use the opportunities placed within our reach for our own advancement. We have got to take these things into account and prepare ourselves for that which we desire to obtain. God has performed his part already by placing the truth within our reach. We will not have to wait a day nor an hour for his blessings, if we are diligent and faithful; but they will be with us all the time. People talk of what they are going to have in eternity. What we get in this world we are sure to carry with us, if we do not part with it. If we do not get what is required to qualify us for the future glory we anticipate, in this world, we shall have to get it in some other. I desire the brethren to obtain all the blessings they can enjoy, and I desire they should enjoy every blessing. Just as I feel about you, I feel about all mankind who will listen to and obey the truth. You have the care of the Saints over whom you preside. If you continue teaching them the principles of salvation, they will rejoice. They will feel well, and be happy, and do more work and live better than they would do otherwise. This we know by experience. I can say truly that I feel well, and thank God for the blessings of his kingdom, and also that we have been permitted to come together and be instructed. Let us never lay down our watchcare that we have taken upon us. We shall be ministers of salvation while we live upon the earth, if we always do right, and the power of God will increase upon us, no matter where we are or what position we occupy. Let us be faithful and diligent, and do everything in our power to build up the kingdom of God, that we may occupy a place as saviours on Mount Zion. If we do so, we are sure to be satisfied with ourselves, and our brethren will be satisfied with us; and when we are brought up before our God, we shall hear the approving words, "Well done, good and faithful servant!" This is certain to be the result, if we are faithful; and and that it may be so is my prayer in the name of Jesus Christ. Amen.

President Cannon moved that Elder

John D. T. McAllister be appointed President of the Birmingham Conference. The motion was sustained by a unanimous vote.

President CANNON: I wish to make some remarks relative to the conduct of the Elders with females, and I wish to ask you if you have never wondered why it was that some Elders seem to be standing still who occupied prominent positions in the Church in past days, but whose influence seems to have dried up till they have become like fossils in the kingdom of God. Have you ever reflected upon the subject at all, or sought for a reason for this standing still on the part of men whose prospects years ago were of the brightest character, seemingly indicating a rapid growth of influence and greatness? We have, and we have found this fact in our experience—that the men who have gone on missions and sought to secure wives for themselves—who have sought to gain an influence over the minds of females—are the men who are stunted in their growth to-day, while their brethren are passing by them in power and influence. What I wanted to say was, I trust my brethren before me will take warning by these things, that our barks may not be shattered upon the rock on which theirs have been stranded. We shall avoid this fruitful source of evil, and grow and continue to grow and increase as long as eternity endures. There is nothing more effectual to the destruction of a man's influence and growth than this. If he does nothing more than lay his plans to gain an influence over females or secure wives, he is stunting his growth in the kingdom of God. If he does worse, he is effectually destroying himself. You understand the principle; and if you look over the array of names with which you are acquainted, you will see it painfully illustrated in numerous instances. I could mention scores of names, and brothers Amasa and Charles could mention hundreds, who were just as bright and promising as any Elders now before me, who have destroyed their influence, gone backwards, and become cyphers in the kingdom. Let us shun this and act the part of wise servants, so that we may not lose any blessing we desire to obtain.

Elder H. W. BARNETT sang "An earthquake seems to shake the globe." A desultory conversation was carried on for some little time among the Elders relative to matters connected with the

coming emigration. Singing—"When shall we all meet again?"

Council closed with prayer by President Lyman.

Reported by E. L. SLOAN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 29, 1862.

THE OUTGATHERING OF THE SAINTS.

THE time is now drawing nigh when many of the Saints will bid farewell to the land of their fathers and cross the broad Atlantic in quest of a home among their brethren and sisters in the far distant land of Zion. And before doing so, it will be to their interest to consider well the step they are about to take, honestly and justly counting the cost of obtaining the object for which they are setting out, and satisfying themselves as to whether that object which lies in distant prospect before them is or is not worth the sacrifice they are about to make for its possession. To do this, they must look at the matter from various points of view. And what is really the object which the Saints have in view in gathering to Zion? What is their motive, their design, the moving spring of their hearts, in thus setting out on their pilgrimage to the City of the Saints?

We can tell them what it *ought* to be. The great, leading motive of every true-hearted Saint in gathering with the people of Zion is and should be *obedience to the revealed will of God*. Nothing is more certain than the fact that God has *commanded* his children to gather themselves together to the place which he has by revelation appointed as a haven of security for them and their posterity while the wicked and rebellious among the nations are being scourged for their long-continued *disobedience*. What God commands, then, his children are in duty bound to obey. It is true they are free agents, endowed with the faculty of freewill. They are at perfect liberty to choose and determine their own course of action—to receive or to reject his mandates—to obey or to disobey any or all of the commandments which he has given them. In this respect, every one is the arbiter of his own destiny. All are free, perfectly free to fulfil the behests of Heaven and accomplish their own exaltation, or to dishonour them and by so doing dishonour themselves and frustrate the benevolent designs of their Father in their behalf. If they exercise their freedom to obey, the blessings and rewards of obedience will follow them; but if, on the other hand, they determine to rebel, and stubbornly persist in that course, the results, the fearful results thereof will as surely follow, bringing disappointment and misery in their train.

"Come out of her, my people," is the word of the Lord, both in former and latter days, "that ye be not partakers of her sins, and that ye receive not of her plagues." What those "plagues" are that will desolate the earth in the latter days, now nigh at hand, every reader of ancient and modern revelation and every observer of the signs of the times must well know. "War." with all its attendant horrors, will stalk through the earth, from nation to nation and from kingdom to kingdom; and "famines and pestilences and earthquakes

in divers places," though fearful in the extreme to contemplate, will be but "the beginning of sorrows;" for "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," will fill up the dark catalogue of sorrows that will overwhelm the guilty nations of the earth. From these direful plagues, to which the finger of prophecy has long pointed, the Saints of God are determined to make a timely escape. God, through his servants, hath commanded them so to do, and in willing obedience to his Divine call, they flee to the valleys of the mountains of Zion for safety; for it is there that he has promised to overshadow them with the protecting wing of his power while his wrath and indignation are poured out upon the rebellious nations of the earth. He says, by revelation through his servant Joseph :—

"Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father, that they shall be gathered into one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth." (Doc. and Cov., p. 114.)

"Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my Church upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon." (Doc. and Cov., p. 325.)

Another motive which should prompt the Saints to gather, or another object which they should have in view in so doing, is to assist in building up Zion. God has said that in the last days He "will build up Zion." But in doing this he will use men as his instruments. If, therefore, the Saints expect temples to be reared and cities to be built up, while they enjoy the blessings of an organized community established in security and peace, they must, in the name of the Lord and by the power and guidance of his Spirit, themselves perform that work. This, then, should be one of the leading motives actuating them to gather—to be instrumental in the hands of the Lord and his servants in building up and adding to the glory and prosperity of his kingdom. And is it not an honour—an inestimable privilege, as well as a duty, to be thus engaged in the service of the Great Master-Builder of Zion?

Another motive prompting the Saints to gather should be the placing themselves, by that means, in such a position as to be better able to observe the laws of God and to live more fully up to the requirements of the Gospel. The ordinances and laws of men in the various nations of the earth are in many cases so diametrically opposed to the principles of the Gospel and the will of Heaven, that it is indeed a matter of impossibility for the people of God to live their religion and enjoy its ordinances and blessings to anything like their full extent. But in Zion, where the servants of God are the administrators of his laws, and where the voice of God is the voice of the people, the revelations of his will with them being "the end of controversy," the case is altogether different. And therefore to those who can intelligently appreciate that difference the motive for gathering to the dwelling-place of Zion is thus materially strengthened and increased.

Comparatively few among us have yet fully realized the fact that a great, a vast, a stupendous work of preparation has yet to be done before Zion can attain her full glory and power. Before her King can come and sit upon the throne of power and universal empire, the kingdom has to be formed and established and prepared for his reception. The Gospel has to be spread among all nations, its laws administered, and its powers and blessings experienced by the honest in heart in

every land. And therefore it is essentially important that all who are striving to fulfil the great command of gathering out from among the nations to the distant land of Zion should also strive, by bringing new members into the Church, to fill up their places thus made vacant by emigration, and so balance the out-gathering by the ingathering. In this way, the work of the Lord in these lands will increase, and thus gain by the loss it sustains. This Mission is one of the nurseries of the latter-day Eden. Here, as in other lands, the Gospel has to be sown, and plants upreared; and when the seedlings have grown and become "plants of renown," it is necessary that they should be transplanted to an honourable position in the "garden of the Lord" in Zion, to "beautify the place of his sanctuary." By so doing, and at the same time filling up the vacated places with new plants, the great work of the last days is strengthened and increased, and year after year adds its quota to the sum of those that shall be saved and exalted in the kingdom of God.

The Saints, in gathering, should make it a point of honour and duty to enhance the interests of Zion by carrying with them and adding to the treasury of the Church all the useful knowledge and all the benefits of their experience gained in these lands. Many opportunities are afforded here of accumulating knowledge upon a variety of useful and important subjects. The Saints, therefore, who are left behind should study to avail themselves of all the advantages thus obtainable, in order to enrich and strengthen the work of God, remembering that it is He who blesses them with those means and opportunities, and holds them responsible for the use they make of them.

The Saints should also bear in mind the fact that although it is God's work they are engaged in, and his kingdom which they have the privilege and honour of labouring to build up, it is for *their* good and benefit that the work is performed. By building it up, they are building themselves up; by promoting its interests, they are furthering their own; by adding to its glory and perfection, they are increasing their own. By seeking first the kingdom of God and its righteousness, they are adding to their own honour and exaltation in that kingdom, and establishing their own righteousness. The kingdom is the Lord's, but all its wealth, its power, its glory, and its blessings are theirs. This reflection should therefore stimulate them to renewed diligence, knowing that whatever they do in forwarding the great Latter-day Work, the more honour they are conferring upon themselves and their posterity after them.

ERRATUM.—In President Lyman's remarks given in the last No. of *Star*, 179th page, 2nd col., 24th line, the word *you* is omitted after the word "wish."

HISTORY OF JOSEPH SMITH.

(Continued from page 184.)

Tuesday 18.—At 8 a.m., the Legion assembled according to orders, and organized at 9 a.m., under acting Major-General Jonathan Dunham. The first cohort under the command of Colonel Stephen Markham acting Brigadier-General, and the second cohort under Colonel Hosea Stout acting Brigadier-General.

Just before I was informed that there were several boxes of arms landed at the upper stone-house, which were secured by the Marshal. Soon after it was discovered that the arms (40 stand) had been sent by H. G. Sherwood, and the Marshal bought them for the city.

About 1½ p.m., I proclaimed the city under martial law, and caused the

following orders to be issued from the Mayor's office:—

"PROCLAMATION.

Mayor's Office, City of Nauvoo,
June 18th, 1844.

To the Marshal of the City of Nauvoo.

From the newspapers around us, and the current reports as brought in from the surrounding country, I have good reason to fear that a mob is organizing to come upon this city, and plunder and destroy said city, as well as murder the citizens; and by virtue of the authority vested in me as Mayor, and to preserve the city and lives of the citizens, I do hereby declare the said city, within the limits of its incorporation, under martial law. The officers, therefore, of the Nauvoo Legion, the police, as well as all others, will strictly see that no persons or property pass in or out of the city without due orders.

JOSEPH SMITH, Mayor."

About 2 p.m., the Legion was drawn up in the street close by the mansion. I stood in full uniform on the top of the frame of a building.

Judge Phelps read the *Warsaw Signal* extra of the 17th, wherein all the "old citizens" were called upon to assist the mob in exterminating the leaders of the Saints and driving away the people.

I addressed the Legion for about 1½ hours. The following synopsis of this address was compiled by George A. Smith from the verbal reports of Joseph G. Hovey, William G. Sterrett, Robert Campbell, and many others who heard the Prophet on the occasion:—

"It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the Gospel. The opposition of these men is moved by the spirit of the Adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation.

We have never violated the laws of our country. We have every right to live under their protection, and are entitled to all the privileges guaranteed by our State and national Constitutions. We have turned the barren bleak prairies and swamps of this State into beautiful towns, farms, and cities, by our industry; and the men who seek our destruction and cry thief, treason, riot, &c., are those who themselves violate the laws, steal and

plunder from their neighbours, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon this innocent people. I call God, angels, and all men to witness that we are innocent of the charges which are heralded forth through the public prints against us by our enemies; and while they assemble together in unlawful mobs to take away our rights and destroy our lives, they think to shield themselves under the refuge of lies which they have thus wickedly fabricated.

We have forwarded a particular account of all our doings to the Governor. We are ready to obey his commands, and we expect that protection at his hands which we know to be our just due.

We have taken the counsel of Judge Thomas, and have been tried before a civil magistrate on the charge of riot,—not that the law required it, but because the Judge advised it as a precautionary measure to allay all possible pretext for excitement. We were legally acquitted by Esq. Wells, who is a good judge of law. Had we been before the Circuit, the Supreme, or any other court of law in the State or nation, we should have been acquitted, for we have broken no law.

Constable Bettisworth comes here with a writ requiring us to go before Mr. Morrison, 'or some other justice of the peace of the county,' to answer to the charge of riot. We acknowledged ourselves his prisoners, and were ready to go before any magistrate in any precinct in this part of the county, or anywhere else where our lives could be protected from the mob who have published the resolutions for our extermination which you have just heard read. This is a privilege the law guarantees to us, and which the writ itself allows. He breaks the law, and refuses us this privilege, declaring that we shall go before Morrison in Carthage, *and no one else*, when he knew that a numerous mob was collected there who are publicly pledged to destroy our lives.

It was under these circumstances that we availed ourselves of the legal right of the ancient, high, and constitutional privilege of the writ of Habeas Corpus, and were brought before the Municipal Court of this city, and discharged from the illegal detention under which we were held by Constable Bettisworth. All mob-men, priests, thieves, and bogus-makers, apostates and adulterers, who combine to destroy this people, now raise the hue-and-cry throughout the State that we resist the law, in order to raise a pretext for calling together thousands more of

infuriated mob-men to murder, destroy, plunder, and ravish the innocent.

We are American citizens. We live upon a soil for the liberties of which our fathers perilled their lives and spilt their blood upon the battle-field. Those rights, so dearly purchased, shall not be disgracefully trodden under foot by lawless marauders without at least a noble effort on our part to sustain our liberties.

Will you all stand by me to the death, and sustain, at the peril of your lives, the laws of our country, and the liberties and privileges which our fathers have transmitted unto us, sealed with their sacred blood? ('Aye,' shouted thousands.) He then said—'It is well. If you had not done it, I would have gone out there, (pointing to the west,) and would have raised up a mightier people.'

I call upon all men, from Maine to the Rocky Mountains, and from Mexico to British America, whose hearts thrill with horror to behold the rights of freemen trampled under foot, to come to the deliverance of this people from the cruel hand of oppression, cruelty, anarchy, and misrule to which they have been long made subject. Come, all ye lovers of liberty, break the oppressor's rod, loose the iron grasp of mobocracy, and bring to condign punishment all those who trample under foot the principles of our glorious Constitution and the people's rights. (Drawing his sword, and presenting it to heaven, he said)—'I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt upon the ground like water, and my body consigned to the silent tomb. While I live, I will never tamely submit to the dominion of cursed mobocracy. I would welcome death rather than submit to this oppression; and it would be sweet, oh, sweet to rest in the grave, rather than submit to this oppression, agitation, annoyance, confusion, and alarm upon alarm, any longer.'

I call upon all friends of truth and liberty to come to our assistance; and may the thunders of the Almighty, and the forked lightnings of heaven, and pestilence, and war, and bloodshed come down on those ungodly men who seek to destroy my life and the lives of this innocent people.

I do not regard my own life. I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body, and their power is then at an end. Stand firm, my friends; never flinch. Do not seek to save your lives, for he that is afraid to die for the

truth will lose eternal life. Hold out to the end, and we shall be resurrected, and become like Gods, and reign in celestial kingdoms, principalities, and eternal dominions, while this cursed mob will sink to hell, the portion of all those who shed innocent blood.

God has tried you. You are a good people; therefore I love you with all my heart. Greater love hath no man than that he should lay down his life for his friends. You have stood by me in the hour of trouble, and I am willing to sacrifice my life for your preservation.

May the Lord God of Israel bless you forever and ever. I say it in the name of Jesus of Nazareth, and in the authority of the Holy Priesthood, which he hath conferred upon me."

The people said 'Amen.'

Hyrum said that the statement of Sharp in the *Warsaw Signal*, that he (Hyrum) had threatened to take his life, was false as hell, and there was not a syllable of truth in it.

About 3½ p.m., I took the command, and with my staff rode in front of the Legion, marched up Main-street, and returned to our former parade-ground. The number on parade was very large, considering the number of soldiers who had been sent on missions. After dismissing the Legion to their several commands, I returned home, and gave orders to the several commanders only to receive official communication through my aides-de-camp, the proper official channel. I appointed Edward Bonny one of my aides-de-camp.

Truman Gillett, jun., made the following affidavit:—

"State of Ill., City of Nauvoo.
June 18th, 1844.—Personally appeared, Truman Gillett, jun., before me, Willard Richards, Recorder of the City of Nauvoo; and after been duly sworn, deposed and saith that on or about the first day of June, 1842, while passing up the Ohio river on steamboat *Massachusetts*, deponent overheard two men, one a resident of Missouri, and the other of Ohio, as reported, conversing together concerning incidents on the Upper Mississippi, when one said to the other—'If Law could have succeeded in getting an introduction for us to Joe Smith, damn him, we would have gagged him and nabbed him; and, damn him, all hell could not have rescued him from our hands.'

The next morning deponent got in conversation with the man before-mentioned from Missouri, who stated that he had been on the Upper Mississippi on busi-

news; that he stopped at Nauvoo on his way down with some twelve or fourteen other men, who laid a plan to kidnap Joe Smith; that some of the company queried about getting access to him, but one of them said he knew they could if he could find William Law. They called on William Law in the evening to get an introduction to their great Prophet, and Law went with them to the gate, where they were stopped by the police, 'and it was well for him that we did not succeed in getting an introduction to him.'

Deponent said—'Did William Law know your business?' and he said 'Yea.' Deponent asked—'What have you against Joseph Smith? Did he ever injure you?' The man replied—'No; but he has others.' 'Did you ever see him?' 'Yea. I was one who helped to run the Mormons from Missouri!' and related many circumstances concerning the Missouri mob.

Deponent said to the man, he was acquainted with William Law; considered he was an honourable man, and was led to doubt his being engaged with them in a conspiracy against Joseph Smith. He replied—'God damn you! it is true whether you believe it or not,' and repeatedly affirmed it. Deponent did not believe the statements of the man from Missouri, as mentioned above, until after hearing the recent developments before the City Council.

TRUMAN GILLET, Jun.

(To be continued.)

{ L. S. } Sworn and subscribed at the time and place above written, before me,

WILLARD RICHARDS,
Recorder, C.N."

At 8 p.m., wrote the following:—

"Nauvoo, June 18th, 1844.

H. T. Hugins, Esq.

Sir,—I received your communication from Burlington per Capt. Anderson; also Dr. Hickok's from Springfield; and I feel grateful for your favours, and congratulate you and Mr. Smith also.

The enemy, or mob, is prowling in the southern and eastern part of the county, and threatening us with extermination; and we ask the friends of peace and good government everywhere to use their influence in suppressing the spirit of mobocracy, and sustain us in our righteous course.

So far as you can conscientiously speak in our behalf, and lend your influence in our favour for the public good, your favours will be highly appreciated.

Please show this to Dr. Hickok and such confidential friends as you think proper. Also request Mr. Dunlop to direct his letter to me.

The bearer, Dr. Wakefield, will give you all particulars.

In haste, I remain your friend, respectfully,
JOSEPH SMITH."

I sent the letter by Dr. Wakefield to Burlington.

CORRESPONDENCE.

SCOTLAND.

Dundee, March 17, 1862.

Dear Brother Cannon.—After holding a very interesting Conference at Glasgow on Sunday, the 9th inst., which was numerously attended, and enjoying a social treat at a Branch tea-party there on the following evening, and after bringing my stay in Glasgow to a termination, I left on the morning of the 13th for Cowdenbeath in Fife, brothers Stuart and Sloan being my companions. A rapid ride brought us, at about 8 o'clock, to the field or plain of Bannockburn, rendered historically famous as the spot where the army of Edward the Second was defeated by Robert Bruce, which victory established the independence of Scotland by effectually destroying the English monarch's power of executing his schemes of

territorial aggrandizement. The contrast between the period when the sounds of contending hosts engaged in deadly conflict woke the echoes of the neighbouring hills, and the present when the valley presents the aspect of peaceful cultivation—when the plough and spade prepare the waiting soil to receive the seed of future blessings to humanity in a harvest of earth's life-sustaining production, with no ruder sound to disturb the slumbering echoes than the shrill whistle of the locomotive as it speeds over its iron track, leading to their varied destinations its ever-changing freights of human life—was suggestive of the march of mind in the path of progressing and ever-increasing improvement. At a distance of about three miles to the north-east of it, lies Stirling, the theatre of many

stirring events in ancient Scottish history, where we changed cars and proceeded on our journey.

As we rolled away over the river Forth, it stretched out its winding coils like a huge serpent of beaten silver as it glistened in the morning sun. After crossing the river, we caught a hasty glance of the city, with its castle-crowned hill, which we could but partially see from the railway station. About a mile and a half further, we passed the Abbey Crag, where the foundation-stone is laid of a monument to Sir William Wallace.

At ten minutes to ten we reached Dunfermline; and after having partaken of some refreshment, kindly prepared by brother James Hoggan, the Branch President there, we went to see the old Abbey grounds, which we found were closed; but we obtained admittance to the old Abbey Church and its grounds, brother John Hoggan kindly acting as our cicerone, guiding us round. There are many historic reminiscences connected with the old building, which stands in a wonderful state of preservation, considering the date of its erection, sometime in the eleventh century. It has been the resting-place, when death closed "life's fitful scene," of the bodies of seven kings and three queens, including Malcolm Canmore, its founder, and son of King Duncan, murdered by Macbeth, his queen St. Margaret, and Robert the Bruce. Two stone coffins are shown inside, said to have belonged to two of Malcolm Canmore's sons. In the new part of the church, erected about forty years ago, stands a pulpit over the grave of Bruce; and at the end on the outside is shown the grave of St. Margaret, a Saxon princess, who first introduced agriculture, and perhaps civilization, to the inhabitants north of the Frith of Forth. This spot was once within the limits of the old church.

At half past three we started for Cowdenbeath, and were met at the station there by Elders Brown and Leatham, and a little further on by brother Gillespie, the Branch President, by whom we were kindly received. A very interesting meeting of the Saints, whom I addressed for some time, closed the labours and journeyings of the day.

Next morning we started for Dundee, and arrived in safety, where we were

met by brother Baxter. We held Conference here yesterday, and had good meetings, at which the Saints indicated, by the warm glow of genial feeling which overspread their countenances, that they enjoyed themselves, and were desirous of travelling in the path of ceaseless progression.

Thus far we have enjoyed the kind mercies and preserving care of an ever-indulgent Parent; for which our hearts are drawn out in gratitude and love.

I purpose extending my labours to Arbroath, leaving for that place to-morrow; from whence I will move southward towards Edinburgh.

May the blessing of our Father ever be with you in all your labours. With kind regards to yourself and the brethren in the Office,

I remain your fellow-labourer,
AMASA M. LYMAN.

ENGLAND.

SHEFFIELD DISTRICT.

Leeds, March 13. 1862.

President Cannon.

Dear Brother,—I returned to this Conference on Tuesday the 11th, leaving all well, and finding things the same on my arrival here. On Monday night we baptized four persons at Goole—a woman and three sons. Last night again we baptized a man who had belonged to the Church. The work of the Lord is slowly but constantly progressing in these parts, and I trust that we are steadily advancing in the knowledge of the truth, and in wisdom and faith, and every good work. I can see much to be done, and that could be done, if we had sufficient force, or ability and labourers. I have nothing to complain of. Still I could wish that myself and the brethren were better qualified for doing good. I believe we do the best we can, and I am surprised to see the results sometimes of our feeble efforts. Surely the Lord has blessed us greatly, and I am truly grateful towards him for his mercies. My heart rejoices in the work, and my desires and determinations are to continue on faithful and humble.

Some of the Saints are getting quite anxious for the time to come when they shall bid farewell to England and their former homes, and commence their journey across the mighty deep towards

the land of their inheritance, while those who are a little behind in means, &c., are anxious to raise the means and be ready when the time shall come, and are rather wishing they had a little more time. Yours truly,

JOSEPH F. SMITH.

SWISS AND ITALIAN MISSION.

Basle, March 11, 1862.

President G. Q. Cannon.

Dear Brother,—Brother Ballif and myself left Basel, February 22nd, for Zurich; held meetings there on Sunday; and on the 24th I started in company with Elder Huber to visit the Saints in his District, East Switzerland. On the 2nd inst. we held meetings in Land Schlacht: about 50 Saints present,

and a number of strangers. We had an excellent time, and in the evening baptized two. On the 15th we held meetings in Herisau, Canton Appenzell; and on the 9th in Uhlenbach, Canton St. Gallen. In the two latter places the police are very watchful, ever endeavouring to fasten some of the first-class "Mormons."

Brother Ballif visited the Saints in Bern and Obertand on emigration business. The Saints in general are feeling well, although in many places they are not allowed to assemble, or let it be known that they belong to the Latter-day Saints. Nevertheless they think nothing of walking ten or fifteen miles to meeting.

JOHN L. SMITH.

SUMMARY OF NEWS.

SPAIN.—A letter from Madrid (10th March) to the *Messenger de Bayonne* brings information that the day previous a destructive conflagration had reduced to ashes the famous Alcazar of Segovia, with all the antiquarian and artistic treasures stored in that venerable pile since the days of Ferdinand and Isabella. An immense assortment of ancient armour and 12,000 volumes of recondite learning perished with records and muniments of an early period.

ITALY.—The *Correspondance Bullier* says that the French Government has had very important despatches from Rome touching the discoveries made after the arrest of Venanzio, the secretary-general and keeper of the rolls of the famous "National Committee." It is asserted that among the papers seized is a list of five thousand affiliated members of the committee, together with the organic statutes of the association. The members are divided into centuries, each commanded by a centurion. Every centurion has a special section of Rome marked out for his administration, so that in case of a revolution a word from the committee would at once call into existence an organized municipal government. It is also alleged that a list of persons condemned to death or banishment by the committee has been found, and that the number is very considerable. The key of a correspondence in cypher is said to have been discovered.

GREECE.—A letter from Athens of the 20th February gives the following details of the insurrection:—"The insurrection broke out on the night of the 12th of February. The leaders of the revolt are Lieutenant-Colonel Artemis Michou, Major Botzaris, Lieutenant Grivas, Lieutenant-Colonel Coronaios, and Major Zimbrakakis." The programme of the insurrection is as follows:—"Abolition of the actual system of government and the installation of another guaranteeing the liberties of the people; dissolution of the present Chamber; the convocation of a national assembly, assuring to the nation the recovery of its liberties trodden under foot, and the accomplishment of the general patriotic wishes of the nation." The revolted Greek army will, according to the latest despatches, soon march on Corinth and Athens. Despatches on Greek affairs are passing between the Cabinets of St. James's and the Tuileries. The Turkish Government has sent a strong force towards the Greek frontiers.

TURKEY.—Several Bulgarian delegates, having arrived at Odessa to request passports for Turkey, have been threatened by the Governor with being sent in

chains to the Crimea. The Turkish troops upon entering Zubbi had a skirmish with the insurgents. Luca Vucalovitch, the chief of the latter, is gathering his forces at Prjsicka.

ALGERIA.—The chief administration of Algeria has agreed to sell the territory of Trembles, near Aumale, to a Protestant minister of the Hautes-Alpes, who has guaranteed the arrival of forty families of his co-religionists. Forty huts are being constructed to receive the new colony.

EGYPT.—Letters from Alexandria up to the 4th instant state that the works for the cutting of the Isthmus of Suez are carried on with great activity. At Elguech several thousand workmen are employed.

RUSSIA.—Several concessions have been made to landed proprietors for the purpose of facilitating the redemption of property, namely—A prolongation of the use of State loans formerly granted; the authorisation to contract new private loans; the transfer of former hypothecated debts upon estates given over to peasants; and the acceptance of papers of redemption at their nominal value as payment of hypothecated debts.

INDIA.—A telegraphic despatch from Bombay, to the 27th ultimo, has been received. There is still much fighting in Sylhet, four stockaded villages having been stormed with loss.

AMERICA.—The Confederates have completely laid Columbus in ashes, carrying away guns and everything available, and retired to Port Randolph. The Richmond papers announce that John Minor Botts, a well-known politician of Virginia, and 20 other prominent citizens, had been arrested for conspiracy against the Confederate Government, and martial law had been proclaimed. Authentic reports from Charleston, Virginia, states that the Confederates are in full force at Winchester, Virginia, where they have completed formidable earth-works, mounted with 60 guns, including field batteries.

POETRY.

PRAISE.

Blessings of light and love
Cheer us now from above;
Darkness, with all its train,
Scattered shall be again.

Hallelujah!

Priesthood again is given;
Thence truth now flows from heaven:
These shall the nations sway;
Millions will hail the day.

Hallelujah!

Zion's ascending star
Sheds its bright rays afar;
Here, though in Babel's night,
Joyful we watch the light.

Hallelujah!

London.

Father, we do aspire
Thy law to keep entire,
That with the holy ones
We may be counted sons.

Hallelujah!

Saviour, we sing thy praise;
Salvation prompts our lays
Now and eternally:
Jesus our king shall be.

Hallelujah!

Spirit! through the Most High,
We shall see eye to eye,
With your exalted throng
Singing the conqueror's song.

Hallelujah!

G. C. PARSONS.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON;
AND ALL BOOK-SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—Joni.

No. 14, Vol. XXIV.

Saturday, April 5, 1862.

Price One Penny.

NATURE OF THE MISSION OF JESUS.

A DISCOURSE BY PRESIDENT AMASA M. LYMAN DELIVERED IN DUNDEE, SCOTLAND,
MARCH 16, 1862.

I feel grateful this morning, my friends, that I enjoy another opportunity of meeting with you, and to enjoy with you the comforts of the reflection that, though time has been passing since we last met, we still survive those whom its resistless current has borne away, to meet again, as we continue our labour for the attainment of that happiness, the existence of which renders sure to us the realization of our hopes, if we continue to act and live in harmony with the law and purposes of our being. We have no different work to-day to engage us than that which engaged us when we last met. We have no matter to interest us but the truth, no labour in which to be engaged but in the acquirement of a knowledge of its principles and their application; and as the fountain of truth, from its boundless extent, is exhaustless, of course we have not acquired a knowledge of it all as yet. There remains an infinitude of knowledge yet to acquire; and if we could compare the little we know with what remains in the future to be learned, its comparative littleness, in point of extent and magnitude, would appear. But small as the amount of knowledge may be that we possess, we know that the knowledge of the truth developed within us consti-

tutes all of ability and capacity that we possess for the acquirement of intellectual or physical happiness. To continue and extend this good work is the labour that should engage us continually, calling into exercise all of our ever-increasing powers for the development of human happiness. I have no labour in which to engage myself, only to exert what influence I may possess to lead people to an understanding of the truth, that they may be enlightened, consistent worshippers of God, consistently religious, and honestly devoted in their religion to the love of God and the truth, which brings freedom to the soul from the bondage of ignorance, sin, and death. And in order that they may be so, mankind must have knowledge; for how could we act consistently for the accomplishment of any purpose of which we were ignorant? We can only hope to act consistently by having a knowledge of the truth. There is no great difficulty in understanding that the knowledge of the truth, as unfolding to our opening minds to some extent the purposes of God in our being, is the first and most valuable blessing connected with our existence as intellectual human beings here upon the earth; for only by this knowledge so revealed can our actions be correctly

and consistently regulated, and all other blessings will follow as a natural consequence of the presence of this knowledge in the soul. We have not come here, then, to worship religion, or bow down to it with the soul's reverence and adoration, good as it may be, valuable as it may be, and dearly as we may have learned to look upon it. Our worship on the present occasion should be an honest, earnest desire to know the truth of which we are ignorant, with a fixed determination to give that truth an application to ourselves. Then our worship would be acceptable to God, the object of our worship, and our offering would be pleasing in his sight. Such a worship would render a people offering it acceptable to God, for it would be honestly, consistently, and intelligently offered by beings who understood the nature of their worship. We should remember that the blessing that is to result from our worship and devotion to God, from all our services rendered to him, is the good that it will bring to ourselves. We can render to God no happiness, offer unto him no adoration or homage that would compensate him for seeing us degraded and damned, instead of seeing us saved and exalted to everlasting life and infinite happiness. This is the purpose for which we were made and constituted with the germ of every principle of greatness and power implanted within us, that under the enlightening and fructifying influence of the Gospel we might emerge from our condition of ignorance and nakedness to put on the habiliments of light and glory. It is the happiness resulting from a consistency and harmony of developed knowledge that makes heaven a place to be desired—a place where joy is developed without sorrow, where pleasure is unalloyed with anguish or pain, where death finds no habitation, and misery no abode; but where glory and happiness, truth, light, and life that has no sorrowing termination are continually found. That this might be our lot, and that we might be raised to enjoy these blessings, was the purpose that induced our Father to give us a being upon the earth. Then no senseless worship, (and by senseless I mean that which is ignorantly offered, unguided by a knowledge of the truth,) no worship that is blindly and

ignorantly presented, is acceptable before him; but that which is radiant in the light of truth, and that comes from a soul made free by the knowledge of God, is the only acceptable worship that can be rendered to him. That we may be enabled to become devoted to God, loving the truth because we comprehend its value and feel its emancipating influence upon the mind, awakening within us aspirations for glory and endless life, and feeling the chains that have held us in the bondage of ignorance bursting asunder, and emerging into that world of glowing light and fadeless glory to which our heavenly aspirations direct us,—to establish this upward and glorious tendency in the feelings of the soul, is the object for which religion has been revealed to us, that through the truth we acquire we may be prepared for this glory as children of God.

This view of religion should influence us, because it is right. "Well now," says one, "if I could only know that it is right! What are the evidences in support of its being so? Do the Scriptures tell us it is right?" Suppose they do not tell us anything about it at all, could we know, comprehend, or understand anything about it? Would we be capable of having developed within us a principle of truth, supposing that the record contained in the Bible had never reached us? I know we would be the same thinking beings we are now. Our minds would not be closed up, and our powers of thought and reflection rendered incapable of action, but we would think of everything we saw, everything that presented itself to our minds furnishing material for thought and reflection. Where would we find the evidences that this view of religion and worship would be acceptable to God as a right one, calculated to elevate his children and exalt them to happiness and glory in his presence? Why, within ourselves, where reflection has its origin. We are capable of knowing that if we pursue the path of truth and travel in the ways of peace, falsehood and contention can never lie at our doors. Could we appreciate the difference between being surrounded with turmoil and strife to being surrounded by scenes of an opposite character—

between the blessings of harmony and peace understood and appreciated and contention that was entirely in opposition to our feelings and desires, we would exert all our influence in favour of peace—peace continually rich in the development of happiness and blessing. There is no mind, however darkened by scepticism or unbelief, that could question this. It is truth, and a plan that commends itself to every mind that is open to conviction. This, then, is my reason, and the reason I assign to you, that the worship I have described is acceptable to God, because it makes you and me better, and saves us from the curse of strife and contention. And as it relieves you and me, so it would release from this misery and wretchedness all who would give it an application as we do.

Whether this view of the matter is consistent or not with truth and reason, many would feel a delicacy in coming to a conclusion, unless they could know it was consistent with the Scriptures. But what are the Scriptures? They are simply a record of a small portion of what God is said to have done with and for the inhabitants of the earth during a small portion of the time that the earth has been the home of humanity. The Apostle instructed the ancient Saints to "prove all things and hold fast that which is good;" and as the Scriptures form a part of *all* things, they are part of that which is to be proved, and, when found good, to be retained. But we have been taught that they are not only true and in every way sufficient for the salvation of man, but that they have been made, by a marvellous exercise of credulity, to extend over all the broad surface of human existence. There is no point so far remote in that dark and indefinite future that extends away before us, but they are made to extend there, and have their application to human beings with equal force upon all. This involves us in a great amount of difficulties, and a few of those which surround us are something like these: We are told that the Scriptures contain what is necessary and requisite for the salvation of humanity, and that the fulness of the Gospel contained in them was not revealed till Jesus came preaching the Gospel of the kingdom of God. Con-

sidering it thus, the reflecting mind in a moment is troubled with this question—If it was necessary, when Jesus came into the world, that all the Gospel truth should be made known and sustained by all the power he had, and if it required that power for the proclamation of the Gospel and its ministration, that it should become a perfect salvation to those who should believe it, what has been the condition of the many millions who have never had any understanding of it? What is to become of them? For if it was necessary at any one time to save men and women constituted as we are—if a knowledge of its principles was requisite to secure their salvation, does it not prove to us that it was and is necessary for every other person constituted as we are and sustaining the same relationship to God as we do. Now, from the light of the Gospel as it is revealed in the Scriptures of truth, and at the time when Jesus was its great exponent, we arrive at our conclusions that this being necessary at that time, it was always necessary,—that there never was a time when humanity did not need all that Jesus taught for the consummation of their exaltation and glory.

Another of the difficulties which surround us in our efforts to arrive at a comprehension of the truth is that we suppose, under the influence of our education, (and our suppositions are according to our education,) that the Gospel was not revealed in its fulness until the meridian of time, when Jesus came, the great herald of mercy and expositor of the Gospel to man. A little calm reflection will lead us to know that this conception is erroneous and at war with the purposes of God. "Well, if that is so," you may say, "how are we to become satisfied of it?" By looking at the mission of Jesus and the Gospel he came to preach, not from where we are, but, leaving the mists of tradition, (the fogs of error that becloud the minds of men here,) travel backward on the stream of time to the point when the purpose of man's being as the child of earth was formed by God, and the Gospel had a formation suited to his constitutional wants and requirements. We will find, when it first became a purpose in the mind of our Father that

man should live on the earth, the point we seek. If we possess any degree of imaginative power, let us go back to that point, that we may learn, by contemplating man as he appeared there, the nature of his constitution as it was determined by the purpose of God, what he was constituted for, and the nature of the Gospel that was there prepared to be revealed in the future for all humanity. "But were there men there?" Oh, yes. If no others were there, "the man Christ Jesus" was there; and others were with him too, for it is said, "The morning stars sang together, and all the sons of God shouted for joy." "Well, if men were there, what kind of men were they? and how were they constituted?" Why, just as we are. I do not say they were weak and sickly as we are, nor corrupt as degenerated man has become. They were not the subjects of disease and pain, as we are; but they possessed the same constitution, with minds having the same properties as ours—possessing the same germs of greatness, influence, and power. Thus constituted, man was there, the subject of his Father's care and provision—the leading object, the primal object that moved the mind of the Father in the great enterprise of developing intellectual humanity upon the earth—of sending out His children here upon the earth, that they might return to Him clothed in a fadeless glory and exalted to majesty and power in those abodes of celestial bliss where they might drink of the cup of felicity drawn from an exhaustless fountain. Man thus constituted was man for whom the Saviour was prepared—man who had never sinned—who had never perpetrated a wrong. For man thus pure and holy, thus unstained by guilt or wrong, pure as the Father who had given him his constitution, the Saviour was prepared and the Gospel was ordained. "But was it decreed, then, that Jesus should die to save men who were thus pure and holy?" No: it did not form any part of the purpose of God that he should die. "What, then, was he ordained to as a Saviour?" Why, to be a Prophet, Priest, and King,—a preacher of the Gospel of the kingdom of God. "What! was he ordained there to officiate thus, when in the me-

ridian of time he should travel among his brethren shrouded in mortality?" Why, yes. When he came into the world, he told the people that he came to do the will of his Father, and none other work had he to do than he had seen his Father doing. What was the work he came doing? Read the history of John the Baptist as he went preaching from place to place, and continue it down until the time when Herod shut him up in prison, so that he could not preach to the people any longer, and there you will find that Jesus followed his forerunner in the great work of human instruction—that he came preaching the Gospel of the kingdom of God. Was it a part of his preaching to people that he came to pour out his life's blood—that in its crimson tide the guilt of a sin-stricken world might be washed away? Did he speak of his death as the object to which their thoughts and attentions should be turned? Why, he told them to cease from sinning and turn unto righteousness—to put evil and corruption from them and live in purity and holiness before God. What did he say to the poor unfortunate woman brought before him, when her hypocritical accusers slunk in guilty silence away before the majesty of his rebuke? "He that is without sin, let him cast the first stone!" Looking up and seeing her standing with downcast eyes, he said, "Go thy way and sin no more." That was the lesson he inculcated to all—"Cease to do evil, learn to do well." I wish you to remember this incident in the history of Jesus—to treasure up this little portion of the Scripture in your minds. It will not be unwieldy, or troublesome to carry; and when you wish to see the principle upon which God designed to save mankind, you will see there, when you look at it, a truthful reflection of the principles upon which he purposed to exalt poor sinful humanity—of how man, whom you saw so pure and holy before he became a denizen of the earth, was to return to the scenes of hallowed felicity from whence he had come; not on the crimson tide of Emmanuel's blood poured forth on Calvary's mount, but by ceasing the perpetration of those wrongs which have brought misery, suffering, and death upon the family of man. This is the Gospel that was de-

terminated in yonder heavens before the foundations of earth were laid. "But does not Scripture speak of Jesus as a 'Lamb slain from the foundation of the world?'" "Why," says one, "I supposed that it was predetermined before the world was that Jesus must die, and that naught but his blood could bring God's children back to the home from whence they had simply gone abroad for a time." Is it said so in the Scriptures? No. This is the inference we draw from the fact that we see humanity cursed with sin till we travel back beyond that time when sin brought misery and death upon the race. We contemplate them as having the black stain of wrong fixed upon them; and seeing them thus, we conceive this to be something that had its origin in the purposes of our Father, which caused it to be predetermined that Jesus must die, or man could never return back again to the bosom of his Father. What was necessary, before man transgressed, that he should be saved? Why, simply, that he should be taught. The infant being, inhaling for the first time the free air of heaven with opening mind, simply needed to have principles of truth kept ceaselessly before it to lead from its undeveloped condition onward and upward to God. Instead of man's becoming the corrupt degraded being we now behold him, he only needed healthy, trustful, and pure elements of knowledge imparted to him continuously, as his enlarging capacity prepared him to receive them, in order to become all that he was constituted to become as the child of God. Without this, he could not reach the high destiny that was made attainable for him. Was a Gospel combining the elements of this instruction prepared that it might bring happiness, blessing, and eternal life to man? Yes. But did not this Gospel have associated with it, as a necessary pre-requisite for man's salvation, the death of Jesus? No; for if so, he failed to tell the people the true nature of the Gospel he preached and his mission among men, and the means by which eternal life was to be gained. He said it was eternal life to know God. He told this to men who were constituted to learn, who could receive not one lesson, but with minds constituted to receive knowledge eternally.

This was the constitution of the human mind; and, for the benefit of men thus constituted, he said, when praying to the Father, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." This is what you and I need to know, that our worship may be acceptable to God as being first conducive to our happiness, enlightenment, and emancipation from the bonds of ignorance and death. Shall we, with all these reasons before our minds, arrive at any other conclusion than that man was constituted to become possessed of knowledge, and the Gospel constituted of what would lead him to the acquirement of that knowledge. The Gospel is nowhere said to have been constituted of the death of Jesus. Where shall we find in the record of his teachings anything that would sustain such an idea? Nowhere. We see him as he was revealed among humanity, and read the truths he taught, so far as they have been transmitted to us through an imperfect medium; and we can see that his life was devoted to the truth, if the light of heaven has given to us any degree of understanding.

What, then, was the nature of the mission of Jesus when he came into the world? Some may be startled, doubtless, at the idea that it was not necessary, as having been predetermined and designed by the purposes of the Father, that Jesus should die. Did it ever occur to you how the death of Jesus could effect intellectual humanity? Did you ever think of it? But that we may entertain no wrong reflection on this point, I will call your attention to a parable spoken by Jesus, as recorded in Matthew xxi., 33—39, expressive of the nature of his mission. He speaks of an individual who owned a vineyard, and let it out to certain husbandmen; and when the season came round, he sent his servants to receive the fruits of it, or collect the rent, as would be said now. He had let the vineyard, and he sent his servants down to receive that which was justly his from those in whose care it was. But these men cast the servants out—beat one, killed another, and stoned a third, and would not pay the rent. Other embassies were sent and treated in the same manner as the first. At last the master

said, "I will send my son down to them. If they have abused my servants, they will not presume to abuse my son and heir." What did the master say he was sending the son down for? Simply to collect the rent—to be the same representative of the master's interests that the servants who preceded him were. How did the husbandmen receive the son? They said, This is the son and heir. If we can kill him and get him out of the way, then the inheritance will be our own, for there will be no heir to it. The result was, the son was killed the same as those who had been sent before him. If Jesus knew it was necessary that they should be killed, as a part of the mission they were sent to perform, he failed to say so. They were killed because of the wickedness and murderous designs of those to whom they were sent, and the purposes of the master in sending them were not then accomplished. If the rent had been faithfully and honestly paid, there would have been no wrong done, no murder committed. Why did they do this evil?—why commit the murders which stained their souls with guilt and crime? Because they followed after an evil thought, and, being seduced by corrupt reasoning, concluded that they would reap some advantage if they could cast out those idle pretenders, as they called those who were sent to them. These servants and this dear son were alike killed. The same procuring causes led to the same result in the one case as in the other. I wish you to have Jesus' own interpretation of his mission into the world. Jesus has shown how the servants and the son came, and how they were treated when they did come; but he never said it was necessary that they should die. That they did die is a sad fact. The mission of Jesus to the earth not only cost him poverty and misery, but it cost him his life. Now, when we look at this parable and consider, in connection with it, that eternal life is "to know God and Jesus Christ whom He has sent," and that this knowledge alone can raise mankind from their misery and degradation to enjoy the blessings of salvation, we see clearly that the Gospel was prepared before the foundation of the world to educate men and lead them from their weakness and ignorance to knowledge, through which

and by which alone they could become clothed with the habiliments of might and glory. Men were all constituted alike to receive, understand, and acquire knowledge; and the great necessity with regard to the coming of Jesus was that man could not be redeemed and exalted without knowledge, which constitutes the Gospel "the power of God unto salvation," that would enable man thus enlightened to comprehend the purpose of his own existence, and the nature of his relationship to the Father. That human action would become rightly and properly directed under its influence, the Gospel was prepared, because the moment God entertained the design to exalt humanity to glory and immortality with himself, the provision of the means that were required to accomplish his designs became a necessity. If it had not been so, Jesus would never have been put in jeopardy, nor any of the Prophets and Apostles have suffered from cruelty and persecution; but the very salvation of man depending upon his becoming enlightened rendered it imperative that that which would bring the Gospel within his reach should be done. Thus Jesus, at the time of his manifestation on the earth, became the great expositor of the Gospel. If he had declared that it was his blood that would cleanse us from sin, we would not have questioned it. "But does not the Scripture say his blood cleanses from sin?" Why, yes. John speaks of "Him that loved us and washed us from our sins in his own blood;" and if that was all we knew of John, we would be led to form our conclusions from that saying. But there are some other things to be considered concerning him before our thought ripens into conviction. He was one of those to whom Jesus said, when opening his mission, as they toiled with their nets on the blue waters of Palestine, that if they would come with him, he would make them fishers of men. Did he become obedient to that call? Yes. Then, as through his future life, he rendered a ready response to the voice of him whom he learned to love so dearly. He was one of those who were baptized for the remission of sins; he was taught of Jesus and was ordained by him as his Apostle to represent him when he was gone.

Under the sound of the voice of Jesus, he learned those truths which he was to proclaim to the nations as Heaven's ambassador and representative, and, in learning them, learned their worth—their priceless value, and learned to govern himself and regulate his actions by them. This is the way John became cleansed from sin—by acting consistently with the truth he had learned, and doing no wrong, and not by the blood of Jesus in any other way applied. Do you see any connection between the shedding of the blood of Jesus and the regeneration of the great Apostle John, the friend of Jesus, who shared with him his sorrows and rejoiced under his teachings, the beloved disciple who had leaned in the fondness of his soul upon the breast of that Master he so dearly loved, and who, when he regarded his own salvation, could not take into account all it had cost and leave out the tragedy of Calvary. He had seen him whom he had travelled and lived with—whom he had learned to appreciate and love with the heart's fondest affections,—he had seen him in his sufferings and misery, and witnessed the exorciating agonies he endured in Gethsemane and on Calvary. Could he forget all this? No; the thoughts moved by the rising sympathy of the soul assumed consistency and form, and said, "Can I forget the cost of the proclamation that brought all that life and light to my soul which I enjoy—that said to the captive soul, 'Go forth to life and glory and freedom,' and which cost the life-blood of my brother and my God?" This was the estimate made in the mind of the Apostle when he calculated the cost of what had brought salvation to him. Yet it was by doing just as Jesus told the poor frail woman to do—"Go thy way and sin no more." It was thus, when John ceased to do sin, that he was cleansed from sin by the blood of Jesus. The last bond was severed, the last restraint thrown off, which bound him in sin. I wish you to see and understand this, because I do not wish you in the future to bear record that I ever used an influence to lead humanity to believe that they could derive salvation, or a freedom from the consequences of sin, only by ceasing from sinning. I learn this from what I have learned of the Gospel. Did Jesus go about seeking to

procure his own death, that the world might benefit by it? No. Did he know that such would be his fate? Yes. Where did he learn that it would be so? Why, yonder in the heavens, before the foundation of the earth was laid, when the great scroll on which the records of humanity were written was spread out before him, and in the light of truth the history of humanity was read. It was known then that Jesus would thus die, that the wickedness and evil passions of mankind would cause his death. Then he was known as the "Lamb slain from before the foundation of the world." He could not be known in any other character, because his mission was to lead him where men were vile and wicked—men who could believe they could gain some advantage by slaying the Son as they had slain the servants who preceded him. What I find fault with is that when we are told the blood of Jesus will cleanse us from all sin, without any effort on our part to do right, it is virtually a proclamation to us that we can do nothing for ourselves; and then we will sit down supinely waiting for the blood of Jesus to free us from the consequences of the wrongs we are committing—for the work that God has done or will do to take effect, when we are the authors of the wrongs that exist. It is you and I who do wrong, and from that wrong we want to be saved. How can we be saved from it but by ceasing to do the wrong? Did Jesus say the wicked who continue to do wrong shall be saved? No. With all the power he possessed as the Son of God, and with all the glory he was heir to, he could not save the sinner in his sins. He could only bless those who hearkened to the truth he taught and ceased to do wrong. Listen to his language when he looked upon the city where Prophets had raised their warning voice again and again:—"O Jerusalem! Jerusalem! how often would I have gathered you, as a hen gathereth her chickens under her wings, but ye would not!" If he had power, why did he weep over the city devoted to ruin? Why lament over its approaching desolation? Because its inhabitants would not listen to his offers of mercy. He reviewed how often Prophets had been sent to them and rejected, and how last of all the

darling of the Father had been sent, whom they treated with contumely and bitter persecution; and yet he could not, with all the God-like charity and ability he possessed, save the unbelievers who still persisted in their iniquities. Who were saved? Why, those and those only who laid off their iniquities. They were the recipients of his mercy, and the only ones who could receive the blessings of the Gospel.

I wish you to look at this consistently, and reflect upon it. My remarks have not been made to institute any criticism upon the opinions of others, but I wish you to look upon them reasonably, because I wish to place before you an incentive to practise virtue, cultivate charity, and live lives of truthfulness. I would be as glad as any one if I could believe and understand that my salvation was sure simply because Jesus had died. What would there be to hinder me from being happy? But I cannot believe it, and I will show you a reason why. I cannot believe it, because, if I am a liar, there cannot be people enough in the world leave off lying to constitute me a truthful man. Suppose I were to profess religion, and day after day continued lying, what would I be? Why, I should be a liar! Although numbered among a congregation of so-called believers, and consequently one of those taught to look forward to salvation as the reward of those who simply believe in Jesus, which they blindly suppose they do by adopting the false opinions of their teachers. If there is any one thing in the wide region of delusion more soul-destroying than another, it is this. What difference does it make to me, though I thus believe? I am a mean man, a false man, because I am a liar; consequently, an impure man. Yet by this false religion I am taught, with all that impunity and falsehood clinging around me, and without one effort to cast it off, to aspire to a seat in mansions of perfect purity, where God reigns! "But," says one, "we must forsake our wrongs in order for the blood of Jesus to cleanse us from our sins." This is all I ask you to do. When you cease from all wrongs, I do not care what you say has cleansed you from sin; but I do not want you to believe that the blood of Jesus has

cleansed you from all sin, and yet see you going down to perdition because you have continued to sin. I want you to understand that by practising purity continually, by being righteous and holy, honest with our God and with one another,—by this means we will avoid doing evil. All is embraced in that creed that calls upon us to love our neighbour as ourselves and devote our hearts to God:—"Thou shalt love the Lord thy God with all thy heart, and with all thy might, and with all thy mind, and with all thy strength; and thy neighbour as thyself." You shall love your neighbour, the man and the woman with whom you associate, as you love yourself. But who are your neighbours? All those people around us. Who acted the neighbour's part to the poor, beaten, wounded, and robbed traveller who lay by the wayside? The Samaritan who relieved his wants, dressed his wounds, and cared for him with a brother's tenderness, or the Levite and Jew who passed by on the other side and left him to perish? Was not the Samaritan the best man as evinced by the discharge of the neighbour's duty to the poor sufferer? Who were the Samaritan, the Jew, and the wounded traveller? Why, simply so many of God's children, sent into the world for the same holy purpose. Why love your neighbour as well as yourself? Because he is just as good as you are, descended from the same high parentage as the Saviour who came into the world that sinners might be saved and exalted. For whom did he die? For you and me, and not for our neighbour? No; but alike for all. He did not command his Apostles to go and preach to a few for whom he died, but to go and preach to "every creature," saying, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." What would have been the utility or wisdom of extending their mission to all, if only a part could have been benefited by it? All were alike the objects of the Father's parental care, and were alike provided for, if they would only do that which Jesus could not do for them, and which you and I would blush to ask him to do. You could not ask him to cease lying for you, to avoid corruptions for you, to become godly, pure, holy, and righteous

for you—a possession of the fulness of principles which have exalted him to immortality and endless life. No. But if we practise the same principles, they will place us in a similar position of happiness and exaltation. You may ask God to help you and strengthen you; you may invoke his blessings to be ever round about you, and the genial influence of his Spirit is waiting to be with you, to bestow upon you the bless-

ings you lack and desire to obtain. If you do not possess it, it is because you have not prepared a place for it to dwell with you. This is what I want you to see and understand; and that God may bless you and preserve you in your departure from doing wrong, in breaking off your sins by righteousness and your iniquities by turning unto God, is my prayer in the name of Jesus. Amen.
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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 5, 1862.

THE WORK OF INGATHERING.

It is a fact patent to all who have obeyed the Gospel and partaken of its spirit, that God has in these latter days commenced a work, a "marvellous work," which, however formidable may be the opposition brought to bear against it on every side by its enemies, must and will prosper;—that God has established a Church and set up the nucleus of a kingdom which can never be destroyed—never be overthrown, but will continue to grow and gather within its fold the honest in heart from every nation under heaven, until finally the whole earth shall be full of the knowledge of the Lord. But do the Saints fully realize the fact (hinted at in our last Editorial,) that this important work, which God hath decreed *shall prosper*, vast and stupendous though it be, *must be performed by the Saints themselves*? It is indeed His work, but none the less theirs. It is the work of God committed unto man to perform. The little stone cut from the mountain has eventually to become itself a mountain and fill the earth. The little one has to become a *thousand*, and the strong one a great nation—a nation having for its ruler the King of kings, and for its territorial boundary the circumference of the world. The whole of this work, from its original littleness to its ultimate immensity, can be readily taken in by one glance of the mind's eye; but between that beginning and that end—between the startingpoint of that long-predicted Latter-day Work and the glorious consummation thereof—what a mighty, incalculable amount of earnest individual labour is included! It is literally and truly a *work* to be performed, and that, too, by the Saints themselves. Not, however, singlehanded—not in their own strength, or by their own wisdom, but in the name and by the Spirit and power of Him whose *they are*, and whose work alone it is.

The Church, to become what it is destined to become—universal, can only become so by internal and external growth. In other words, its numerical increase can only be effected by the multiplication of its members in the way that Israel of old became a mighty people, and by spreading the spiritual seed of the Gospel around us at home and abroad, whenever and wherever practicable, that the honest in heart of every nation may be gathered into the fold, to enjoy the same blessings and privileges that we possess as children of the covenant of both Former and Latter-day Israel.

It is the necessity and importance and extent of this great work of ingathering that we wish to impress upon the minds of the Saints—more especially those whose fate it is to remain in these lands for a little time longer after those who are about to gather out from among us have departed to their mountain home. It is our desire, then, to see every laudable effort made that can be, by the Elders, local and travelling, during the present year, to *spread the Gospel*—to increase our numbers—to gather in new members that will more than fill up the places of those who are gathering out. We wish to have all who worthily hold the Priesthood engaged in exercising its duties, magnifying their callings, and striving with united zeal to promote the interests of the work committed to their charge. There is plenty of work to be done, and ample room for every willing labourer. The harvest is great, but the labourers at best are few. This is no time for sitting at ease: a great and mighty work lies before us, and we have it to do, or we shall be condemned as idlers and cumberers of the ground. Up, then, ye Elders of Israel, in every District, Conference, and Branch of the Church in these Missions, and put forth your energies for the coming season's work of ingathering. Gird up your loins, put forth your sickles, and gather in a rich harvest of souls for the granary of the Lord, to whose service you have pledged yourselves, and whose cause you have espoused. We wish every Presiding Elder to make it his business to see that every officer in his charge, wherever practicable, has something to do, and, as far as possible, an opportunity of doing it. It is a reprehensible practice to call a man to any office in the Church unless there is a probability of his having something to do to enable him to magnify that calling. It is like tying his feet, and placing a weight upon his shoulders which he is unable to stand under, although he might be fully competent to carry it. The Priesthood is not designed as a mere ornament or an empty title: it is given to be used, and that to the honour of the Divine Giver.

We hope, therefore, as the year rolls on, to find increasing proofs of the earnestness and energy of our brethren of the Priesthood in scattering around them, in their different fields of labour, the seeds of pure Gospel truth, of which they are made the bearers. Much good has been done and is being done by the Elders in various directions, which gives us much joy to know. But still more can be, and, we doubt not, *will* be done before another emigration season opens to transport further "sheaves of worth" to Zion. A weighty responsibility lies upon us, as servants of God, to render unto Him, as the Lord of the vineyard, the fruits thereof in their due season; and in calling upon our brethren in the ministry, travelling and local, to share that responsibility and its labours with us, we are at the same time virtually inviting them to share also its honours, its glories, and rewards.

CHURCH RECORDS.—We would call the attention of the Presidents of Conferences and Branches to the fact that in some instances their records are not kept with that regularity which should characterize matters of such importance. It would be well if a reformation in this respect could be effected throughout the Mission. Many will appreciate the necessity for attention being paid to this matter when they realize that it is one of the principal means of perpetuating the good results of their labours. If the brethren will consider this subject, they will discover that it is sufficiently difficult, under the most favourable

circumstances, to become speedily conversant with the multifarious duties devolving upon them on first entering their fields of labour, without having needless obstacles to encounter in their discharge, such as are occasioned by inattention to the Church Records. The Missions of the Elders to this country are necessarily of such a transient character that every facility should exist for the acquirement of such information, with the least possible delay, as will enable them to enter at once upon their duties understandingly. To this end it is necessary that not only the financial records should be correctly kept, but that the Branch and Conference Records of Baptisms, Ordinations, Deaths, Removals, Receptions, Emigrations, Excommunications, &c., be regularly recorded either by Presidents themselves or by those whom they may appoint; otherwise individuals become scattered and transferred from place to place, until in some instances they are lost sight of. We are convinced that there are many districts of country throughout the Mission where Branches of the Church once existed that have been abandoned; and in some instances individuals have written from such localities complaining of not having been visited, and desiring to know whether they still had a standing in the Church, or not. Now, this state of affairs is mainly attributable to the fact that the statistical records have been neglected, and consequently the recently-arrived Missionaries have not known about those who are so situated. In order to obviate this in the future, let us effect a reformation in this respect; and when we have hunted up all the stray sheep, (even if it occasion a slight divergence from our usual line of travel,) let us endeavour to have their names and residences properly recorded, so that others who shall come after us may not labour under the same disadvantages in this respect as those which have obstructed our progress. In many Conferences there are Ecclesiastical Records apparently of sufficient magnitude to contain a record of the entire Mission from the beginning; so that attention to this matter will not occasion much additional expenditure of finances, and yet prove of incalculable advantage to all.

CHANNEL ISLANDS CONFERENCE.—A Conference was held in Zion Chapel, St. Heliers, Jersey, on Sunday the 16th ult., at which were present on the stand—President Charles C. Rich, of the Quorum of the Twelve; Philip De La Mare, President of the Conference; Eugene Henriod, President of the Southampton Conference, and a few local Elders. After the usual preliminaries of opening, the sacrament was administered: a financial report of the finances of the Conference was then read by President De La Mare, and also a brief report of the condition of the Conference, which was represented as being on the increase. The report being accepted, President Rich then presented the authorities of the Church, who were unanimously sustained; after which he addressed the meeting at some length on the way to obtain true happiness. In the evening he again addressed the Saints on various points relative to their salvation and the durability of the kingdom of God. On Monday President Rich and Elder De La Mare visited many parts of St. Heliers, and in the evening held a meeting with the Saints, when various songs and recitations were given. On Tuesday President Rich and some twelve of the brethren and sisters took carriages and went round the State of Jersey; and on Wednesday morning he and Elder Henriod left for Granville, on their way to Havre and Paris.

HISTORY OF JOSEPH SMITH.

(Continued from page 205.)

Nine messengers arrived from Carthage, and report that the mob had received intelligence from the Governor, who would take no notice of them; and the mob damned the Governor as being as bad as 'Joe Smith. They did not care for him; and they were just as willing he would not help them as if he would.

There was a body of armed men in Carthage, and a mob-meeting at Fountain Green, which attracted considerable attention.

Shadrach Roundy, a policeman, reported at 10 p.m., after I had retired, that a man by the name of Norton had threatened to shoot me. An examination was immediately had, but no proof found.

This evening I appointed Theodore Turley Armourer-General of the Legion. I insert the following affidavit:—

“State of Illinois, Hancock County,
City of Nauvoo, June 18th, 1844.

Personally appeared before me, Aaron Johnson, a Justice of the Peace, Cyrus Canfield and Gilbert Belknap, of Hancock county; and being duly sworn, depose and say that on yesterday, June 17th, 1844, at Carthage, certain persons—to wit, Dr. — Barnes and Joseph H. Jackson, having entered into conversation with your deponents, among other things declared that the Governor of Illinois was as big a scoundrel as Joseph Smith, and that he is the d—d—st scoundrel that was ever suffered to live; that they did not care for the Governor, and had rather that the Governor would side with Smith; that they (the mob) were coming to Nauvoo with a sufficient force to take Smith; and if the people endeavoured to prevent them, that they should kill the people; and that if Smith had left Nauvoo, they had determined to destroy the mansion and other buildings. And your deponents further say that one John Eller declared that he had lived in Missouri and was at the massacre of the Mormons at Haun's Mill, that he had killed one Mormon, and that he had left Missouri on purpose to fight the Mormons, and would hunt a Mormon as he would a deer. And your deponents further say that they heard that about one hundred persons had already arrived from Missouri,

and were expecting a many more from that State. And your deponents further say, that they heard in Carthage that they had already received a number of guns and ammunition and provisions from St. Louis, in order to prosecute their attack upon Nauvoo. And, further, your deponents say not.

CYRUS CANFIELD,
GILBERT BELKNAP.

Sworn and subscribed to before me, this eighteenth day of June, 1844,

AARON JOHNSON,
A Justice of the Peace.”

Wednesday, 19.—The Legion assembled on the parade-ground. A company of the Legion came in from Green Plains about 11 a.m. I met them at the front of my mansion, and an escort came down from the parade-ground below the Temple and escorted them to the ground.

At 1 p.m., a company of volunteers arrived from Iowa and were also escorted to the parade-ground.

On Sunday the 16th, a committee of the mob, headed by James Charles, a constable of Hancock County, went to the house of Captain Chester Loveland, who lives four miles south-east of Warsaw, and required him to call out his company to join the posse of David Bettisworth to go to Nauvoo and arrest me and the City Council. He peremptorily refused to comply with their request. The same posse returned on the 17th with an order, as they stated, from the Governor, which Loveland believed (and no doubt correctly) to be a forgery, and therefore still refused to go on any terms. The posse then reported his refusal to Col. Williams, who appointed a committee of twelve to lynch, tar, and feather Captain Loveland on the 18th; which committee went that evening and arrived about midnight.

Loveland, who had been informed of Williams's order, prepared himself for defence and kept watch. As soon as they came and he saw their number, and that they were provided with tar-bucket, bag of feathers, and a bundle of withs, in addition to their fire-arms, he blew out his light, and placed himself

in a suitable position to defend the door (which he had fastened) and the window. They went round his house several times, tried his door, rapped, called him by name, and consulted together. Some were for breaking the door; others thought it too dangerous. They knew he must be in there, for they were near his door when the light was blown out. Finally their courage failed; and notifying him to leave the country immediately, they took their departure. During this trying time Loveland did not speak.

In the afternoon I gave orders to Gen. Dunham to have a picket-guard, under Col. Markham, posted on all the roads leading out of the city; also an inner-guard, under Major Jesse P. Harmon, posted in all the streets and alleys in the city, and also on the river bank. I also gave orders to have all the powder and lead in the city secured, and to see that all the arms were in use, and that all vacant arms be put in the hands of those who could use them.

I insert the affidavit of Anson Call, David Evans, and William E. Horner:—

“State of Illinois, Hancock County,

City of Nauvoo, June 19th, 1844.

Personally appeared before me, Aaron Johnson, Justice of the Peace of said county, Anson Call, David Evans, and William E. Horner, of Hancock County and State aforesaid; and being duly sworn, depose and say that on Monday the 17th instant we started for Rocky Run precinct, and arrived yesterday. We then went to Col. Williams of that place, and there soon assembled about twenty or thirty men. We were informed that Col. Williams had gone to Lima to get the colonel there to bring on his regiment. We then informed them that we were delegated on behalf of the people of Nauvoo to transact business with them. They informed us they had a committee set apart to do their business, and that one of their committee was then present, one was absent, and the other two would shortly be here. That while a person was seeking the two men we observed to the people that General Smith was willing to be tried in any State, for any crime or supposed crime that he had ever committed, except in the State of Missouri.

One of the persons objected to General Smith being tried by the Municipal Court in Nauvoo, and declared that nothing else would do but for him to be taken upon the old writ, and by the same person who took him in custody before, and tried at the place where the writ was issued.

It was then observed that Judge Thomas had advised General Smith to enter into bonds to be tried before the Circuit Court, and this would allay all the excited feelings of the people.

It was then moved by one of their company, and sanctioned by the people, that a committee should wait on the judge who gave General Smith that advice, and give him a coat of tar and feathers; when one John Elliott, of notoriety, agreed to find the tar and feathers for that purpose.

After some further conversation, a man whom they called Lawyer Stevens came in from Warsaw, and asked where Col. Williams was. He was told that he had gone to Lima. They then observed to the lawyer that we were delegates from Nauvoo, when he replied—‘We are expecting delegates too at Warsaw,’ and he said the people were talking of introducing them to the Mississippi river; and, says he—‘Gentlemen, you can do with your delegates what you think proper.’

A Mr. Crawford, one of the committee, observed that he went against such proceedings, and advised them as a body to keep cool. They then told the lawyer the advice that the Judge of the Circuit Court had given to General Smith, when he said it was unlawful advice, and it was a second time moved and assented to that a committee should wait on Judge Thomas and give him a coat of tar and feathers. The remainder of the committee having come in, they stated to us that they had written to the Governor to obtain aid from other counties; and if the Governor did not send them aid, they were too weak to go themselves now, but were summoning all the people that would come into the county, until they got force enough to come up and take Joseph Smith with the first warrant, and take him to the place where the writ was first issued; and nothing less than that would satisfy the people.

ANSON CALL,
DAVID EVANS,
WM. E. HORNER.

Sworn and subscribed to this 19th day of June, 1844.

AARON JOHNSON, J.P.”

From the best information they could learn, there were two hundred armed men at Rocky Run precinct, two hundred at Warsaw, two hundred in Missouri, and the whole receiving constant additions.

At 9 p.m., I was at home. The city all quiet.

Thursday 20.—At daybreak I went with my staff and Major-Gen. Dunham to the prairie, to view the situation of the ground, and to devise plans for the

defence of the city, and select the proper locations to meet the mob, and made arrangements for provisions for the city, instructing my agent to pledge my farms for the purpose.

At 10 a.m., Dr. Southwick from Louisiana arrived, and reported that there was not much excitement in St. Louis; that a cannon had arrived at Warsaw from Quincy, and that it had been reported to him that there was great excitement in Upper Missouri.

At 11, I reviewed the Legion facing the Mansion, and went to parade on the banks of the river.

I insert the affidavit of Carlos W. Lyon:—

“State of Illinois, City of Nauvoo.

On the 20th day of June, 1844, came before me, Willard Richards, Recorder of the city aforesaid, Carlos W. Lyon; and after being duly sworn, depose and saith that while at St. Louis, Mo., on Monday, the 17th inst., it was a common topic that they were furnishing arms and ammunition to be sent by steamboat to Warsaw, Illinois; and said if the people of Warsaw need five hundred men, to give notice by the steamer *Boreas*, and the men should be sent from St. Louis to Warsaw; and that your said affiant also saw a cannon landed from the steamer *Mermaid* at Warsaw; and further he saith not.

CARLOS W. LYON.

Subscribed and sworn to before me this 20th day of June, 1844,

WILLARD RICHARDS,

Recorder of the City of Nauvoo.

Wrote to John Tyler, President of the United States, as follows:—

“City of Nauvoo, Illinois,
June 20th, 1844.

Sir, — I have just enclosed to the Governor of the State of Illinois copies of the enclosed affidavits and extra. I am sorry to say that the State of Missouri, not contented with robbing, driving, and murdering many of the Latter-day Saints, are now joining the mob of this state for

the purpose of the ‘utter extermination’ of the Mormons, as they have resolved. And now, sir, as President of the United States, will you render that protection which the Constitution guarantees in case of ‘insurrection and rebellion,’ and save the innocent and oppressed from such horrid persecution?

With great respect, I have the honour to be your obedient servant,

JOSEPH SMITH, Mayor.

John Tyler, President of the U.S.,
Washington, D.C.”

I here insert affidavits of Hiram B. Mount and John Cunningham:—

“State of Illinois, Hancock County.

City of Nauvoo, June 20th, 1844.

Personally appeared before me, Aaron Johnson, an acting Justice of the Peace in and for the County of Hancock, Hiram B. Mount and John Cunningham; who being duly sworn, depose and say that George Baker, John Banks, Joseph Barber, and two others came to your deponents on Saturday, the 15th inst., at Morley Settlement in said county, and demanded our arms. We replied that we had none, when they required of us to go with them to Nauvoo to take Joseph Smith and others prisoners; and they promised to supply us with arms. Second, if we would not do so, that we were required to leave our homes and go to Nauvoo. We must either go against Smith or take part with him.

They then told us they intended to go to Nauvoo to take Smith; and if they could not take him, they would take some of the head men of Smith's clan, and hold them under bonds of death until Smith was delivered up to them. And your deponents further say that Banks told them if they could not get volunteers enough, they would get a force that would take him.

HIRAM B. MOUNT,

JOHN CUNNINGHAM (X his mark).

Subscribed and sworn to this
{ I. S. } 20th day of June, 1844, before
me,

AARON JOHNSON, J.P.”

(To be continued.)

LITERARY PROPERTY.—The manuscript of *Robinson Crusoe* ran through the whole trade, and no one would print it. The bookseller who at last bought it cleared a thousand guineas by it. *Burn's Justice* was disposed of by its author for a mere trifle, as well as *Buchan's Domestic Medicine*; both of which yield immense incomes. *The Vicar of Wakefield*, the most delightful novel in our language, was sold for a few pounds; and Miss Burney's *Evelina* produced only five guineas. Dr. Johnson fixed the price of his *Lives of the Poets* at two hundred guineas, by which the booksellers, in the course of a few years, cleared upwards of twenty-five thousand. Tonson and all his family rode in their carriage with the profits of the £5 epic of Milton. The copyright of *Fyfe's Spelling Book* sold for two thousand guineas.

SUMMARY OF NEWS.

—o—

ENGLAND.—In the House of Commons, on the 20th instant, Mr. Bouverie presented a petition from the Revs. H. Wilberforce, Baptist Noel, Richard Congreve, Edward Walford, George Ryder, John M'Naught, William Muskell, and others in Holy Orders of the Church of England, stating that they had abandoned their benefices and curacies from conscientious objections to the formularies of the church, and praying to be relieved from all disqualifications and disabilities as clergymen. A very painful interest is created at Lloyd's and among the shipping interest by the reported loss of a large outward-bound ship on the much-dreaded Goodwin Sands during the heavy gale and snowstorm from the northward and eastward, which raged throughout the whole of Thursday night; and there appears but little doubt that every soul belonging to her perished.

ITALY.—Letters from Naples bring a detailed account of the disturbances which have recently taken place in that city. They originated in an attack made by a Lent preacher on the University, whose professors were denounced as atheists, and had led to open hostilities between the Liberal and the Priest parties. The following Bourbonist proclamation was placarded all over the Mercato, the most populous quarter of Naples:—"Viva the Catholics! Viva Non-Imperial France and the honourable senate! Viva Francis II., the King of the Two Sicilies! Death to the infamous subalpine Government! Death to the oppressors of the country—to the enemies of order and religion! Monsters, may the fiend carry you away, accursed by God and execrated by man!" Brigandage is reappearing in the Southern provinces of Italy. Parts of the Terra di Lavoro, the Basilicata, Capitanata, and generally the east coast, are sadly agitated by small bands of brigands, sometimes amounting to 150 in number, and mounted and well armed. New expeditions have been organized at Rome and sent off by various routes across the Neapolitan frontier. Other bands from Civita Vecchia, from Marseilles, from Malta, threaten the long line of the Southern coasts. It is stated that in some instances the Neapolitan peasantry, destitute of work and bread, join the bands of brigands, and that many of the people, owing to the Government not having fulfilled their expectations, look with indifference, if not with sympathy, on the Bourbon brigands.

GREECE.—Letters of the 19th instant have been received from Athens, and they state that the insurrection had not then been subdued. It seems that the rising of Syra (the principal commercial city of the kingdom, and the second in point of population, containing as it does 36,000 persons,) was regarded as a very important event, and on the 14th grave fears were entertained lest Athens itself should rise in insurrection. The Government had endeavoured to prevent such a calamity by wholesale arrests. The prisons were overflowing, and upwards of 1,500 suspected persons had been transported to various islands.

TURKEY.—A despatch from Constantinople states that on Thursday night a collision took place in the Sea of Marmora between the Liverpool steamer *Laconia* and a Russian steam vessel. The Russian vessel sank, and 52 lives lost.

AMERICA.—A terrible fight has taken place at Valverde, near Fort Craig, New Mexico. It lasted two days, with heavy losses. Both sides claim the victory. The Confederate army in Virginia has been withdrawn from the position which it has held at Manassas for many months, and was on the 12th ult. retreating towards Richmond. The movement on the part of the Southerners has rendered it necessary on their part to raise the blockade of the Lower Potomac, and the river is now open. In the vicinity of Norfolk a desperate engagement has taken place between the Confederate iron-plated steamer *Merrimac*, assisted by two steamers, and the Federal frigates *Cumberland* and *Congress*. The last-mentioned vessel was compelled to surrender, and was destroyed. The Confederates were still retreating in Tennessee, but it was reported that they would make a stand at Chattanooga, a strong position on the Tennessee River, and close to the north-west border of Georgia.

VARIETIES.

Amongst the numerous epitaphia contained within the cathedral of Aarhus is that of Drackenborg, the Norwegian, who lived until the age of 146, under seven different Danish kings. At 111 he married, and being left a widower, again entered into the nuptial bonds, at 130, with a young girl. He was born in the reign of Christian IV., and died under Christian VII.

APRIL FOOLS.—Will anybody tell us where the custom came from, which makes everybody try to fool everybody the 1st of April? We saw a funny thing on that day. Did you ever pass by an old hat on the sidewalk without giving it a kick? We do not believe such a thing ever happened. Well, a wag seized upon this characteristic, out of which to make a little amusement on "All Fool's day." So he procured a boulder, weighing some twenty pounds or more, and laying it upon the sidewalk, placed over it an ancient weather-beaten hat. The first person who passed that way was a jolly, rollicking young man, who went whistling "Jordan is a hard road to travel;" and as he came opposite the hat, placed so temptingly in his way, he gave it a rousing kick, expecting, of course, to see it go skiving into the middle of the street. But it didn't move, and the kicker picked up his toe in both hands, hopped about, and became emphatic in his language, in a manner that made the perpetrator of the joke dodge round the corner. In a moment afterwards, a gentleman came that way with a cricket-bat on his shoulder, which he brought down with a swoop against the hat, expecting to see it take a hoist over the lamp-post on the adjacent corner. But it didn't; while the cricket-bat, as it rung against the stone, flew half-way across the street, and the striker fell to dancing about, blowing his fingers as if they were cold, and using a good many words not to be found in any religious works of the day. We stayed long enough to see a dozen or more assaults perpetrated upon that old hat, that concealed the boulder, and every time the attacking party got the worst of the bargain.

P O E T R Y .

LINES ON EMIGRATION.

See, gaily sailing o'er the deep,
A bark, a bark, a goodly prize:
Her Watchman will the vigils keep;
Her freight is precious in his eyes.

The sun will cheer her on day by day;
The stars shall shed their gentle light;
The moon, fair silvery orb, display
Her grandeur, majesty, and might.

The winds their angry breathings cease—
The foaming waves their passions quell,
When told she's laden with the sheaves
Of harvest-men who've laboured well.

Finchley.

Ride on, brave bark, nor heed yon clouds
That rise in awful threatening form,
With thunders pealing grandly loud,
And lightnings flashing through the storm.

'Tis not for you, 'tis not for you,
Saints; nature must perform her part:
Bid every fear and care adieu,
And hie you home with gladsome heart.

Go, gaily sailing o'er the deep,
Ye Saints, ye Saints, a Godlike prize!
Your Captain shall the watches keep,
And he commands earth, seas, and skies.

JOHN BARR.

ADDRESS.—C. H. Rhees, 9, Twerton Hayes, Bath.

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And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOSH.

No. 15, Vol. XXIV.

Saturday, April 12, 1862.

Price One Penny.

'PROGRESSION VERSUS FOGYISM.

BY ELDER JOHN BROWN.

It is a difficult matter to get men to change their minds from those principles and traditions that they have been brought up to, however foolish and erroneous they may be.

This feeling that is opposed to change and improvement, termed fogyism, enters into all the departments of education, in mechanics, medicine, and religion. When any new invention or discovery makes its appearance, no matter how beneficial or useful, it is looked upon as an innovation and a foolish departure from the good old way that our fathers travelled in: hence some device is resorted to, to prevent its introduction, and the discoverer and advocates are looked upon as innovators.

When Jesus made his appearance among the Jews, he introduced a system of religion very different from the systems extant among that people; consequently, they looked upon him and his followers as very dangerous men, disturbers of the peace, and not fit to live. He condemned their systems, which they held sacred and considered holy. This stirred up their pious indignation; and although Jesus came in fulfilment of prophecy, which they professed to believe in, yet they would not receive him or believe him. They

claimed to be the disciples of Moses; but he told them plainly that they did not believe in Moses; for, if they did, they would believe on him, for Moses spoke of him. This was a very hard saying, as they really supposed they were worshipping according to the law of Moses. But in this they were deceived. Instead of worshipping according to the law, they were worshipping according to the learned interpretations of the law by their doctors and scribes. Thus they were blinded, and Jesus could not undeceive them. Their traditions made void the law, and they knew it not. So completely were they deceived, that when Jesus denounced their principles they thought he spoke against the law and the Prophets. Thus they had eyes, but could not see, &c.

Believers in a system that does not admit of any change, or introduction of more truth from time to time, cannot increase in knowledge. There is no room for improvement; their minds are chained down to a dead form, and it is difficult for them to get away from it. The disciples of Jesus were troubled in this respect. It was hard for them to understand that the kingdom of God was a progressive institution. Hence Jesus used many figures to illustrate this principle, such as comparing the

kingdom to leaven, which a woman hid in three measures of meal until the whole was leavened; and to a grain of mustard-seed, which, though very small when planted, sprang up, and gradually became a great tree. John the Baptist proclaimed that the kingdom of heaven was at hand. Next appeared Jesus; and when he had gained a few disciples, he organized the Quorum of the Twelve Apostles; and as the work advanced, he organized other Quorums. When he first sent his disciples out to preach, he told them not to go among the Gentiles or Samaritans, but to go exclusively to the lost sheep of the house of Israel. This they could readily receive, it being in accordance with their traditions. But after his resurrection he told them to go into all the world and preach the Gospel to every creature. The work now assumed another phase. This was a deviation from the first instruction, and no doubt tried their faith. Now, says fogyism, If Jesus was right in the first instance, he is wrong in the latter; for he contradicts himself. He commands his disciples to do that which he formerly forbade them to do.

The disciples could not fully understand this last instruction. It was contrary to their traditions, and they dared not venture among the Gentiles to preach until the Lord sent visions, angels, and the miraculous power of the Holy Ghost unto them to lead them to a practical understanding of the instructions of Jesus; as we find in the conversion of Cornelius the centurion. The Lord showed Peter, in a vision, that all men were entitled to the benefits of the Gospel, and told him to go with the messengers to Cornelius, nothing doubting. From this it would appear that Peter still had doubts; his old traditions were still with him, notwithstanding the advantages he had, and the great amount of light and knowledge he had received. He knew very well what his brethren would think when they should learn that he had been among the Gentiles; hence he took six of his brethren with him, that they might witness all that should occur. When they reached the house of Cornelius, they found him and his friends waiting to hear what Peter had to say to them; and when Cornelius related the vision and instruction that he had received from

an angel, Peter said—"Of a truth I perceive that God is no respecter of persons."

He now began to understand that the Gospel was to men of every nation. He then preached Christ and the resurrection, and bore testimony. While he was speaking, the Holy Ghost fell on all those who heard the word. This astonished the disciples, and all doubts now being removed, Peter said—"Can any man forbid water," &c. When the brethren at Jerusalem heard that Peter had gone among the Gentiles, it produced quite a sensation. No doubt their faith was tried. They thought he had gone astray, and perhaps referred to the old injunction of Jesus—"Go not among the Gentiles;" when, in fact, Peter was only following the instructions that Jesus had given years before.

When he came to Jerusalem, the disciples called him in question for his conduct. Peter appeared, with six of his brethren who had witnessed all, and related the whole affair to them, and said—"As I began to speak, the Holy Ghost fell on them as on us at the beginning; and what was I that I could withstand God? They then held their peace and glorified God, saying, Then hath God to the Gentiles granted repentance unto life."

They could begin to understand what Jesus meant when he said, "Go ye into all the world, and preach the Gospel to every creature." It must be remembered that these disciples were not ignorant men. They had been with Jesus in his ministry, and had received power to heal the sick, cast out devils, and work miracles; they had received the Holy Ghost, prophesied, spoken in tongues, &c. Yet it was a hard matter for them (owing to their traditions,) to get their minds expanded enough to believe that salvation could extend beyond the Jewish nation.

But all this did not finally settle the matter. The disciples were troubled over this question years afterwards; and it was pressed so hard on one occasion, that Paul actually had to circumcise Timothy, whose father was a Greek, to pacify the believing Jews. Such is the power of tradition.

When Joseph Smith, by commandment and revelation, introduced the fulness of the Gospel to the world, and

commenced to organize again the Church and kingdom of God, he came in contact with all the institutions of men purporting to be the Church of Christ. Consequently, he was opposed by all parties, and every scheme that could be thought of was adopted to hedge up his way and prevent the truth from coming forth to the world. But he, though a boy, stepped forth like a giant, being fired with a correct knowledge of the truth and the revelations of the Spirit of God, met the opposition, grappled with the difficulties, and prevailed. A few believed, and he organized the Church, which soon began to grow and increase. But new difficulties arose, for those who became members of the Church had received their religious education in the world under the institutions of men, and, like the disciples of old, their traditions were still with them. To be led and dictated by the revelations of God through a living Prophet was a matter that was difficult for them practically to comply with. They had obeyed the Gospel and received the Holy Ghost, knew that Joseph was a Prophet of God, and this held them to the Church; but their old traditions were at war with the principles. Many of them were old men, and had years of experience in temporal things, and consequently thought *they* should be followed, as Joseph was a young man and had not much experience in temporal things. He, of course, understood spiritual things; for they were revealed to him. This feeling, no doubt, was the result of the old notion that the Priest is the spiritual adviser of the people, and has nothing to do with temporal things,—that they are two separate departments. Thus the man of God was trammelled with opposition within. They could not realize fully that God instructed the Prophet in temporal as well as spiritual things. The Wise Man said, "Train up a child in the way he should go; and when he is old he will not depart from it." It might be said with equal propriety, Train up a child in the way he should not go; and when he is old it is very difficult for him to depart from it.

At an early age of the Church, the Prophet taught the doctrine that one man should have one wife, and one woman but one husband; and all who departed from this could not have fellowship in the Church. This was readily subscribed to, being in accordance with former tradition. A few years afterwards, the Patriarchal order of marriage was introduced by revelation and commandment, which met with strong opposition, both within and without.

Now, says fogyism, the Prophet has tripped himself at last. He certainly is wrong. Like Jesus, he contradicts himself. The introduction of the Gospel in these last days has been upon the same principle that it was introduced to the world anciently. A small lesson was first given: when that was received, another was given, and then another; and being different degrees of truth, they were varied and apparently contradictory. Consequently, there was and is a continual change or increase of knowledge, just as there is with the school-boy in learning the exact science of arithmetic, which, although perfectly true, yet in its practical workings is apparently contradictory. The teacher first sets the pupil to learn simple addition, and tells him to add the figures together. He works at this till he understands it. He knows nothing of other rules; but, of course, he thinks it is all addition. The teacher next gives him a sum of substraction, and tells him to subtract, or take one line of figures from another. Now the pupil is puzzled: he cannot understand what this means. It is directly the reverse of what he was told before. He is perplexed in his mind, consults his mates, goes again and again to the teacher, who is patiently waiting for the tender mind to grasp the principle; and after much exertion, and perhaps several days of hard study, he begins to understand the rule. This experience adds to his knowledge; and thus he goes on from rule to rule, having a new principle to meet and learn in each succeeding rule, until at length he completely masters the science.

"'MORMONISM' embraces all truth that is revealed and that is unrevealed, whether religious, political, scientific, or philosophical."—*Brigham Young*.

LIBERALITY AND ITS BLESSINGS, CONTRASTED WITH AVARICE AND ITS EVILS.

BY ELDER JOHN LINDSAY.

"The instruments also of the churi are evil; he deviseth wicked devices to destroy the poor with lying words, but the liberal man deviseth liberal things, and by liberal things shall he stand."—ISAIAH.

Few men will feel disposed to question the truthfulness of the above statement of the Prophet, especially those whose aim in life has been to live well, and to gain good and profitable lessons from a close attention and study of human nature, in the experience they have been able to gather from the varied phases of life.

The doctrine taught by our great Redeemer is in substance the same—"What measure ye mete, it shall be measured to you again."

The above does not only refer to men in their individual capacities, but will also apply to them collectively. The rule is a universal one, and will therefore apply to them in all their relationships with each other. If men, then, in their dealings one with the other, only realized the beauty and truth of the foregoing, how much disappointment, poverty of purse and spirit, degradation, crime, and evils all kinds would be avoided! Instead of the wretchedness that is now to be found without looking far among all people of every caste, we should have the glorious satisfaction of seeing man enjoying the rich reward of all his labours, both physical and intellectual, without being molested by the sordid curse of envy, which now stalks throughout the earth, causing misery and desolation to all who come under its degrading and damning influence.

The more we reflect upon the low and fearfully degraded condition of humanity, the more evident it appears that man himself is the direct or indirect cause of all the woe and suffering that "flesh is heir to." Crime is as common as the cry of misery and want; and the great national evils, such as war, with all the evils it entails, the want of confidence between nations, and the same between rulers and the people in these different nations, the crimes which are committed, and the

criminals who crowd the gaols and prisonhouses, the awful amount of female prostitution, the thousands of paupers who fill the workhouses, the beggars and vagrants who roam throughout the earth, with the thousands and tens of thousands of poor creatures who pine away and die victims to cruel and unrelenting inhumanity,—these with numerous other unmentioned evils are all the results of man's avarice. Well might one of our poets exclaim that

"Man's inhumanity to man
Makes countless thousands mourn."

It is a lamentable fact there have been and still are men upon the earth, and abundance of them too, who are so selfish in their nature, and so full of avarice and unholy ambition, that in order to gratify their pernicious desires, they would without hesitation sacrifice the lives of thousands of their fellow-creatures; and while doing so, they would have the daring hardihood to ask God to sanction their diabolical deeds. For a verification of this truth, we need only refer to the recent proceedings taken by the American Government towards the Latter-day Saints in Utah. They (the Government) at the instigation and misrepresentation of some of their wicked and corrupt officials, organized an army, and sent it out against the Saints for the purpose of exterminating them as a people. What is the condition of the (once) United States to-day, and how does it compare with the peace and God-like harmony that prevail among the Latter-day Saints in the Territory of Utah? If we could not produce another instance of God's retributive justice upon the "good and the evil," the above ought to suffice. But the world is teeming with evidence that there is in existence an eternal principle of retribution, which will bring upon men and nations rewards and punishments,

just as sure as spring brings forth vegetation, and summer and autumn reward the husbandman for all his toils and labours.

These grave truths ought to inspire men to noble deeds, to be just and honourable in all their dealings with each other, to be liberal in all their thoughts, conclusions, words, and actions, and to show a spirit of benevolence and kindness to all with whom they associate; and by adopting such a course their influence would be felt for good by all around them, and many would be inspired, through the force of their noble example, to deeds of righteousness; and thus glorious effects would soon follow such a heavenly course of conduct.

To no men or class of men does this principle apply with greater force than to the Elders of this Church. And there are few men who have better opportunities for gaining the necessary experience to assist them in adopting such a course of action, while their opportunities for exerting an influence for good among the people are of a very superior character; and, in connection with all the other advantages that might be named, we are constantly having this principle taught us, both by precept and example, of which the following is one of the many instances that might be adduced in order to prove the above assertion:—"As a people, we should be the most kind in all our intercourse with those who do not believe as we do. The knowledge which we now possess of the truth, contrasted with

our former ignorance of its saving principles, should fill us with charity for those who are in the position we were in when the Gospel found us. An Elder who does not entertain this feeling, and who will not bear with the lack of comprehension of the people among whom he may attempt to labour, is unsuited to the calling of a minister of the Gospel. Instead of making friends, he will create enemies; instead of bringing men to a knowledge of the truth, he will drive them from it in disgust, as it is represented by him. Saints should not be bigoted or intolerant; yet there are those who make the profession of being such, who are not free from these faults. They permit narrow, illiberal feelings to take possession of them, to the injury of themselves, the cause they represent, and the people towards whom these feelings are exhibited. It is a fact, which lengthy experience has taught many, that the propagation of the Gospel has been retarded in too many instances by the bigotry and illiberality of sentiment and inappropriate remarks of unwise Elders and Saints." (*Millennial Star*, Vol. xxiv., page 74.)

Let Saints of God, then, seek assiduously to appreciate these glorious principles, and try to comprehend the great magnitude of the work they are connected with, that we may all, through a constant practice of these principles, become honoured instruments in the hands of God in bringing "peace on earth, goodwill to men."

HISTORY OF JOSEPH SMITH.

(Continued from page 222.)

Also the affidavit of Allen T. Wait:—

"State of Illinois, Hancock County,
City of Nauvoo, June 20th, 1844.

Personally appeared before me, Aaron Johnson, an acting Justice of the Peace in and for said county, Allen T. Wait, of Morley Settlement in said county; and being first duly sworn, deposeth and saith that on Saturday morning he was at the house of Colonel Levi Williams, when he told me that I must take up arms and go and fight against Joseph Smith, or I must leave the place immediately, or else I must give up my arms and stay at home.

He also said they would take Smith by law if they could; or, if the Governor would not grant a writ to take him, they would take him anyhow. He also said, if the people would not give Smith up, they would lay the whole city of Nauvoo in ashes.

I inquired what they would do with those people of Nauvoo who would not fight? He said they must make some signal, or else they must share the same fate—they must all perish, men, women, and children.

I then left in order to go home, when

Captain Harrison P. Crawford overtook me, and told me if the Governor would not help them they did not care for the Governor anyhow. He said Governor Ford was an unconstitutional man; he had issued two illegal writs, and they were done so on purpose; and any such man ought not to hold any office whatever; and they intended to proceed against the Mormons, whether they got any authority from the Governor or not.

ALLEN T. WAIT.

{ L.S. } Subscribed and sworn to this
20th day of June, 1844, before
me,

AARON JOHNSON, J.P."

Likewise the affidavit of Isaac Morley, Gardner Snow, John Edmiston, and Edmund Durfee:—

"State of Illinois, Hancock County.

City of Nauvoo, June 20th, 1844.

Personally appeared before me, Aaron Johnson, an acting Justice of the Peace in and for said county, Isaac Morley, Gardner Snow, John Edmiston, and Edmund Durfee, all of Hancock County aforesaid; and being first duly sworn, depose and say that on Saturday, the 15th day of June, 1844, at Morley Settlement in said county, certain persons—to wit, George Baker, farmer, John Banks, Esq., Luther Perry, constable, Joseph Barber, farmer, and another person whose name we do not know, called upon your deponent, Isaac Morley, when John Banks said they waited on him to make three propositions—viz., 1st, That we were to take up arms, join with, and go along with them to Nauvoo to arrest one Joseph Smith and others, about seventeen in number, living in Nauvoo. 2nd, To remove our effects to Nauvoo; or, 3rd, To give up our arms to them and remain neutral. And said Isaac Morley was required to notify all the brethren in the neighbourhood, and report to the said committee, which of these propositions we accepted, by 8 o'clock on Monday morning following; and that one of the above resolutions was to be complied with within that time.

On the same day said Joseph Barber and Luther Perry went to where your deponent, Edmund Durfee, was at work in a field in the same neighbourhood, and said they had come to notify him that said Durfee must comply with one of the above propositions; if not, that said Durfee would smell thunder.

And all your deponents further depose and say that they have been compelled to leave their homes and flee to Nauvoo for protection. 'For we were afraid to stay there on account of the mobs threatening

to 'utterly exterminate' us, according to a *Warsaw Signal* extra of June 14th, 1844, if we stayed at home; and further your deponents say not.

ISAAC MORLEY,
GARDNER SNOW,
JOHN EDMISTON,
EDMUND DURFEE.

{ L.S. } Subscribed and sworn to this
20th day of June, 1844, before
me,

AARON JOHNSON, J.P."

Also the affidavit of Solomon Hancock, William Garner, and John G. Lofton:—

"State of Illinois, Hancock County,
City of Nauvoo, June 20th, 1844.

Personally appeared before me, Aaron Johnson, an acting Justice of the Peace, Solomon Hancock, William Garner, and John G. Lofton, who being first duly sworn, depose and say that on Saturday, the 15th day of June, 1844, at Morley Settlement in said county, certain persons—to wit, John Clark, John Crawford, Jeremiah Bentley, and three others, all farmers, came to your deponents and made three several propositions to them—to wit, 1st, That we were to take up our arms and join with them in going to Nauvoo to take Joseph Smith and others prisoners. 2nd, To remove with our effects to Nauvoo immediately; or, 3rd, To give up our arms to Colonel Levi Williams and remain neutral.

We were ordered to give in our decision on Monday then next by 8 o'clock in the morning; and if we would not agree to their decision, we must abide the consequences. And in consequence of mobs gathering in the neighbourhood, we have been obliged to leave our homes in order to save our lives, and are come to Nauvoo for protection.

Solomon Hancock further deposeth and saith that said John Clark did on Tuesday, 18th inst., inform your deponent that one of their party had gone to St. Louis and had obtained three cannon, and were expecting three companies of volunteers from St. Louis to join them in going to Nauvoo to exterminate the Mormons; and further your deponents say not.

SOLOMON HANCOCK,
WILLIAM GARNER,
JOHN G. LOFTON.

{ L.S. } Subscribed and sworn to this
20th day of June, 1844, before
me,

AARON JOHNSON, J.P."

Also the affidavit of James Guymon:—

"State of Illinois, Hancock County,
City of Nauvoo, June 20th, 1844.

Personally appeared before me, Aaron

Johnson, an acting Justice of the Peace in and for said county, James Guyman, of Green Plains precinct in said county; and being first duly sworn, deposeth and saith that on Saturday morning, the 15th inst., he was at Rocky Run precinct when one Captain Wyers, captain of an 'Independent Anti-Mormon Minute Men Company,' came to a house where your deponent was staying. He inquired for a drum. He wanted either to borrow it or buy it until this affray with the Mormons was over.

I asked him how he was going to proceed to take Smith. He then said Missouri had offered to send over two thousand men to come over to assist and take him.

I asked whether it was legal for them to come over here. He replied, when they came over the constables were going to summons them, and also to summons every man who was in or would come into the county.

I asked if it was according to law to proceed that way, and he replied it was, and he went in for the law and democracy. He said they had sent two men to the Governor to order the militia out in their favour to help to take those criminals; and if he would not do just right, they would execute him by taking his head from his shoulders.

I replied—'You said you were a democracy man, and went for the law.' I said—'Do you call that democracy or mobocracy?'

He said if they went that far, and if the Governor ordered the militia against them instead of in favour of them, he would turn mob, and the militia would join him, and they would take the Governor's head from his shoulders. He repeated it two or three times.

I inquired if it was law to go and drive those innocent Mormons who were living in the neighbourhood, or tyrannically compel them to do things not agreeable to their will? He allowed that in this case it was.

I asked what he was going to do with these old settlers who would neither take up arms and fight against Smith nor in favour of him; when he replied they must fight either for one side or the other, or they must share the same fate as the Mormons.

Your deponent further saith that he is not a Mormon, and does not belong to the Church of Jesus Christ of Latter-day Saints; and further saith not.

JAMES GUYMON.

{L.S.} Subscribed and sworn to this 20th day of June, 1844, before me,

AARON JOHNSON, J.P.

Also the affidavit of Obadiah Bowen:—
"State of Illinois, Hancock County,
City of Nauvoo, June 20th, 1844.

Personally appeared before me, Aaron Johnson, an acting Justice of the Peace in and for said county, Obadiah Bowen, of Morley Settlement in said county; and being first duly sworn, deposeth and saith that on Saturday, the 15th inst., John Clark rode up to where I was at work in Morley Settlement, and said he was afraid the Mormons would come and destroy their property; 'and,' said he, 'if I have any destroyed by any person, I shall make my resort upon the nearest Mormons, and take their property in place of that which shall be taken away,' wherever he could find it, so long as it was a Mormon's; and that on Tuesday, the 18th inst., as I was coming from my house to the road leading to Lima, a mob was at the forks of the road standing still and consulting together. I came on the road about twenty rods ahead of them. In a few moments Colonel Levi Williams, John Clark, and five others rode along the same road after me.

I heard them talking about shooting the Mormons, when Clark said—'It is no disgrace to shoot a Mormon anyhow,' when they all laughed. They overtook me, and Colonel Williams asked me where I lived. I replied in Morley Settlement. He asked me if I was a Mormon, when Clark said it was no odds—he is on their part.

Colonel Williams then threatened me, and said I must be sure and be at his house by nine o'clock in the morning; if not, I must either get out of Morley Settlement or be served the same sauce as the Mormons. He gave me to understand they were going to make a total destruction of Morley Settlement to-morrow, and I had better get out of it.

He then talked about Joseph Smith, when I replied I understood Joseph Smith had a fair trial, and was bound over to the Supreme Court. He said, If he is or is not, we do not care; it is illegally done; and he should go ahead. He should gather the troops, and there would be 2,000 men landed to-morrow from Missouri. He said they were volunteers. They should meet next day at Carthage, and then go against Joseph Smith and demolish the city of Nauvoo, for have him at anyrate they would. He was in a very great passion, and let out a great many oaths and other things that I have not mentioned.

In consequence of their threats, and to save our lives, we were obliged to leave our homes in a very stormy night, and had to cross a dangerous stream that was

swollen by the rain, and was unable to protect myself from great sufferings and hardships, and came to the city of Nauvoo for protection.

OBADIAH BOWEN.

(To be continued.)

{ L. S. } Subscribed and sworn to this
20th day of June, 1844, before
me,

AARON JOHNSON,
Justice of the Peace."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 12, 1862.

PREACHING THE GOSPEL.

"Go ye into all the world and preach the Gospel," is the command of the Saviour to his servants of both former and latter days, salvation being the result of its reception, and condemnation of its rejection. Considering, then, the great boon its reception confers upon mankind, on the one hand, and, on the other, the fearful penalty of its rejection, how proportionately great becomes the responsibility of those called to bear its proclamation!

Do the Elders generally realize to its full extent the force of that responsibility? As the ambassadors of Heaven to an erring, fallen world, the honour, the privilege, the duty is theirs to act the part of saviours to their fellow-men—to rouse the world from its state of spiritual lethargy, and break its bonds of sin and darkness by the power of divine truth. It is therefore for them—for all who hold the Priesthood of the Son of God, or the power to administer the laws and ordinances of salvation, to be up and doing. A great work lies before them. The mandate of the Eternal One has gone forth, and must be obeyed. The principles of eternal life have to be proclaimed—the seed has to be sown—the harvest has to be reaped—the garner filled—the world saved!—*and you, brethren, have to be its saviours!*

How?

By a continued series of humble, earnest, devoted labours in preaching the Gospel. The Gospel is the *plan* of salvation—the "power of God unto salvation" to all who avail themselves of its privileges. But, to be efficacious, it must be made known. To all classes and sections of suffering, sin-stricken humanity, it is designed to convey the greatest blessing a God can bestow; but, to be realized, it must be made known. It possesses a virtue—a healing balm, richer and more precious far than that of Gilead—competent to medicate the wounds and cure the maladies of all who receive its aid. But, to be thus effectual, it must be personally applied—administered by those delegated by the Great Physician of souls to officiate in his name upon the earth.

The Elders, whose special calling is to go forth into the world and preach the Gospel to every creature who will listen to their testimony, should ever bear in mind that, as servants of God engaged in a work of such momentous import as that of bearing the message of the Gospel to the afflicted children of men, which will prove the savour of life unto life or of death unto death to whomsoever it is faithfully proclaimed, they are responsible to their Divine Master for not only the *amount* of work they perform in his service, but also for the *kind* of work done, and for the *way* of performing it. A devoted, honest discharge of every duty can alone merit the cheering commendation—"Well done, good and faithful servant! Enter thou into the joy of thy Lord."

While labouring to acquire all available kinds of useful knowledge, the Elders should particularly strive to gain clear, consistent, enlightened views of the principles and doctrines of the Church, in order that they may be the better fitted to explain them to others; for how can any one make plain to the minds of others that which he does not clearly understand himself? At the same time, it is true that mere theoretical knowledge of itself will not qualify a man to be an efficient preacher of the Gospel. Without the accompanying power and influence of the Spirit of Truth, mere doctrinal theory, however lucidly defined will be utterly powerless to reach the inner recesses of the heart. But when the letter of the Gospel or the word spoken is accompanied by the power and demonstration of the *Spirit* of the Gospel, the seed of divine truth thus spoken will sink more or less deeply into the hearts of those who hear it "by the self-same Spirit;" and sooner or later it will germinate, spring forth, and ultimately produce fruit.

The Elders, in preaching the Gospel to the world, should bear in mind that what appears very clear and self-evident to them may not appear one-tithe part so clear and evident to the minds of others, who may perchance be quite as honest in heart as themselves; and therefore patience and forbearance and long-suffering are in many cases highly essential. Such is the power of prejudice—such is the force of *tradition*, which has for ages interwoven itself through all the ramifications of society, religious and secular, that it is a difficult matter, if not an utter impossibility, to find a person, however honest he may be, entirely free from its toils. This has to be taken into account, and should be borne in mind by the Elders when introducing the Gospel to the people in any new locality. It is not enough to lay before them the doctrines of the Church, and then, after bearing testimony to the truth thereof, consign all to perdition who will not receive them. In many cases, there is such a mass of error pre-occupying the minds of the hearers, accumulated there by years' false teachings, with such an amount of traditionary influence bearing heavily upon them, that it would be a miracle indeed to expect the pure, unadulterated truths of the Gospel to find their way into the minds of such persons all at once and unopposed. They have to be reasoned with calmly and dispassionately, and the superior influences of the pure Spirit of the Gospel brought to bear upon them, to dissipate and overcome the blighting, paralyzing influence of the traditions that surround them; and this is not the work of a moment.

Nor should any of the Elders, in their warmth of zeal, allow themselves to be led into an intemperate denunciation of those who see not as we see. It is undeniable that there are many good people on the earth who are not Latter-day Saints. There are good people among all classes of professing Christians, and there are many good, honest-hearted people who are not connected with any particular sect or party. God knows the hearts of all his creatures, and he will judge righteous judgment. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." His all-seeing eye can penetrate the inmost recesses of the soul, and can discern the will, the intention, the motive, the real state and disposition of the mind, and will adjudge accordingly. For every good principle and righteous action the honest in heart will receive a just reward. Even the well-meant act of giving a cup of cold water to the least of our brethren, in the name of a disciple, will not go unrewarded. Every one will be judged according to his deeds, whether they be good or evil. The Lord, who knoweth all things, will inflict the penalty or adapt the

reward, according to the circumstances of every case. But still there can be but two sides to the general verdict, and the result must be either *salvation* or *condemnation*. There will undoubtedly be different degrees of glory in the former, and doubtless differences of degree in the latter. Those only who obey the celestial law can obtain a celestial glory. Those, however, who do not honour and obey the Gospel in its fulness and entirety—who will not yield obedience to its requirements *now*, will doubtless bow with unhesitating, willing submission at a future period, under far less advantageous circumstances. Not, indeed, that they will ever be compelled; for free agency is essential to manhood, in every sense of the word: but they will most assuredly be too glad of the opportunity of even becoming servants of servants in the kingdom of God, rather than linger in outer darkness. Many, indeed, now living under the sound of the Gospel, pass it unheeded by; but the time will assuredly come when they will remember with keen regret their rejection of its heavenly tidings. Even Felix's "convenient season" will come, if it has not already arrived.

In preaching the Gospel, the Elders should, as far as possible, avoid useless declamation against the religious views and systems of others for the sake of mere ridicule. Such a course is at least impolitic, and only tends to irritate the minds of the people, and unfits them for a calm investigation of our principles, as it excites feelings and rouses up prejudices which would be far better kept quiescent. Instead of recklessly pulling to pieces the favourite creeds and systems round which their long-cherished affections are entwined, our object, as preachers of the Gospel, should rather be, by exhibiting before our hearers the force and beauty, the reasonableness and simplicity, and the perfectly scriptural character of the doctrines we profess, to lead them to institute their own comparisons, and thus discover and appreciate their superiority over all the traditionary systems of sectarianism.

It is also advisable that the Elders, when preaching to the world, should confine themselves as much as practicable to the first principles and leading doctrines of the Church. Such subjects as polygamy, the second advent of Christ, the resurrection, the millennial reign, the nature of the Godhead, &c., although interesting and important matters in their place to those concerned, are sadly out of place when unnecessarily dragged before the attention of a mixed audience, who more particularly need establishing in those principles and doctrines which pertain to their immediate salvation and present requirements. There are many subjects that can be advantageously discussed privately, which it would be unwise to dilate upon publicly, except when circumstances render it specially advisable. When an enquirer after truth clearly understands and embraces the first principles of the Gospel, he is then prepared for a consideration of those which are more advanced. But to crowd upon him matters for which he is unprepared is like attempting to erect the walls and compartments of a building which has no sure foundation upon which to rest them.

And lastly, brethren of the Priesthood, besure, in all your teachings and ministrations to have with you as your guide and prompter the Spirit of the Lord. Trust not to your own wisdom and strength; but, while dedicating to the service of your Master all that you have and are—all your talents and acquirements—all your knowledge and abilities, seek the inspiration and power of that Spirit which is promised to every humble servant of God, and without which all he may otherwise say or do in his own name and strength will prove comparatively futile and powerless.

NEWS FROM HOME.—From Numbers 33 and 34 of the *Deseret News*, lately received, we glean several items of news interesting to those who love to hear of the progress and welfare of Zion.

A convention of Delegates from all the precincts in Utah County met at Provo, Feb. 1st., to nominate their candidates for Senators and Representatives to the First General Assembly of the State of Deseret, March 1st. The Convention unanimously sustained the Constitution of the State of Deseret, with its nominated officers. Leonard E. Harrington and James W. Cummings were appointed as Senators; Lorenzo H. Hatch, Albert K. Thurber, and Aaron Johnson as Representatives. Among the items of intelligence from the newly-organized Wasatch County, we find that George W. Bean is the nominee for Representative to the New State Assembly.

During the winter season, lectures on the Sciences, Arts, Manufactures, History, &c., have been delivered in the Seventies' Council Hall, most of which have been numerously attended. The following lectures have already been delivered, commencing on the 11th Dec., and continued two evenings per week, for the benefit of all those who felt anxious for mental self-improvement:—J. V. Long, on Phonetics; A. Ott, the Atmosphere; J. Haven, Ventilation and Circulation of the Blood; J. Young and G. Clements, Travels of the Children of Israel; J. Lawson, Metallurgy; R. L. Campbell, Physiology; E. L. T. Harrison, Astronomy; C. R. Savage, Photography; E. B. Kelsey, History of France; G. D. Watt, Laws of Life; B. Tripp, Education; G. Sims, Physiology; F. W. Blake, the Pen; T. S. Terry, Psychology; W. Willes, Geography; H. W. Naisbett, Home Manufactures and the Organization of Labour; W. Woodruff, History and Journalizing; W. W. Phelps, the New Translation of the Scriptures; A. Miner, Law, &c.

The Typographical Association held their anniversary on the 14th Feb. at the Social Hall, which hall has been improved and fitted up with every convenience for convivial parties. Songs, recitations, and dialogues formed part of the amusement. The First Presidency and others present were well pleased with the evening's entertainment.

From a letter, dated Feb. 27th, we learn that Elders Joseph W. Young and Horace S. Eldredge had started for the States; the former to superintend the forwarding of the immigration, and the latter to purchase and forward machinery for weaving. (For further news, see Elder George A. Smith's letter.)

NEWS FROM NEW YORK.—By letter from Elders Brown and Blackburn, dated New York, 17th ult., we learn that they arrived safely in that port on the 14th, after a rather boisterous passage of thirteen days. Brother Ormus E. Bates, who had just returned from the West, reported the way open and a favourable prospect for our emigration. They anticipate no difficulty in effecting an arrangement with the agents of the railways for the speedy and safe transmission of the thronging thousands of our European emigration through direct to Florence, as the tide of war is now surging Southwards. They also expect a rather large emigration from the States this season, which, with the unusual number now preparing to leave Europe, will swell the ranks of the emigrating Saints to a degree heretofore unprecedented, and will compel the inhabitants of Zion to enlarge her borders and strengthen her stakes. About the 1st of July, several hundred waggons and teams will arrive at the point of outfit for the Plains, to meet those who have none of their own, and bear them onward to the peaceful vales of our mountain home.

EDINBURGH CONFERENCE.—A Conference was held in Edinburgh on the 23rd ultimo, at which were present on the stand—President Lyman, of the Quorum of the Twelve; Elder D. M. Stuart, President of the Scottish District; Elder George Peacock, President of the Edinburgh Conference; Elder E. L. Sloan, President

of the Liverpool Conference; and Elders James Brown and Alexander Letham, Travelling Elders in the Edinburgh Conference. Elder Peacock said that through his Conference an excellent spirit prevailed. They had been baptizing in all the Branches. Twenty were added during the last quarter, and there were good prospects of an increase. The Conference now numbered about 470 members. He expected that about 30 would emigrate this season. Elder Stuart then presented the various authorities of the Church, who were all sustained unanimously. President Lyman addressed the congregation in the morning and afternoon, giving a breadth and expanse to the principles of the Gospel, which were well calculated to exalt the character of intellectual humanity. In the evening, Elders Stuart and Sloan addressed the meeting. On Monday evening a soiree was held, President Lyman winding up with an exhortation to all present to labour earnestly to disseminate true principle, and expressing himself much gratified in witnessing the good spirit which prevailed. Several strangers attended the Conference and soiree, and were much gratified at what they had seen and heard.

CORRESPONDENCE.

AMERICA.

G. S. L. City, Feb. 17, 1862.

Dear brother George Q. Cannon,—I have just visited Utah County. The turn-out at the meetings was unusual: the assemblies were very large. The weather has been very mild. The people of Provo have been suffering for want of wood, from the fact of the Utah Lake not having been frozen over, thus preventing the people from crossing it to the cedar hills for wood; the late storms, too, having destroyed the road in Provo kanyon, which will cost something near \$2000 for repairs. The people were enjoying themselves in dancing and in attending theatrical performances in the various settlements. Geo. W. Bean is expected to represent the new county of Wasatch in the House of Representatives of the State of Deseret. Thomas Callister is nominated for the Senate, and Thomas R. King for the House, for Millard and Juab counties.

Brother C. W. Wandell is teaching school in Provo very successfully, and there are five other schools doing well in that city.

On my return, I passed several teams with hay coming to the city, to haul rock from the quarry to the Temple Block.

About forty workmen—carpenters, joiners, painters, plasterers, &c., continue busy in the new Theatre, which is fast approaching a temporary completion. It is anticipated that early in March the building, though far from finished, will be far enough advanced for

the giving of theatrical performances therein. Balls and dancing parties have been numerous and peaceful in the city during the winter. They will mostly come to a close the present week.

The collection of the direct tax apportioned by Congress on this Territory, in money, is going to be a tight affair, as there is so little cash in circulation among us.

Presidents Kimball and Wells are not enjoying very good health. Yesterday, being stormy, they were not able to go to the Tabernacle; but they are out to-day. President Brigham Young is in remarkable good health.

A village site is about being surveyed at Meadow Creek, Millard County, for a new settlement.

Hosea Stout has been detained in this city by sickness since the close of the Legislature until to-day, when he started for the southern part of the Territory, where his family are.

GEORGE A. SMITH.

FRANCE.

Paris, March 21, 1862.

President George Q. Cannon.

Dear Brother,—I arrived in this city last evening, accompanied by brother Eugene Henriod. We met with our old friend and brother, Louis A. Bertrand, who was truly glad to see us. The people seem to be chained with priestcraft and infidelity, which in reality is about the same, either of them calculated to destroy a nation; and surely both will

more effectually accomplish it. The Lord will have to overturn matters to suit his own purposes in the earth, which he will do, and make all things work for the accomplishment of his purposes on the earth.

I see, by reference to my journal, that I parted with you and brother Lyman on the 5th of February, in Cardiff, South Wales. I accompanied brother Halliday across the Channel to Bristol, and remained there and at Bath until the 13th, holding several meetings. On the 13th I bid brother Snow and the Saints adieu for Taunton, accompanied by brother Halliday, where we held an excellent meeting in the evening. The Saints came in for some miles round, notice having been previously given that we would be there. Next day we reached Plymouth, where we remained until the 20th, and held three meetings. On the morning of the 20th I bid adieu to brothers Halliday, Pitt, and Moody, and started for Bridport, in Dorset, where I arrived in the evening, and was kindly received by brother Mark Barnes on the 22nd. Brother William Bramall met me at this place on the 23rd. We held a Conference, in which the Dorset Conference was represented to be in good standing. On the 25th I accompanied brother Bramall to Southampton, where we were welcomed by brother Eugene Henriod. From there we went to Portsmouth and back to Southampton, where we remained until March the 11th. During this time we held nine meetings, which includes the Conference at Portsmouth, a synopsis of which has already been published. The Spirit of the Lord was truly poured out upon us, and I feel satisfied that good will be the result of our labours, both with the Saints and strangers. We had full meetings and the best of attention.

Brother Eugene Henriod accompanied me from Southampton, and we landed in St. Heliers, Jersey, on the 11th, where we were kindly received by brother Philip De La Mare and the Saints. On the 16th, I accompanied brother De La Mare to Guernsey, where I preached in the evening, and returned to Jersey the next day. We had three meetings there, which includes our Conference on the 16th. The Saints manifested much zeal and a lively determination to gather as fast as possible to Zion, the home of the Saints.

On the morning of the 19th we took the Steamer *Comete* for Granville, France, 30 miles distant. As we were entering the bay, we saw a beautiful sight—about three hundred fishing boats sailing out of the harbour together, which was quite a fleet, and presented a grand appearance as they went out under full sail. After landing, we saw another curiosity, which was a large gathering of people from the country, returning from the sea, where they had been gathering the sea-weed or *varech*, which is used to manure the land, the gathering of which is only allowed one day in the year, which is the low spring tide. There were several hundred carts drawn by from one to five horses, and there were several thousand people, men and women, but more of the women than men. The road and streets looked like a moving army as far as the eye could reach. Most of the people wore wooden shoes, which made some music on the stone pavements in the city. I never saw a more healthy and robust-looking people in my life, all clothed in home-spun of the very best kind. All appeared happy and cheerful. We met several priests, as we could tell them by their long black robes, and stockings, and shoes with buckles. I am told that they are not revered now as they were a few years ago.

On the morning of the 20th we started for this place, passing through what is called Normandy, which is indeed a fine country, and up the valley of the Seine to this place, which surpasses anything I have ever seen for beauty. Here the grape is raised to great perfection. Towns and villages are thickly clustered together. I could see twelve or fifteen at once—some of them large towns. The distance from Granville to Paris is over three hundred miles.

I have in short given you some ideas of my labours since I parted with you. With love to you and all, I remain your brother,

CHARLES C. RICH.

ENGLAND.

SOUTHAMPTON DISTRICT.

Reading, March 15, 1862.

President Cannon.

Dear Brother,—I rejoice in being able to state that the work of the Lord is

still progressing in this District. On the 23rd ult., a Conference was held at Bridport, when President Rich occupied the greater part of the day's services in preaching to the Saints and counselling them on those every-day duties that pertain to the practical part of the Gospel.

On Monday evening I baptized two in Bridport, and on the 25th we left for Southampton. On the 27th, President Rich preached in Southampton, where quite a number of strangers attended and listened with good attention, and a good spirit prevailed. March 2nd, the Southampton Conference was held in Portsmouth, when President Rich occupied most of the time in preaching to the Saints, exhorting them to live up to their duties and privileges, and on the first principles of the Gospel as taught by Jesus.

On Monday evening the Saints of Portsmouth assembled and spent the evening in songs and recitations. Owing to the weather being unfavourable, President Rich was prevented from going to Jersey. He remained with us and preached three times in Southampton. Six were baptized in Southampton Conference, and prospects are still good for more, although we are not without some enemies. Last week we had six discharged from one place of service, five for being Latter-Saints, and one because they were afraid she would be. This does not daunt them, as this cause will ever make a true-hearted Latter-day Saint cling closer to the truth. The Saints throughout the District are striving all in their power to live as Saints, with but few exceptions. I think that over one-fourth of the Dorset Conference will emigrate the present year. The lack of means alone will prevent the others.

Believe me to remain your friend and fellow-labourer in the Gospel,

W. BRAMALL.

NORWICH DISTRICT.

Norwich, March 19, 1862.

President Cannon.

Dear Brother,—I have just arrived in this city from a tour through the Norwich Conference, and I am happy to say that as a general thing the Saints throughout the Conference are feeling

well in the principles of the Gospel, and are endeavouring to keep the commandments of God, and to assist, by imparting a portion of their limited means, in the rolling on and building up of the kingdom of God, and for the spreading of the principles of life and salvation as revealed in these last days among the inhabitants of the earth, that others may become the participants of the blessings that are brought to light through the Gospel.

The move that is being made by the Saints who are going to emigrate, breaking up their homes and selling off their effects, is causing many to reflect, awaking within their minds a spirit of inquiry after truth; so much so, that our meetings are generally well attended by strangers, and some of our chapels are crowded on Sunday evenings. There does not appear to be any disposition on the part of unbelievers to persecute or to raise any excitement at present in this part of the world. We have organized one Branch and opened two new places for preaching lately, and I think there is a very fair prospect for the coming summer's operations in preaching the Gospel. We are baptizing a few occasionally.

Elder Crawley writes me from the Bedfordshire Conference that all things are moving along first-rate. The Saints are rejoicing in the truth, their meetings are generally well attended by strangers, and they continue to add to their numbers. It appears that the Adversary begins to awaken to a realizing sense that it is time for him to come out of his hidingplace, as the Saints, by their thousands' gathering home to Zion, and the servants of God, by preaching the peaceable things of the kingdom, are making rapid strides towards the overthrow of his kingdom. Elder Crawley informs me that there has been some excitement and mobbing at Luton, in Bedfordshire, got up by two apostates and some priests. They are lecturing against "Mormonism," and have sent up a petition to Parliament, praying that the principles advocated by the "Mormons" may be suppressed. But I am satisfied that all the attempts of wicked men, inspired by the father of lies, to impede the progress of the Latter-day Work, will be in vain, and will only tend to further the pur-

poses of the Almighty and bring upon themselves the vengeance of an offended God, as has been demonstrated by the downfall of all men who have raised their puny arm to hinder this work.

The Saints who are going to emigrate this season are busily preparing for their journey to their long-talked of home in Zion, and those who are less fortunate, and have to content themselves to remain in Babylon yet a little longer, feel determined to leave no stone unturned to insure their emigration next year.

I remain your brother in the Gospel,
RICHARD BENTLEY.

SCOTLAND.

Edinburgh, March 27, 1862.

Dear Brother Cannon,—During the President's visit, we met in Conference with the Saints in Glasgow on the 9th instant, in Dundee on the 16th, and in Edinburgh on the 23rd. The Presidents of Branches and Conferences all reported favourably of their fields of labour. New members were being baptized into the Church in almost every Branch, and the spirit of the Gospel continues to prevail. As the time for emigration draws near, the Saints become more anxious to go home to Zion. A great many want to go, but cannot

this season, for want of means. Some begin to despair of ever being able to emigrate. How weak the faith of such! They forget that there is a God in Israel who has promised to preserve his faithful children; nay, more,—to give them strength as their day. What need we fear, when such glorious privileges are held out to the faithful by Him who has said that not one jot or tittle of his word shall fall to the ground? Nothing, but that we should fail to do our duty and forget God, and thus forfeit a right to the blessings promised. It matters not where we are, providing we are in the pathway of duty. There God will ever protect his Saints. I would rather die in the pathway of duty than shrink from it to save my life; for in failing to do my duty I should lose eternal life.

My counsel to the Saints is, Never give up; but do what is right, and Heaven will protect all who put their trust in him.

The Presidents of Conferences and Branches, with the Travelling Elders, are feeling well and working in harmony with me. We are all doing the best we can to help the Saints and promote the work, and the Saints in general are feeling well and willing to do right. God bless them ever is the constant prayer of your fellow-labourer in the cause of truth,

DAVID M. STUART.

SUMMARY OF NEWS.

WALES.—A melancholy disaster has occurred in the vicinity of Milford Haven. A steamer which sailed between Bristol and Waterford was totally lost on Tuesday night, at a point of the coast known as the Crow Rocks, and about 50 persons are supposed to have perished. Three hundred cattle were also lost.

ITALY.—Turin papers of late date say that there are nearly 5,000 brigands in Rome and the Pontifical States who await a favourable moment to cross the frontier. They intend to continually harass the Neapolitan provinces by sending out small bands.

TURKEY.—The insurgents have destroyed Croja, Morles, Grebbe, and Dogliaw, in Albania, by fire and sword. All the Turkish inhabitants were massacred. The lives of Christians, however, were spared.

CHINA.—Official despatches which have reached Paris say it is possible that more troops will be required in China, as the rebellion spreads and gains ground. Shanghai was likely to fall. The European commanders of stations were all asking for reinforcements.

AMERICA.—The Federals have occupied Dumfries on the lower Potomac, and after a fight of four hours' duration, Burnside's expedition had captured Newburn, North Carolina, driving the Confederates from their positions, and capturing three batteries of artillery, 46 guns, 3,000 stand of arms, and 200 prisoners. The Confederates (supposed to number 10,000) escaped to Goldsborough. The Federal loss is said to be 100 killed and 400 wounded.

VARIETIES.

TO CLEAN OLD VARNISH.—Mix soap and salt equally with the juice of a lemon to the consistency of thin cream : or soap and starch equally, instead of salt with lemon, will do.

FOR FRENCH POLISH ONLY.—A gill of furniture oil, a gill of vinegar, threepennyworth of spirits of wine. Take half-a-cupful of oil, and a quarter of the quantity of vinegar, half of spirits of wine, and mix it in a bottle together, and try on the furniture. If too thick, add a little vinegar as required.

SOLDER.—The way that solder is usually made in large tin factories is half tin and half lead ; but very frequently 7-16ths of tin to the remaining 9-16ths of lead is used, which makes very good solder. But when old pewter is used in its mixture. (which is frequently done,) it takes 9-16ths pewter to 7-16ths lead, pewter not being so fine and hard a metal as tin. [The foregoing is from brother O. S. Walsh, who has sent it as a correction of the paragraph on the same subject in the *Star* for March 22.]

STATISTICS OF HUMAN LIFE.—"The total number of human beings on earth is now computed in round numbers at 1,000,000,000. They speak 3,094 now known tongues, and in which upwards of 1,100 religions or creeds are preached. The average of life is 33 years. One-fourth of the born die before they reach the age of seven years, and the half before the 17th year. Out of 100 persons only 6 reach the age of 60 years and upwards, while only 1 in 1,000 reaches the age of 100 years. Out of 500 only 1 attains 80 years. Out of the thousand million living persons, 330,000,000 die annually, 91,000 daily, 3,730 every hour, 60 every minute, consequently 1 every second. The loss is, however, balanced by the gain in new births. Tall men are supposed to live longer than short ones. Women are generally stronger than men until their 50th year, afterwards less so. Marriages are in proportion to single life (bachelors and spinsters) as 100 to 75. Both births and deaths are more frequent in the night than in the day. One-fourth of men are capable of bearing arms, but not 1 out of 1,000 is by nature inclined for the profession. The more civilized a country is, the more full of vigour, life, and health are the people." [P]—*Once a Week*.

P O E T R Y .

H I N T S .

(Selected.)

Choose the path of right, man ;
Think out the truth and tell it ;
Drag error to the light, man,
And then we can expel it.

Heed not the curling sneer, man.
Nor thoughtless fashion's frown ;
Be bold and be sincere, man,
And both will soften down.

In word and deed be true, man ;
Fear not what others say ;
But steadfastly pursue, man,
'The tenor of thy way.

Go forward with the band, man,
Of the noble, brave, and free,
And firmly take thy stand, man,
To fight for liberty.

Let churlish envy die, man ;
All selfish passion smother ;
And look with gentle eye, man,
On the weakness of thy brother.

Have faith in moral power, man,—
Faith in the growth of mind ;
Hope for the glorious hour, man,
That shall strike for human-kind.

FRANK GRANT.

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"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverances, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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Saturday, April 19, 1862.

Price One Penny.

THE NEW STATE OF DESERET.

The following is a synopsis of the proceedings of the various mass meetings that have been held throughout the settlements of the Territory of Utah, and of the Convention held in the Court House of Great Salt Lake City, to frame and adopt a Constitution and form of State Government for Deseret:—

A public meeting was holden in Great Salt Lake City, at mid-day, on the 6th of January, which was one of the largest political assemblages ever held in the Territory. After Ballo's band had played the national air of "Hail Columbia," the City Marshal, Col. J. C. Little, briefly stated the object of the meeting; after which, the Hon. Edward Hunter was elected Chairman, and William Clayton Secretary. Hon. D. H. Wells, W. H. Hooper, John Taylor, G. A. Smith, and A. O. Smoot were chosen as a committee to draft resolutions, &c., expressive of the sense of the assembly, who then retired for the purpose; and, on their return, (President Young occupying the interim with some appropriate remarks,) submitted a lengthy Address, with the following Preambles and Resolutions:—

"Whereas, We have, for the last eleven years, been living under a Territorial form of government, and owing to the rigid policy of the President of the United

States persisting in appointing no resident or citizen of the Territory to any of the offices provided in its organic law, but continually selecting them from distant States,—men who have no interest in our welfare, in the prosperity of our Territory, who never identify their interest with us, who never build a house, a fence, or make any kind of improvement, but always rent houses and offices to serve out their time, receive their salaries, and then return to their homes in those distant States from whence they came, to use the means they thus acquired in making their homes and improvements away in some distant country:

Whereas, It cannot be expected that men so appointed from a distance will be acquainted with the policy, wellbeing, tastes, or requirements of a people with whom they are utter strangers; and

Whereas, When officials are evil-disposed, such a state of things produces serious abuses, by deranging the operation of our laws, sanctioning crimes by letting them go unpunished, and turning those who are convicted by our courts and juries loose to prey upon our community; and

Whereas, Where officials, who are not particularly so evil-disposed, either through lack of understanding, ignorance, prejudice, or other disqualification, constantly interrupt the course of justice, the wellbeing of our community, and continually endanger our peaceful relations with the parent Government:

Therefore, Be it resolved, that to ensure peace abroad and domestic tranquillity at home, we select delegates from this county, to meet in a Convention to be holden in the Court House in this city on Monday, the 20th inst., to draft and adopt a Constitution and form of State Government for this Territory, and do all other things necessary and proper to carry the same into effect.

Resolved, That said Convention memorialize the Congress of the United States for admission into the Union upon an equal footing with the original States, having first laid said Constitution before the people for their ratification or rejection.

Resolved, That we hold, as a fundamental principle among American institutions, that the people should have a voice in the selection of their own officers; that local legislation and local administration of the laws are both indispensable to the peace, liberty, prosperity, and well-being of any community.

Resolved, That taxation should not be required without representation, and that a delegate to Congress, having no vote as at present provided, is no representative.

Resolved, That as long as we have no representative in Congress, and no voice in the election of our Chief Magistrate, who appoints all of the principal officers for our Territory, we cannot expect any correction of the abuses to which we are continually subject, and cannot see any reason why they will not be continued and repeated as a natural consequence incident to our present organization; and having tried it for the last eleven years, we think that our experience therein might terminate.

Resolved, That uniformly selecting and transporting men from distant States into our Territory to fill its offices, presuming, as it does, that we have no men in our Territory fit, capable, or worthy to fill them, is a standing insult to the intelligence and patriotism of this community, and devoid alike of good policy and common justice.

Resolved, That we can see no other or better way to avoid the continual recurrence of these political difficulties, which have so beset our Territorial progress, than to abolish our Territorial form of government; and trust that Congress, now in session, will hearken unto our application for admission into the Union, and will grant us speedy and favourable action thereon."

These were adopted by general acclamation by the meeting; and after a stirring performance by the band of the

national anthem, "The Star-Spangled Banner," the following gentlemen were elected as delegates to the Convention:—Hons. D. H. Wells, A. O. Smoot, Elias Smith, J. Fergusson, R. Miller, W. Woodruff, A. Gardner, A. Carrington, and John Taylor. After more music from the band, Hon. H. C. Kimball dismissed the meeting by a benediction.

On the 30th Dec., 1862, a similar mass meeting was held at Spanish Fork, Utah County, a committee of six being appointed to draft resolutions expressive of the sentiments and wishes of the meeting; all of which were, on motion, unanimously adopted.

On the 31st Dec., the citizens of Santaquin, Utah County, met and passed resolutions to the same effect, drawn up by a committee of three appointed for that purpose; after which Messrs. L. E. Harrington, J. W. Cummings, B. F. Johnson, A. Johnson, A. K. Thurber, L. H. Hatch, and W. M. Wall were elected as delegates to the Convention from Utah County.

On the same day, the citizens of Provo City, the county seat of Utah County, assembled, and, after adopting the resolutions drawn up by a committee of nine appointed for that purpose, (during whose retirement Hons. G. A. Smith, J. W. Cummings, and A. H. Scott addressed the meeting,) elected the following gentlemen as delegates to the Convention:—Hons. L. E. Harrington, J. W. Cummings, B. F. Johnson, L. H. Hatch, W. M. Wall, and A. K. Thurber.

On the 6th Jan., a meeting was held in Grantsville precinct, Tooele County, at which a committee of three drew up resolutions, which were submitted to and unanimously carried by the people.

On the same day, the citizens of Tooele City, Tooele County, met and appointed three gentlemen to draft resolutions, which were duly presented and accepted, including the appointment of Hons. J. Rowberry and E. M. Greene, and E. B. Kelsey, as delegates to the Convention from Tooele County.

On the same day, a demonstration took place at St. George, Washington County, when a committee of five were appointed to draft resolutions, during whose absence the meeting was addressed by Messrs. Jacob Gates, James Houston, and Joseph Orrton. After

adopting the resolutions, (which were prefaced by a preamble setting forth the regret entertained for the disloyalty and rebellion of many States, the desire to maintain the sacredness of the Constitution, the ability of the citizens of Utah to sustain a State Government, and their right to the privileges accruing therefrom,) Hons. W. Crosby, G. A. Smith, and J. M. Moody were unanimously sustained as delegates from Washington County.

On the same day, a meeting was held at Cedar City, Iron County, when a committee of three were appointed to draw up resolutions, and another committee of the same number to nominate delegates to the Convention. The meeting unanimously adopted the resolutions presented and confirmed the nomination by electing Hons. H. Stout, S. S. Smith, and H. S. Eldredge as delegates to the Convention. After which, the meeting was addressed by Messrs. I. C. Haight, H. Lunt, P. K. Smith, J. Whittaker, and others, expressing the loyalty and fidelity of the people to the Constitution of the United States.

At the same time, a meeting was also held at Corn Creek, Millard County, when addresses were delivered by some of the leading men of the place, the sentiments expressed by whom were unanimously adopted; after which, Messrs. T. Callister, T. R. King, and L. Savage were elected as delegates.

Other meetings were also held in other places, with similar results. From Davis County the following gentlemen were elected as delegates:—L. Smith, T. Grover, W. C. Smith, O. Layton, and S. W. Richards. From Weber County, A. F. Farr, L. Farr, C. W. West, J. Browning, J. McGaw, and O. Dunn. From Box Elder County, L. Snow, J. C. Wright, and A. Cordon. From Cache County, E. T. Benson, P. Maughan, W. B. Preston, W. Hyde, P. Thomas, W. Maughan, and S. M. Blair. From Summit County, T. Rhoads, H. W. W. Brizsee, and J. Reese. From Shambip County, Lysander Gee. From Cedar County, Z. Snow and W. Price. From Juab County, T. B. Foote, I. Hoyt, and J. Midgley. From Sanpete County, F. W. Cox, M. Caldwell, W. S. Seeley, B. Snow, and M. D. Hambleton. From Beaver County, W. J. Cox, E. W. Thompson, and J. H. Rollins.

On the 20th Jan., the members elect of the Convention for the establishment of a State Government assembled in the County Court House, Great Salt Lake City, Hon. D. H. Wells being appointed as President *pro tem*, and W. Olayton as Secretary *pro tem*. A committee of three—namely, Messrs. G. A. Smith, H. Stout, and S. M. Blair, were appointed to examine credentials, which they did and reported satisfactorily. The delegates were then sworn by his Honour, Elias Smith, Probate Judge, to support the Constitution of the United States and to perform their duties as members of the Convention according to the best of their knowledge and ability, the oath being administered to Judge Smith by his Honour Judge Z. Snow. The following officers were then elected by the Convention:—D. H. Wells, as President; W. Clayton, Secretary; P. Lynch and R. L. Campbell, Assistant Secretaries; R. T. Burton, Sergeant-at-Arms; A. Cunningham, Foreman; J. W. Woolley, Doorkeeper; J. F. Allred, Assistant-Doorkeeper; D. P. Kimball, Messenger; H. Heath, Assistant Messenger: to all of whom the oath of office was administered by Judge Smith. Joseph Young was then elected Chaplain. After which, Messrs. G. A. Smith, A. Carrington, J. Smith, Z. Snow, and J. Taylor were appointed as a committee to report to the Convention a Constitution and form of State Government; and Messrs. J. Ferguson, W. Woodruff, S. W. Richards, L. Snow, and L. E. Harrington as a committee to draft a Memorial to accompany the presentation of the Constitution. By unanimous vote, the freedom of the Convention was extended to Presidents B. Young and H. C. Kimball, Governor F. Fuller, Hon. W. H. Hooper, Chief-Justice Kinney, Surveyor-General S. R. Fox, ex-Governor Doty, Edward Hunter, Esq., and the Marshals of the Territory and Great Salt Lake City. Mr. J. V. Long was elected Reporter, to whom was administered by the President the necessary oath. Messrs. A. O. Smoot, E. M. Greene, J. W. Cummings, A. K. Thurber, and L. Farr were then appointed as a committee on ordinance; and Messrs. O. Hyde, E. T. Benson, J. M. Moody, B. Snow, and W. B. Preston as a committee on elections. After which, (the minutes being

read and accepted,) the Convention adjourned till Jan. 22nd. Benediction by the Chaplain.

On the 22nd Jan., the Convention again met pursuant to adjournment, and after the roll call and opening prayer by the Chaplain, the following communications were read from Secretary Fuller (acting-Governor,) and Superintendent Doty:—

“Executive Department,
G. S. L. City, Jan. 22nd, 1862.

Hon. Daniel H. Wells,

President Constitutional Convention.

Sir,—I acknowledge the courtesy of the Convention in tendering me a seat at its sessions. Of this kindness I may be unable to avail myself to any extent, but I shall look with interest upon the proceedings of your honourable body, and may be permitted to indulge the hope that the Constitution which you shall adopt will manifest that wisdom in its provisions which shall entitle it to the friendly consideration of the national Legislature.

Respectfully,
FRANK FULLER.”

“Great Salt Lake City, U.T.,
Jan. 20th, 1862.

Hon. Daniel H. Wells,

President of the State Convention.

Sir,—It is with great pleasure that I acknowledge the honour conferred by the vote of the Convention, communicated in your letter to-day, tendering to me the freedom of the chamber during its session; for which I beg of you to present to the Convention my grateful thanks.

In the formation of a Constitution of government for this country, I feel a deep interest that those fundamental principles of liberty which are dear to every American may, by its wise provisions, be established for the present and guarded for the future.

Having resided in Michigan and Wisconsin when the people of those States formed their Constitution, I early learned and advocated the right of the people to form States, and that the only power conferred upon Congress, by the Constitution of the United States, is to admit States into the Union on their application.

When a State, with the usual number of inhabitants required of new States, presents her Constitution and asks for admission, I conceive she may demand it as a right, if her Constitution is ‘Republican.’ As citizens of a State within the boundaries of the United States, and as American citizens, there must be a

period when they have the right for themselves to put an end to their Territorial servitude; otherwise Congress could keep any number of the people in a colonial condition forever.

Having become a citizen of Utah, with the intention of residing here permanently, I feel, in common with other citizens, great interest in the action of the Convention upon this most important question of a State Government, and hope I shall be pardoned for the sentiments which I have taken the liberty to express on this occasion.

Wishing the Convention may, by its labours and wisdom, establish the principles of free government on this summit of the American continent in a manner satisfactory to the people, and yourself a pleasant service in the highly honourable position you occupy as its President,

I remain, with much respect, your most obedient servant,

JOHN DUANE DOTY.”

The “Constitution of the State of Deseret” and the accompanying Memorial (prepared by the committees appointed for that purpose,) were then read and adopted by unanimous vote. After which, in compliance with unanimous request, ex-Governor B. Young and Hon. H. C. Kimball addressed the Convention. After passing a motion that five copies of the Constitution be engrossed and signed by the members, the Convention adjourned till Jan. 23rd. Benediction by Mr. W. W. Phelps.

On the 23rd Jan., Convention again met pursuant to adjournment. After the roll call and opening prayer by the Chaplain, the five copies of the “Constitution of the State of Deseret,” which were engrossed and ready for signature, were signed by all the delegates. Hon. Chief-Justice Kinney being present, was called upon to address the Convention, which he did. It was then resolved that in the event of the people ratifying the acts of the Convention, the President and Secretary be authorized to sign the Memorial to Congress. The President then, agreeable to vote, addressed the Convention. After which, it was voted that the five copies of the State Constitution be retained in custody of the President of the Convention until the result of the votes of the people be known; and that if ratified, they be then committed to the custody of the

Governor of the State. The following nominations were unanimously resolved upon for the consideration of the electors at the first general election under the Constitution to be held on the 3rd of March:—For Governor, Brigham

Young; for Lieutenant-Governor, Heber C. Kimball; for Member of Congress, John M. Bernhisel. The Convention then dissolved. Benediction by Mr. W. W. Phelps.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 232.)

Also the affidavit of Alvah Tippetts:—

"State of Illinois, Hancock County,

City of Nauvoo, June 20th, 1844.

Personally appeared before me, Aaron Johnson, a Justice of the Peace in and for the said county, Alvah Tippetts, of Warsaw, in Hancock County and State aforesaid; and being first duly sworn, deposed and saith that on Wednesday, June the 12th, at Green Plains, one Colonel Levi Williams came to your deponent about sunrise, and ordered me out of the house that very day.

I replied he was very hasty. He again ordered me out of the house, and said, if I spoke a word, he would put me out of the house immediately.

I then took away part of my goods and left the house accordingly, because I was afraid to stay there another night.

The next day I went back after the remainder of my property, and called at the house of Colonel Levi Williams for some things belonging to me.

When I arrived there, John Williams, the son of said Levi Williams, aged about 28 years, abused me for placing confidence in Joseph Smith and the people of Nauvoo. He then took me by the back of my neck and pushed me away, and said he would not have such stuff in his house. The second time he pushed me by the neck, and his foot to my back. He pushed me several times and kicked me. Again, when in the street, he kept kicking and pushing me, and abusing me with his tongue. I am sixty-one years old. I did not say anything to him to cause this abuse; but it was all on account of my believing that Joseph Smith and the people of Nauvoo would do nothing but what was according to law.

ALVAH TIPPETTS.

{ L.S. } Subscribed and sworn to this
20th day of June, 1844, before
me,

AARON JOHNSON,
Justice of the Peace."

I had sent orders to Captain Almon W. Babbitt, commander of the company at Ramus, to come immediately with his company to Nauvoo and help to defend the place; and this morning my brother-in-law, William McLeary, informs me that when the letter was read to the company, Babbitt refused to come, and said it was a foolish move, and objected to any of the company coming. The company were marshalled into line, when Babbitt said—'If any of you go, not one will ever get to Nauvoo alive,' when immediately my uncle John Smith stepped in front of the line and said—'Every man that goes at the call of the Prophet shall go and return safe, and not a hair of his head shall be lost; and I bless you in the name of the Lord.'

The company immediately threw the command upon Uriah H. Yager, who accepted of it, and started for Nauvoo, although many of them were destitute of boots or shoes. The company had not travelled five miles before they suddenly came upon double their number of the mob, who had two red flags flying, and who had paraded their company and taken a position in a wood that commanded the road. The company from Macedonia opened fire about 10 feet apart, and marched past them within rifle shot, while the mob fired several guns at them, the balls whizzing past their heads. They came here at daybreak this morning, and I directed the Quartermaster to furnish those who needed with shoes.

I wrote the following letter:—

"Nauvoo, June 20th, 1844."

Brothers Ballantyne and Slater,—On information from you by J. McIlrick, I would advise that your families remain

where they are and be quiet, as the mob will not be likely to disturb them; but any amount of wheat or provisions you may have you had better remove without delay to Nauvoo, as it will be better for you to bring it here and have your pay, than to leave it for the mob to consume and destroy.

I remain your brother in Christ Jesus,

JOSEPH SMITH.

Ballantyne and Slater,
Doyles Mills, near Plymouth, Ill."

I here insert the affidavit of John P. Greene and John M. Bernhisel:—

"State of Illinois, City of Nauvoo,
County of Hancock.

On the 20th day of June, 1844, personally appeared before me, Aaron Johnson, a Justice of the Peace within and for said county, John P. Greene, Marshal of said city, and John M. Bernhisel; and after being duly sworn, depose and say that a body of citizens, in a mass-meeting convened on the 13th inst. at Carthage, resolved to exterminate the Latter-day Saints of the said city of Nauvoo, and that for that purpose, according to the purport of the *Warsaw Signal* extra, dated June 14th, 1844, bodies of armed men are coming from the State of Missouri, and also from the Territory of Iowa, and that cannon and ammunition are being transported from the State of Missouri to Illinois for the purpose of utterly exterminating the Latter-day Saints. And your affiants would further state that these bodies of armed men, cannon, arms, and munitions of war are transported in steamboats navigating the waters of the United States, and that the name of one of these boats is the *Die Fernon*.

JOHN P. GREENE,

JOHN M. BERNHISEL.

Subscribed and sworn to before
{ L. S. } me, this 20th day of June, 1844.
AARON JOHNSON, J.P."

Dr. Richards wrote the following:—

"Mayor's Office, Nauvoo,
June 20th, 1844.

Dear General,—Yours of the 14th of April was received at a late date. A multiplicity of business, on account of the peculiar state of affairs, has prevented a reply till now. Your views about the nomination of General Smith for the Presidency are correct. We will gain popularity and extend influence. But this is not all: we mean to *elect him*, and nothing shall be wanting on our part to accomplish it; and why? Because we are satisfied, fully satisfied, that this is the best or only method of saving our free institutions from a total overthrow.

You will discover by this day's extra *Nauvoo Neighbour*, and previous papers which I shall forward with this, that we are already being surrounded by an armed mob; and, if we can believe a hundredth part of their statements, we have no alternative but to fight or die. All the horrors of Missouri's murders are crowding thick upon us, and the citizens of this county declare in mass-meetings—'No peace till the Mormons are utterly exterminated from the earth.' And for what?

A band of thieves, counterfeiters, bogus-makers, gamblers, debauchees, murderers, and all that is vile, established a printing-press in this city for the purpose of carrying on all their hellish plans, and overthrowing every principle of righteousness; and after publishing one number, called the *Nauvoo Expositor*, filled on every column with lies and libel the most dark and damnable it were possible for men or demons to invent on the earth or in the shades of Gehenna, calculated to destroy every chartered right to our peaceful city, and constitutional principles to our nation, being destitute of every vestige of truth, and without one redeeming quality, either in the paper or the characters of its publishers.

The City Council, on the 10th instant, ordered the press and fixtures to be abated as a nuisance, which order was executed by the proper authorities without delay, without noise, tumult, or confusion.

The proprietors immediately evacuated their houses and the city, and the night following fired one or more of their buildings, just as they did in Missouri, thinking to raise the hue-and-cry that *Mormons* had done it, and by that means bring a mob on us without a moment's delay; but our vigilant police discovered the fire and abated that also.

Chagrined at their disappointment and drunk with madness, they next went to Carthage, the county seat and headquarters of mobocracy, and swore that Joseph and about seventeen others had committed a riot, and sent a warrant for their apprehension. They offered to go before any magistrate in the vicinity and answer to the charge. The officer would not consent, but would take them to Carthage. They had threatened their lives at Carthage, and did not consider it safe to go thither, and prayed out a writ of Habeas Corpus from the Municipal Court, and were set free.

This only enraged the mob the more, and another writ was issued by a county magistrate in the vicinity, not a Mormon, before whom they were brought, and

every exertion made to convict them; but the magistrate discharged them.

This does not satisfy them. They are determined to have 'Joe Smith' brought before themselves for trial at the headquarters of mobocracy, swearing that all they want is to get him out of the city, and they will shoot the 'damned rascal.'

Cannon, ammunition, and men are passing over the Mississippi from Missouri to Illinois, and the mob is collected by hundreds at different points in the county, swearing everlasting vengeance; and when their oaths and writs will end, God knows.

We have sent messengers to the Governor, but had no returns, and shall despatch messages to the President of the United States next boat.

If the virtuous part of the community, the State, the nation, will come to the rescue of innocence and the rights our fathers bled to purchase, that our peace and happiness may be secured to us in common with others, it is all we ask; but if they will not, and the mob goes on, we say a dishonourable life is worse than an honourable death, and we are ready for the onset; and we call upon all patriots, far and near, to lend a helping hand to put down the mob and restore peace.

If this is not done immediately, and the mob attempts to execute their threats, you may soon have the opportunity of beholding that glorious 'vision in the west' you have so sublimely contemplated in your letter.

I write you at this time at the request of the Prophet, and I invite you to come to our assistance with as many volunteers as you can bring. And if the mob cannot be dispersed, and the Government will not espouse our righteous cause, you may soon, very soon, behold the second birth of our nation's freedom; for to live without the free exercise of thought, and the privilege of worshipping God according to the dictates of our consciences, *we will not!* We will die rather, and go where the wicked cease to trouble. But we firmly believe there are virtuous men and patriots enough yet left to sustain those principles which alone are worth living for. Will you come?

Here is Oregon. Here is California. Where is *your* ambition? Patriotism? Your 'separate and independent empire,' if you sit calmly still, and see the most virtuous and noble people that ever trod upon the footstool of Jehovah ground to powder by a miscreant mob, and not stretch forth your potent arm for their defence in all the majesty of a God? If

you do not, your turn may come next; and where will it cease?

Let the first blow be struck upon us from this hour, and the field is open for every honest patriot from the east to the west sea, and from the river Mississippi to the ends of the earth.

General, will you stand neutral? Come, and you will know for yourself?

I close in haste, with good wishes to yourself and family,

W. RICHARDS.

General J. A. Bennett,
Arlington House, N.Y."

I wrote to those of the Twelve Apostles who are absent on missions to come home immediately.—viz., Brigham Young, Boston; Heber C. Kimball, Washington; Orson Hyde, Philadelphia; Parley P. Pratt, New York; Orson Pratt, Washington; Wilford Woodruff, Portage, N.Y.; William Smith, Philadelphia; George A. Smith, Peterboro'; John E. Page, Pittsburgh; and Lyman Wight, Baltimore. Also to Amasa Lyman, Cincinnati, Ohio, and George Miller, Richmond, Madison County, Kentucky. I sent the letters by express by Aaron M. York to the Illinois river, on account of the stoppage of the mails.

At 8, p.m., Thomas Bullock came and read to me the affidavits of Isaac Morley, Gardner Snow, John Edmiston, Edmond Durfee, Solomon Hancock, Allen T. Wait, James Guymon, Obadiah Bowen, Alvah Tippetts, Hiram B. Mount, and John Cunningham, with the affiants; and afterwards the affidavits were all sworn to before Aaron Johnson, Esquire.

Ten p.m., John Pike and Henry Gates went to the quarters of the Major-General, and informed him they had seen a number of men driving about 300 head of cattle in the direction of the mob camp. The drovers reported themselves as having come from Missouri, and were about nine miles from Nauvoo.

I gave directions to Theodore Turley to commence the manufacture of artillery. He asked me if he should not rent a building, and set some men to repairing the small arms which were out of order. I told him in confidence that there would not be a gun fired on our part during this fuss.

I extract the following from a letter from R. D. Foster, dated "Carthage,

June 20th, 1844, to John Procter, sen., Nauvoo:—

"We have a hundred barrels of flour here for the folks, and Nauvoo has no means to live, only from the country, and that is cut off sure. There are thousands of armed men ready now, and thousands more coming from Missouri and the country around. Tell John to sleep in the barn, and take care of fire and robbery, and all my things there, as I shall be home soon. Tell Amos Davis to keep his eyes open, as we learn that consecration law will soon commence on him. This we know, and he had better look out sharp. Let him read this sheet. Tell Norton Gibbs and all my boys that

I should be glad to see them a minute, but I cannot come. They must be patient and faithful, and I will be there and reward every man according to his desert; and I will not forget the perjured villains there either."

I advised my brother Hyrum to take his family on the next steamboat and go to Cincinnati. Hyrum replied—"Joseph, I can't leave you." Whereupon I said to the company present—"I wish I could get Hyrum out of the way, so that he may live to avenge my blood, and I will stay with you and see it out."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 19, 1862.

EVILS OF CONTROVERSY.

It not unfrequently happens, when the Elders are engaged in out-door preaching, that some one or other in the crowd of listeners will take occasion to interrupt the speaker by asking a question upon some disputable point, and demanding an answer thereto. While, in some cases, this is done purely from a desire to elicit information, in many others, if not the majority of cases, it is done from no other motive than that of annoying and baffling the speaker, and frustrating the object of his mission.

As during the ensuing summer, when the brethren will be busily engaged in the highways and byways of their respective fields of labour, preaching the Gospel to the world, they will most probably be subject to these kinds of interruptions and annoyances, we deem it wise to throw out a few hints on the subject for their guidance and benefit.

We would advise them, in the first place, (as prevention is at all times better than cure,) to be so-circumspect in their speech and demeanour, and to exercise such judicious control over their own feelings and expressions as shall go far to keep down and hold in check those angry and opposite feelings which would otherwise rise and find vent in the minds of some of their auditors. It is much more easy to excite the minds of an audience than to allay that excitement when raised; and as nothing tends so much to incapacitate the mind for calm reflection as excitement, it is wise to abstain as far as possible from saying or doing anything that would be likely to produce it. Attack a man's faith, or wantonly ridicule his religious views, and you put him immediately on his defence; and, being in a defensive attitude, he occupies the position of an adversary, and will more or less, according to his strategical ability, strive to annoy and overthrow you, merely to become himself the conqueror.

But even though care be taken to avoid it, interruptions will at times unexpectedly arise, and vexatious queries will be put, with a view to disturb the peace of a meeting and introduce the elements of strife and discord. In this

case, the manifestation of a spirit of pugnacity on the part of the preacher would only fan the flame of contention into still greater fierceness. Where a question is put with a view of eliciting information, (as in some localities it may not be considered a breach of order to put a question to an out-door preacher,) a judicious reply may not only be advisable, as being courteous and satisfactory to the honest querist, but would also afford a favourable opportunity of giving a full explanation to others present of the particular point or principle which has thus suddenly excited their interest. But where the evident object of the querist is merely to irritate and confound the speaker, and, by exciting the prejudices of his hearers against him, to disparage and weaken his efforts as a preacher of the Gospel, nicknamed "Mormonism," the course we would recommend for his adoption in such a case is a *medium* one,—not to fall into the trap set for him on the one hand, by leaving the subject of his discourse to follow the irrelevant tracks of his wily opponent, nor, on the other hand, to damage his own reputation or the cause he advocates, or lay himself open to censure from his audience, by contemptuously refusing to give any satisfaction at all upon the subject on which their expectations are raised. A *general* reply to the question, in passing, might under *some* circumstances be advisable, (if it be not an improper one,) given in such a way as not to be unnecessarily offensive, and then proceed on with the more important subject in hand, without further allusion either to the question or the questioner.

Controversy is a thing which, in a general way, had better be retrained from by the Elders. Their special duty is to preach the Gospel and administer its ordinances; and although they may at times have to face unsought opposition in various forms, it is not for them to stoop from their high and holy calling, as ministers of the Gospel of peace, to pick up the glove or take the challenge of any petty antagonist who may audaciously confront them to dispute their testimony and teachings. They have something better to do—a higher and holier work to perform than engaging in pugilistic encounters with those who seek, by polemic warfare to waste the time of the Elders and gain at their expense the inglorious fame of "Anti-Mormon" champions.

If controversy be at all indulged in, (which, we think, is very seldom, if ever, necessary,) the proper object of the controversialist should be, on the one hand, to state his own views to his opponent and hearers, and give his reasons for entertaining them; and, on the other hand, to gain a knowledge of his opponent's views, and of his reasons for holding them; thus affording himself and hearers the opportunity of examining the prominent defended points of both sides of the question, and candidly judging between them. But too often, in the heat of wordy war, the only object of controversy worthy of notice is forgotten, and it ultimately merges into mere contention and angry bandying of personalities. One disputant, animated by a desire to take a short cut to victory over his opponent, resorts to ridicule; and the other, smarting with vexation at the pointed shaft hurled at him, revenges himself by personal recriminations; and thus a bitter spirit of retaliation is engendered and maintained in the bosoms of both parties thus pitted against each other in controversy. The good resulting from such disputations is indeed small, while the evil is unmistakably great. Few, if any, are benefitted, while all concerned feel the ill effects and influences thereof. The combative propensities of both parties are provoked, hard feelings are roused, animosity gains the ascendancy; and although truth may have been the ostensible object sought after by both disputants and their supporters, it is often lost sight of in the contention of debate; and instead of the views of either

being corrected or modified by the superior reasoning of the other, each party gets more strongly fixed in his own previously-formed opinion, however opposite the one may be to the other: both professing truth-seekers go away from the scene of conflict still more firmly clinging to their respective views, although wide as the poles asunder.

LEICESTER CONFERENCE.—On Sunday, the 6th instant, a Conference was held in Leicester; and, notwithstanding the unsettled state of the weather, the meetings throughout the day were well attended by Saints and strangers. Favourable reports were given of the present condition and future prospects of the work by Elder Abraham Orme, President of Conference, and James Payne, Travelling Elder, both released to go home to Zion with this year's emigration. President James S. Brown presented the authorities of the Church in due order, who were unanimously sustained. In the evening, Elder Alexander Ross, succeeding President of the Conference, made a few remarks by way of introduction to his future labours in that part. After which, President Brown addressed those assembled on principle, tending to enhance with more endearment to the honest soul the beauty, excellence, and worth of the principles of the Gospel.

CORRESPONDENCE.

AMERICA.

Cleveland, Ohio, Feb. 27, 1862.

Dear brother Cannon,—Your assurances of the progress of the work of the Lord in Europe are indeed gratifying. That the dark night of Zion's sorrow and mourning is about to be chased away by the brightness of her rising sun of righteousness, is now, to many, a fact most palpable. Her beauty and her glory cannot longer be obscured.

In contrast with the almost utter rejection of the heavenly message of peace by the people here, it is truly refreshing to contemplate the remarkable success of God's messengers among the inhabitants of Great Britain, as also among those of other European countries.

A singular feeling is now stealing over the minds of many in this country—a desire to inquire after and investigate "Mormonism;" whether from intrinsic love to truth, or with a hope to find shelter from the increasing fury of the storm, God knows. There are very many in the regions where I have been labouring who, when I first gave them the privilege of hearing and obeying the truth, turned away in holy abhorrence of the precious gift proffered to them; but now none are more eager to give audience—yea, to solicit information, than this same class. As events are now shaping, there is little likelihood of

their being soon again tortured with the sound of "Mormonism." Was it not to this class that Jesus exclaimed—"O generation of vipers! who hath warned you to flee from the wrath to come?" But it is decreed that there shall come a famine, not for bread, but for hearing the word of God, and that they shall not find it; and if the day of such famine on this land is not at their doors, I have mistaken the signs of the times.

Amid the general gloom of despondency, in the crushing of hopes, the breaking of hearts, and the ruining of fortunes, the demolition of public and private credit and confidence, approaching the verge of universal bankruptcy, of all who stand upon the edge of the pit, to me it seems that the case of those wretched apostates who go whining through this country about Brigham Young is most hopeless. Disregarded by man—the enemies of God and his servants, they may befittingly prove to all Saints the imperative duty of striving to do as they are told.

While at Kirtland, a few days since, Martin Harris, one of the three witnesses of the Book of Mormon, came to see me. If any wish ocular demonstration of the fact that Joseph Smith is a Prophet of God, they need only look at Martin Harris in his present state, and

then read the words given through the martyred Joseph concerning him. He is failing perceptibly. Of his property there is little or none left. He has now no home; his son, a worthless scapegrace, with whom he lived, being in prison, and the house deserted. Yet, as you have doubtless often heard, he has never failed to confirm his testimony of the truth of that Book. He says he is going to Utah *as soon as the Lord will release him!*

The news from "our mountain home" is cheering indeed. Having vainly and repeatedly petitioned for admission as a State prior to the dissolution of the Union, and though having since that event given renewed and unlooked-for proofs of what had in years long past been shown beyond all controversy—that they were unflinching defenders of the Constitution, yet still coldly spurned, as though menial vagrants, from the door of the Union,—who or what shall interpose to prevent the people of Utah from assuming the right of self-government? Who more worthy to govern them than the man of their confidence and choice, President Brigham Young? Who else has shown himself so worthy of their confidence, or so capable of governing that people? Truly and justly did his Honour Alfred Cumming, Governor of Utah during Mr. Buchanan's administration, declare—"Brigham Young is my Governor." ("His yoke shall be taken from off from thy neck, because of the anointing.")

Heaven bless you in your labours. My kind regards to the brethren.

Yours truly,

JAMES McKNIGHT.

AFRICA.

Port Elizabeth, South Africa,
Feb. 15, 1862.

Dear President Cannon,—I again deem it my duty to drop you a few lines, to let you know how we are getting along in this "nethermost part of the vineyard," and to give you a brief statement of matters as we find them.

Having landed in this country previous to the holidays, we did not make any stir during that time, as the people were perfectly crazy during Christmas and New Year. After they got cooled off, brother Zyderlaan went to a Dutch

editor and got him to publish Joseph's prophecy concerning the war. At the same time, I went to the editor and proprietor of the *Cape Argus*, who treated me very courteously, and after reading the revelation he acknowledged that there was something in it, and agreed to publish it, which he did. This was the first that the inhabitants of Cape Town knew that we were in their midst. Cape Town is as corrupt a city as is on the globe. When brother Haven and his brethren preached there, after their arrival in the colony, a mob rose and tried to murder them. They seem very quiet at present. Before I left the Cape, we preached twice in a private house to a few which came in to hear. Brother Zyderlaan and myself went out to the Government Walks, which is a great resort for the people on Sundays. I preached to the people; a few listened attentively. As I had to leave Cape Town for this place, I desired brother Z. to keep up out-door preaching in Dutch and English, until the Lord may open the way otherwise. Brothers Dixon and Talbot accompanied me to this place. Brother Talbot is here with me now. Brother Dixon is at Utenahage, a small town 18 miles from here. He went to visit his father there and to preach. When he returns, he and brother Talbot will proceed to Graham's Town, which is a large town situate 80 miles from this point. This town has the name of being the most pious one in the colony,—so much so, that brother Walker could not get a night's lodging out of them. But, however, brothers Dixon and Talbot were both born there, and are well acquainted, and shall give them a fair chance, by visiting their friends to begin with. I expect they are considerably changed in their feelings since brother Walker visited them.

Before leaving Cape Town, I visited Simon's Town, distance 22 miles from Cape Town, where I rebaptized a man that formerly belonged to the Church, by the name of Curti, his wife being still a member of the same. Brother Zyderlaan just writes me that he has since baptized his daughter and son-in-law.

On arriving at Port Elizabeth, we felt to round up our shoulders, visited the Saints in their houses, and laboured to instil into them the Spirit of Zion. The

Lord blessed our labours so that we managed to get the most of them together. We have been blessed in speaking to them, and they are feeling much better. A few have been rebaptized. I desire, with the co-operation of my brethren, to take a course to save the Saints and be a blessing to them. We have got to work round them very carefully; but the Spirit of the Lord is working with them, and I hope shortly to see the day when they can partake of the emblems of the broken body and blood of the Lord. Three new ones have been baptized here since our arrival. I visited Oliphant's Hook, 70 miles from this point, which is a small village, where sister Fotheringham and household reside. I preached three times in brother Humphreys' mill. The most of the inhabitants of the village were present. I baptized sister Fotheringham's son-in-law, who has been very favourable for some time.

This country is suffering very much, at present, from drought, and has for the last three years. Horses, cattle, and sheep have died in great numbers. Dogs and chickens are now dropping off very fast. The great and extensive vineyards are cursed with blight and rust, so that the luscious fruit is rendered useless. The great majority of this people are sunken in vice. Liquor is lavishly used here by white and black of both sexes. Drunkenness and whoredoms are as common as potatoes in Ireland, especially in the seaport towns. Notwithstanding all this, I feel that there are many honest souls in this country.

I remain your brother in the kingdom of God,

WILLIAM FOTHERINGHAM.

ENGLAND.

Leicester, April 4, 1862.

Dear President Cannon,—In reference to my labours in this country, I know that I have had but a short mission; but yet I feel that, with the blessing of the Lord, I have done some little good: at least, while I have been here, I have tried to do all the good I could, and as little evil. Hence I leave with a clear conscience.

I was down at Hull a little more than ten months, and during that time we

baptized forty individuals into the Church, and there is a very good prospect for an increase in the future. The Saints are feeling well in the work of God. It is true many of them have been out of work for a long time, but yet they are in good spirits, and say that all will work around right. Many of them are first-rate Saints. I have loved them because they have loved the truths the Lord has revealed through his Prophets, and which the Elders have taught them from time to time.

May the Lord bless you in my constant prayer. Yours truly in the Gospel of Jesus,

CHARLES WELCH.

SHEFFIELD CONFERENCE.

Sheffield, April 5, 1862.

President Cannon.

Dear Brother,—It gives me pleasure to inform you that the spiritual condition of the Saints in this Conference is good and prosperous. They are enjoying the Spirit of God, and, with but few exceptions, are striving to live their religion. Their temporal condition is low and embarrassed, through lack of employment; and some who have work are barely able to sustain their families, as they are so badly paid for their labour. The prospects for the future are so gloomy with many of the Saints, that, if they remain here another year, the probability is that they will have to use the means saved for their deliverance to keep them from starvation.

We have had good meetings. Many are investigating our doctrines, and are entertaining more liberal views concerning us than they have hitherto held. We have added 28 to our numbers by baptism the past quarter. The prospects for the future are very encouraging. Several have almost made up their minds to unite their interests with us and come forth to be baptized.

Yours faithfully,

JOHN CLARK.

BEDFORDSHIRE CONFERENCE.

Luton, Beds., Mar. 19, 1862.

President Cannon.

Dear Brother,—I take great pleasure in embracing the present opportunity to give you a little information concerning our movements in this Conference. Pre-

sident Blackburn, in a letter from this place, informed you, a short time ago, of the excitement existing here because of our opening a new hall. Since then, the excitement has been increasing, in consequence of a certain clergyman of the Church of England, a reported returned apostate, and a notorious Anti-Mormon lecturer clubbing together in order to empty their filthy stomachs against "Mormonism," as they please to call it; at which time they gave utterance to the grossest falsehoods ever uttered, except by those who have been employed, like themselves, against an innocent people. The clergyman, in his lectures, has often stated that he is "quite surprised that the inhabitants of Luton have borne with the Saints so long," thus exciting the people to mobbings and plunderings, the like of which have not been seen here before. And after they have consented to such an awful disturbance in their own town, they have drawn up a petition, signed by the most influential men in the town, and sent it to the House of Parliament, requesting that they will forthwith adopt some measure to put a stop to the spread of principles so pernicious and damnable as those taught by the "Mormon" Elders.

They do not appear to have as much sense as one of old had who said of the ancient servants of God—"Refrain from these men, and let them alone; for, if this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

You will see, by the list of names I have forwarded to the Office, that the Bedfordshire Conference is not behind in contributing her portion to swell the glad some throng for Zion. If all go who are making arrangements, I think that quite 60 will go. The vacant places of these will, I feel assured, be soon filled up with honest souls who are now attending our meetings through the Conference. There have been quite a number baptized since the beginning of the year, and others have given in their names.

The Saints throughout the Conference (those at Luton not excepted,) are feeling well all the time, and are doing all they can to save themselves from the corruptions of Babylon.

The Elders with me are labouring with great energy to build up our Father's kingdom, and consequently are feeling well. I have much joy in labouring with them.

I am yours faithfully in the truth,

THOMAS CRAWLEY.

BIRMINGHAM CONFERENCE.

Birmingham, April 8, 1862.

Dear Brother Cannon,—It affords me much pleasure this morning in having the privilege of addressing to you a few lines concerning the work of the Lord in this Conference. Last Sunday, the 6th, (our semi-anniversary at home,) was celebrated in this town with a Conference Priesthood meeting. Hockley Chapel was filled with the presiding officers and Priesthood of the various Branches comprising the Birmingham Conference. Each Branch was represented in a brief manner; and I am happy to state from personal knowledge also that the Conference is in a good thriving condition. The Priesthood are united. We have very few idlers. All are determined to magnify their high and holy calling, save the honest, and do all the good they can to the household of faith. Our meetings are well attended by Saints and strangers. This, no doubt, is caused by an Anti-Mormon lecturer, whose talk and advertisements lead the inquirers after truth to our places of worship, and the honest are entering the kingdom by the door of baptism. This man has tried his utmost to bring persecution and distress upon us by lying exhibitions; but what he intended for us has come upon himself—shame and disgrace. Those who have been with him have withdrawn from the firm, and he wiggles alone with his shingle, "Down with the Mormons." He cannot hurt the Latter-day Saints.

As regards myself, I feel to be on hand for anything and everything in the line of my duty, desiring that while I live it may be to do good. That alone makes me happy.

With kind love to Presidents Lyman and Rich, I remain faithfully yours,

JOHN D. T. McALLISTER.

SCOTLAND.

Glasgow, April 8, 1862.

Dear Brother Cannon.—I arrived in Glasgow last Saturday, the 5th instant, and addressed the Saints in the Tron-gate Hall on Sabbath last. We had excellent meetings through the day. Many who were formerly in the Church are returning to the fold. The Saints are awake to their duties and are animated with the good Spirit of God, which inspires them with hope and joy, blessings rarely enjoyed by any but the faithful during these hard times. The watchword with the Saints is, "Gather up for Zion."

We are organizing juvenile Sabbath schools for those who are to fill our places in the kingdom of God when we shall be called away to other fields of labour. Already we have several in operation, and they work well. We cannot be too careful of the rising generation: they are surrounded by evils on every hand. It is our duty as fathers, mothers, and as Saints of God to watch them with guardian care, and "teach the young idea how to shoot" heavenward.

Your friend and fellow-labourer in the cause of truth,

DAVID M. STUART.

SUMMARY OF NEWS.

BELGIUM.—A Brussels letter has the following:—"The present manufacturing crisis is the subject of general pre-occupation. The city of Ghent is the place most seriously affected. The situation of Lyons and St. Etienne cannot be compared with the horrible state of misery into which the civil war in America has plunged the workmen of Ghent."

ITALY.—Advices from Turin state that General Garibaldi has returned to that city from his tour through the principal towns in Lombardy. They add that the royal decree relative to the judicial re-organization of the southern provinces of the Italian kingdom has been signed. A telegraphic despatch says—"The police at Bologna have discovered a widely-extended clerical conspiracy. Proclamations and secret instructions have been seized in a convent. The confessors were enjoined not to give absolution to soldiers, unless they would desert or induce their comrades to do so. Numerous arrests have taken place among the clergy." This is confirmed by an official despatch; and, it may be added, other ecclesiastical plots are in the possession of the Government at Turin, and will shortly be made known.

GREECE.—The captured soldiers have attempted to break out of prison. Orsini bombs have been discovered in the city. Families are flying to the Piræus, in order to take refuge on shipboard in case of need. English and French ships of war have left for Nauplia to afford an asylum for fugitives. Heavy firing continues against the royal camp. Fresh disturbances have broken out in Syra, for which island the steamer *Amalia* has left with troops.

EGYPT.—From Alexandria we learn that the Prince of Wales left that place for Jaffa on the 28th ultimo. His Royal Highness will spend about five weeks in the Holy Land and Syria; then embark at Beyrout for Smyrna and Constantinople. On his way back he will probably visit Athens, and his return to England, by way of France, may be expected about the beginning of June.

INDIA.—A person calling himself Balla Rao having corrupted some infantry regiments of the Nizam, a tumult was on the eve of explosion. The plot was, however, discovered and peace restored. Balla Rao absconded. Lord Elgin assumed the government of India on the 13th of March.

CHINA.—The news from China has reference chiefly to the rebellion, which is inflicting frightful injury on the country. At Woosung a body of insurgents has been defeated. At Shanghai volunteers were forming. Nankin has been reduced to such a condition by the rebels that the inhabitants are in a state of starvation, and are reported to be eating human flesh. From Peking, however, comes the announcement that much is expected from the energy of Prince Kung, and it is to be hoped that, for the sake of his suffering country, he will promptly organize sufficient forces to overthrow the inner barbarians who are proving so terrible a scourge to many provinces.

FACTS FOR THE CURIOUS.

"LOLLARD."—The founder of the sect called "Lollards," who were known in Germany in 1315, was named Walter Lollard. He was burnt, at Cologne, in 1322.

"HUE AND CRY."—This is the old common-law process of pursuing "with horn and with voice," from hundred to hundred, and county to county, all robbers and felons.

ORDERS OF KNIGHTHOOD.—The Order of the Garter was founded by King Edward III. in the year 1350; that of the Bath by Henry IV. in 1399; that of the Thistle by James V. of Scotland in 1540.

BEZ STING.—The sting of the bee consists of two long darts, adhering longitudinally, and strongly protected by one principal sheath. In stinging, the sheath is first inserted, then the two darts protrude, and make a further puncture. Each dart has nine or ten barbs at the point.

BASS'S STRAITS.—Mr. Bass, surgeon of the *Reliance*, penetrated, in 1797, as far as Western Port, in an open boat, from Port Jackson, and affirmed that a strait existed between New South Wales and Van Diemen's Land. Lieutenant Flinders circumnavigated Van Diemen's Land, and named the strait after Mr. Bass, in 1799.

JOHN DOE AND RICHARD DOE.—These are fictitious names inserted in legal writs. Magna Charta demanded witnesses before trial; therefore, since the reign of Edward III., these fictitious names are inserted in the necessary documents. Like many other of our legal usages, it is highly absurd.

ENGLAND.—The name England was first officially bestowed upon this country by Egbert, the first king, at the Council of Winchester, A.D. 829. It was first styled Great Britain on the union with Scotland; and when Ireland was formally united, the whole was called, "The United Kingdom of Great Britain and Ireland."

HOW TO TELL THE SEXES OF EGGS.—Examine the eggs by holding them between the eye and the candle, and if the vacancy caused by the air-bag at the blunt end of the egg appears to be a little on one side, it will produce a hen; if this vacancy be exactly in the centre, it will produce a cock. To produce pullets, choose the round and plump eggs for setting, avoiding the long-shaped ones, which always produce cocks.

"ESQUIRE."—The privilege of having this addition to the surname formerly belonged solely to men of considerable property next in rank to Knights, or to the principal attendants on noble warriors, or to civilians holding places at Court. Of late years the title has been far more extensively appropriated; and after having been given to all gentlemen of independent property, it is now bestowed even on tradesmen whose position in society is at all superior to the generality of the same class.

"DUKE."—A duke is so called from *dux*, a leader or captain, because the *duces* of the ancient Romans were leaders of an army, and chosen in the field, either by casting lots or by the common voice. But now the dignity of duke is generally conferred by kings and princes, and descends to the heir; though in some nations sovereigns are so called, as in Germany. The first duke we meet with in England, properly so called, was Edward, surnamed the Black Prince, from the sable plumes he wore, eldest son to King Edward III., whom his father, on the 13th March, 1337, created in Parliament Duke of Cornwall, by which creation the first-born sons of the Sovereigns of England are Dukes of Cornwall from their birth. All dukes' eldest sons, by the courtesy of England, are from their birth styled marquises, if their fathers enjoy that title, and the younger sons lords, with the addition of their christian names; and all dukes' daughters are styled ladies. A duke has the title of "Grace."

VARIETIES.

THAT action is not warrantable upon which you dare not supplicate God's blessing.

LANGUAGE OF FLOWERS.—The language of flowers is said to have originally come from the East, and to have been of very ancient origin. In Persia, Arabia, and Egypt, it is used as a means of communication at the present day. The dahlia signifies "I am for ever thine;" the full white rose, "I am worthy of you;" the red rose-bud, "You are young and beautiful."

HUSBANDS should be willing to attend to any reasonable suggestion which a wife may offer. Many a man has been indebted for his position and reputation to the care and solicitude of his wife. She has cheered him when the pitiless storms of the world have nearly overwhelmed him. When misfortune has come, she has suddenly risen into mental force, and become his supporter in trouble.

WASH FOR THE TEETH.—One ounce of myrrh, powdered, and dissolved in one pint of spirits of wine. A little of this dropped on the tooth-brush is excellent for the teeth and gums.

FOR CHOKED CATTLE.—Take some oil, no matter what kind, and hold the animal's head up, turn down about one gill of oil, and then let go the head, and the animal will heave it out in two or three seconds.

TO MAKE A LIGHT IN A MOMENT.—Dip a piece of paper in turpentine, put a bit of chloride of potash on't, and a drop of vitriol. Lump sugar mixed equal parts with the potash will do without the turpentine.

TO ENGRAVE ON COPPER OR BRASS.—Warm what you intend to engrave; give it a coat of bees' wax, then write on it with a sharp instrument that will penetrate the wax, put a little nitric acid on it, and it will cut it the same as if it had been engraved.

TO KEEP INK FROM FREEZING OR GROWING MOULDY.—If you have not the convenience of keeping it from the cold, put a few drops of brandy, or other spirits, into it, and it will not freeze. To hinder it from growing mouldy, put a little salt into it.

VARNISHING MAPS, &c.—Dissolve in a bottle two ounces and a half of gum juniper, three-quarters of an ounce of gum mastic, and three-quarters of an ounce of Venice turpentine, with half a pint of rectified vegetable naphtha. Apply the same as directed for sizing.

TO EXTRACT INK FROM WOOD.—Dissolve in an open vessel a quarter of a pound of red lead with half a pint of spirits of salt. When the effervescence has subsided, pour into a bottle, and keep for use.

A DURABLE PAINT FOR OUT-DOOR WORK.—To a quantity of charcoal add a quantity of litharge as a drier, to be well levigated with linseed oil, and when used to be thinned with good boiled linseed oil. The above forms a good black paint, and by adding yellow ochre an excellent green is produced, which is preferable to the bright green frequently used on out-door work, as it does not fade with the sun.

LIQUID GLUE.—In a wide-mouthed bottle put eight ounces of best glue in a half-pint of water, set it in a vessel of water, and heat it till dissolved. Then add slowly, constantly stirring, two-and-a-half ounces of strong aquafortis (nitric acid). Keep it well corked, and it will be ready for use. It is a handy and valuable composition, as it does not gelatinize, nor undergo putrefaction and fermentation and become offensive.

POETRY.

WHY DO THE SAINTS GATHER?

Because Jehovah now commands
His Saints to gather from these lands,
In fairer climes to roam,—
To leave the lands which gave them birth,
And seek a safer place on earth
In Zion's peaceful home.

Because the Prophet of the Lord
Does there reveal his holy word
To guide the Saints aright,
That greater blessings they may gain,
The power of endless lives obtain,
And bask in heavenly light.

Norwich.

Because no tyrants there oppress
The widow and the fatherless,
Or lead the blind astray:
Assisted by the Priesthood's power,
They're guided through the darkest hour
In wisdom's pleasant way.

Then to escape God's venging sword,
And be obedient to his word,
We must to Zion flee,
All selfish interest lay aside,
And in the Gospel truths abide,
And live in harmony.

SEPTIMUS SEARS.

Address.—Samuel H. B. Smith, 7, Oulton Street, Dewsbury Road, Leeds.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON; AND ALL BOOK-SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONI.

No. 17, Vol. XXIV.

Saturday, April 28, 1862.

Price One Penny.

THE NEW STATE OF DESERET.

(Concluded from page 245).

The following is the speech of Judge Kinney delivered in the Convention:—

"Mr. President and Gentlemen of the Convention.

I cannot but feel deeply sensible of the honour conferred upon me by being called to address you. A mere spectator, not expecting to speak, I can scarcely hope to be able to say anything that will enlighten or strengthen the members in the discharge of their high duty.

I see before me delegates from every county in this Territory, some residing four hundred miles distant, not a man elected to the Convention who is not at his post, all no doubt fully impressed with the responsibility of 'the work'—that of preparing for themselves and posterity a Constitution, the highest civil trust that can be delegated to the citizen; for, Mr. President, you well know the departments of government, executive, legislative, and judicial, not only derive all their powers from the Constitution, but must be obedient to the Constitution.

The deliberations of this body and the unanimous vote in favour of adopting the instrument just read as your fundamental law prove to my mind that the people are not only in earnest in changing their form of government and asserting their rights under the Constitution, but also that there is no dissentious feeling on the subject among those represented on this floor.

Having been more or less connected

with the people of this Territory since 1854, appointed twice (under different administrations) your Chief Justice, personally treated with courtesy, and as a judge with respect and confidence, it is not strange that I should regard with more than ordinary interest the proceedings of this Convention and your application for admission into the family of States.

Mr. President, you are endeavouring to shake off your old worn-out Territorial garments, (a poor legacy at first, and affording indifferent protection, but now threadbare and rotten from age and service,) and in their place put on the queenly robe of State sovereignty. The cord that has bound your hands and fettered your feet you propose to exchange for one of fraternal love, uniting you forever, in this hour of her calamity, with the sisterhood of States. In doing this the people are only availing themselves of a right guaranteed by the Federal Constitution; and Congress, in admitting you, is but performing a duty enjoined by that sacred instrument.

The right of 'self-government' underlies the Constitution. It was boldly asserted by our fathers before the Revolution. It is older than constitutions or governments. It is man's birthright, derived as an inheritance from the Supreme Being.

It has been said of the Israelites, Spartans, and Romans, who framed their governments according to their own will, that they did it not by any peculiar privi-

lege, but by a *universal right* conferred upon them by God and nature. Our fathers understood this; and to maintain the right of self-government, the war of the Revolution was fought against the most fearful odds. God stood by the *right*; the principle triumphed, and was incorporated into the Constitution, as the basis of our Republican institutions, the irrefragable right of the American citizen so long as that Constitution is the paramount law of the land. I repeat, sir, the American Revolution was fought to sustain this principle.

Governors and magistrates were imported from the mother country to rule over the people of the colonies. In the selection of these and other officers they exercised no choice. Their legislation was first submitted to the Governor, and unless it met with his royal sanction it was void. In case he gave his assent, it was then transmitted to the Crown for the approval of his Majesty. If it passed both these trying ordeals, it was valid; and this is one of the causes of complaint set forth in the Declaration of Independence. Here was a flagrant violation of the principle of which I have spoken. Our fathers having fled from civil and religious intolerance, infused the spirit of liberty into their descendants of the Revolution; and in taking that step of moral sublimity which caused kings to tremble upon their thrones, they declared—'That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.'

Mr. President, do the people of Utah enjoy this divine as well as constitutional right of self-government, made, if possible, more sacred by the precious blood of our ancestors? They do not. With all these historic truths looking us full in the face, a Territorial government has been inaugurated for you, and under which you have lived for near twelve years, almost in the exact similitude of the one established by Great Britain for the colonies. Your Governor, Judges, and other civil officers are sent among you—ah! forced upon you against your consent. True, you are entitled to a local Legislature, as were some of the colonies; but, by a provision in the Organic Act, the Governor has absolute power over all your legislation. The most important, as well as the most unimportant bill that passes, it may be without a dissenting vote, is liable to be thwarted, not by a

Veto Message assigning reasons for withholding his approval, but by simply folding his arms and looking on with stolid indifference. This power, I say, is conferred upon the Governor, and has been exercised in the way mentioned more than once or twice or a dozen times; and some of your most vital legislation has failed without any reasons having been given why the bill met with disfavour. In the hands of a wicked and obstinate man, the power is effectual to block the wheels of legislation; and after spending forty days, the allotted time, in faithful duty for the best interests of your constituents, you find your labour all in vain, your self-government an insult to your intelligence, a mockery to your American spirit, and a libel upon the Federal Constitution.

As violative of a great principle of free government, it matters little whether the power is exercised or not. You are subject to this tyrannical oppression by the Act of Congress that gave your people Territorial existence, although such power is withheld from some other present Territorial Governors.

But, Mr. President, the analogy between the colonial government and your own does not stop here. By a provision in your Organic Act, it is established that 'All the laws passed by the Legislative Assembly and the Governor shall be submitted to the Congress of the United States, and, if disapproved, shall be null and void.' The Congress here takes the place of the British Crown in colonial legislation. Our fathers complained, and successfully asserted a different principle—that the right to make laws was inherent in the people to be affected by them. You assert the same right in your Constitution, and earnestly demand that this dear-bought provision be extended to the people by admitting them as a sovereign State.

It has been gravely contended by the Executive of this Territory that all your laws remain in abeyance until Congress has passed upon them. While I do not agree with this sentiment, still the power is vested in Congress to render them null and void; and if the Governor approves, you are still obliged to run this Congressional gauntlet.

The people here, then, have two absolute and independent sovereignties to which they, the source of all power, are subordinate, when they seek to express their will through their Legislature, in framing their own local laws. First, the 'negative veto' of the Executive; second, the absolute veto of the Congress of the United

States. This is almost precisely the power exercised and contended for by Great Britain over the colonies; and resistance to it, as I have said, brought on the Revolution and established 'self-government,' which can never be enjoyed by the people of Utah so long as they remain in Territorial bondage.

Again, Mr. President, it has been seriously contended by able jurists that there is no authority given to Congress by the Constitution to organize these Territorial governments. It will not be denied that Congress can exercise only such powers as are conferred, nor that the enumeration of certain specified powers necessarily excludes all others. No express power is given to form such governments; and if delegated at all, it is only so by implication or construction. It does not become me, sir, occupying a judicial position, to give my views in a speech upon a question involving the very existence of your present government. As a judge, I can only bow with submission to the decision already given by the highest judicial tribunal of the country.

One thing, however, I will say *en passant*. If the power is derived from the Constitution, why is not the Constitution observed, and your judges appointed during good behaviour, according to its provisions? Is not the office created by Congress? and must it not look to the Constitution for its authority? Does not the Constitution provide for creating inferior courts, and prescribe the tenure of office 'during good behaviour'? But we are told the courts provided for by the Constitution are not Territorial courts, as the Judges could not be so appointed, because the government is temporary. Exactly. Then we ask again, Where is the power? Well, if I must answer the question, I will say, In the '*Dred Scott*' decision.

The truth is, Mr. President, it will not do to investigate too sharply or criticize too closely these Territorial governments. We have acquired territory far beyond the expectations of the framers of the Constitution, for the government of which they made no provision. If error has been committed in creating such governments, antagonistic as they seem to me with the spirit and genius of our Republican institutions, the best way to get rid of the evil and remedy the difficulty is to exchange them for State governments, the only kind expressly provided for by the Federal Constitution. But if they must exist, give the people the right to elect all their officers, and, if you tax them

directly or indirectly, a Representative in Congress. Taxation and representation are twin sisters—ah! yes, sir, *twin relics, if you please*,—not of barbarism, however, but of American independence—glorious fruits of the Revolution.

Are the people of Utah taxed? Most certainly; taxed just as our fathers were taxed to support the parent Government; taxed just as much as the people of the States are taxed, according to their population and consumption. Your tea is taxed, your sugar, coffee, your woollen, and linen,—everything that you eat, drink, and wear, that is imported; and you pay the tax, and it goes into the national coffers, and it is right. But, sir, our fathers said that taxation and representation should go together. They were taxed in the same way, and also deprived of a representative in the British Parliament. To this they would not submit. You know the result. Has Utah ever had a representative in the Congress of the United States? Never. You have a delegate, but he is not permitted to vote, and cannot vote for your interest in regulating the tariff or any other measure which duly concerns your prosperity. He is an outsider, occupying much the same position that I do in this Convention, (privileged, through your courtesy, to take a seat among you, for which accept my thanks,) to speak. But *voting*—all that constitutes *legislation*—is denied him.

Sir, I see, by the proceedings of your late Legislature, that Utah has assumed payment of the direct Federal tax, assessed to help to carry on the war. Some lawyers might suppose that a direct tax could only be apportioned, according to the Constitution, 'among the several States.' I rejoice that Utah has not taken this view—that she is willing, poor as her people are in ready money, to bear her proportion of the expense in sustaining the Government, 'the Constitution and the laws,' and that too without asking or caring whether the tax is Constitutional or not. Money could not be appropriated for a better or holier cause. And Utah has set her sister Territories a noble example in this respect, which they will do well to follow. Rebellion must be put down, the Constitution must be preserved, whatever the sacrifice.

But, Mr. President, the question recurs, Will Utah, or Deseret as you have christened your State, be admitted? I ask, guided by the Constitution, Why not? Has ever a State been denied this privilege? Have not twenty-one been admitted to the Confederacy since the adoption of the Constitution? Should

not the same right be accorded to Deseret that has been to other States? And while the doors of Congress have been thrown wide open to receive *them*, are they to be closed against you? Is Utah forever doomed to remain in colonial vassalage, barred of her constitutional rights, denied the precious boon of self-government, rendered doubly dear to her citizens in consequence of isolation and the strangers appointed to rule over them? Is not your population, claimed to embrace some eighty thousand souls, sufficient to entitle you to a respectful and favourable consideration? Have not the people settled these valleys (presenting to the eye, at the time of their arrival, the appearance of vast deserts,) under the most painful circumstances? and has not their industry made them literally 'blossom as the rose?' Have not villages and cities sprung from their hands as if by enchantment? Have you not here made a resting-place for the weary emigrant while pursuing his toilsome journey to the 'New Eldorado?' and has he not here been fed and refreshed, and gone on his way rejoicing? Have you not done more to settle an empire on the Pacific than all the ships that navigate those peaceful waters? Is it not by the products of your soil that the great overland mail is enabled to perform its daily trips across the continent? Was it not by reason of the enterprise of President Brigham Young, the leader of 'this people,' that labour and means were furnished to complete, in an incredibly short space of time, a telegraph reaching from ocean to ocean, electrifying the hearts of patriots thousands of miles distant from the stirring scenes of life?

Sir, the very statement of these questions is sufficient to extort an affirmative answer from every candid and intelligent mind.

But, Mr. President, forcible as these reasons appear for securing favourable action, paramount to *them* is your *right* by virtue of the Constitution. Sec. 3, Art. 4, provides—'New States may be admitted by the Congress into the Union.' In this section no conditions are annexed, no form of government prescribed for the 'new State.' The right only to *admit* is vested in Congress. The word 'may' is used, and some have doubted whether the exercise of the power was not wholly discretionary. Without the assistance of the following section, it is clear to my mind that the framers of the Constitution never contemplated placing in the hands of Congress the power to play the tyrant, by excluding from the family of States meritorious applications for admissions.

The Government was instituted by our fathers for themselves and their descendants, and the blessings of it, like the dews of heaven, were to descend upon all alike. The converse of this would seem to empower Congress to confine the Constitution and Government to the 'original thirteen.' The word 'may,' by our ablest jurists, is not unfrequently construed to mean 'shall,' and they never hesitate in doing this when the spirit of the law seems to authorize such construction.

But, sir, we are not left in doubt or to uncertain construction as to the imperative duty of Congress. Section 4 of the same article provides—'The United States shall guarantee to every State in this Union a Republican form of government.' How can such guarantee be performed unless the State is admitted? You will observe that by the 3rd section 'new States' may be admitted. That is, the State Government must be first organized; and not until then is the duty of Congress manifest. Then, upon application, the faith of the United States, by the 4th section, is pledged for the faithful performance of the duty imposed on Congress by the 3rd section. The 4th section must have reference to the 'new States' mentioned in the 3rd section, as it contains the only provision in the Constitution prescribing the kind of government required for the new State, 'Republican in form.' If this does not follow as a legal corollary, then there is no form of government prescribed for the new States, and they may be received upon petition, without ever making proof of their Constitution; and hence Congress would be unable to judge of the sort of government inaugurated for the proposed State. This is simply absurd. The word 'guarantee' is well understood in law. The United States, by the Constitution, becomes guarantor or surety for a Republican form of government. Suppose a State already in the Union changes the form to one not Republican? It neither seeks nor desires to resort to the guarantee. Of what benefit is it then? The Constitution contains ample provisions for bringing back such disloyal State, and the guarantee could not apply. It is not invoked, and was intended for a different purpose. If I am right in this, Mr. President, *a priori* the guarantee of the United States is for Deseret and all other new States seeking admission; and the pledge can only be executed by accepting you into the Union, thereby securing for your people a Republican form of government.

I have listened with much interest to the reading of your Constitution; and in my

opinion it is unexceptionable, sufficiently Republican to satisfy the most Radical mind. You have fully complied with the conditions of the bond, and are entitled to admission.

In conclusion, allow me to thank you and the members of the Convention for your kind attention to my remarks, and to wish you great success in your laudable efforts to secure for yourselves and posterity all the rights guaranteed by the Federal Constitution."

A convention of delegates from all the precincts in Utah County met at Provo City, on the 1st of Feb., to nominate candidates for Senators and Representatives to the First General Assembly of the State of Deseret, from Utah County, to be elected on the first Monday of March. On motion, the convention unanimously sustained the Constitution of the State of Deseret, adopted by the Convention held in Great Salt Lake City, Jan. 20. Resolved, that the recommendation of the Convention of Brigham Young for Governor, Heber C. Kimball for Lieutenant-Governor, and John M. Bernhisel for Representative to Congress, be sustained by this meeting. Resolved also that the chairman appoint a committee of five to nominate two candidates for Senators and three for Representatives to the General Assembly of the State of Deseret. The chairman appointed W. Miller, A. H. Scott, H. Walker, A. F. McDonald, and Z. Snow said committee, who retired, and on their return reported the following:—For Senators, Leonard E. Harrington and James W. Cummings; for Representatives, Lorenzo H. Hatch, Albert K. Thurber, and Aaron Johnson. The report was unanimously adopted.

A convention was held in Logan, Cache County, on Saturday, Feb. 1st., to nominate officers to be elected on the first Monday in March for the State of Deseret. The following candidates were nominated:—For Governor, Brigham Young; Lieutenant-Governor, Heber C. Kimball; Representative to Congress, John M. Bernhisel; Senator for Cache County, Ezra T. Benson; Representatives, Peter Maughan and W. B. Preston.

In the newly-organized Wasatch

County, George W. Bean was the nominee for Representative to the State Assembly. The gentlemen nominated for select men were James Duke, Thomas Todd, and John Van Waggoner; and for Sheriff, John Hamilton.

At a mass meeting held in Fillmore City, Millard County, Col. Thomas Callister was nominated Senator to the General Assembly of the State of Deseret. Also Thomas R. King, Esq., received the nomination for Representative.

The *Deseret News* for Feb. 19th reports the following persons for Senators from Great Salt Lake, Tooele, Summit, and Green River Counties:—Albert Carrington, Wilford Woodruff, John Taylor, and Elijah F. Sheets. Also, for Representatives from Great Salt Lake County—Albert P. Rockwood, Franklin D. Richards, Reuben Miller, Hiram B. Clawson, Joseph A. Young, and Edwin D. Woolley.

Concerning the election, which came off on the 3rd of March, the *Deseret News* says—"The first general election under the Constitution, and for its adoption or rejection, by the people, according to the provisions thereof, was held on Monday last, and in this city was very generally attended by the electors, much more so than any previous election that has been held, and so far as has been heard from the sovereigns in every precinct of the county turned out numerously and voted on the occasion, expressing unanimously, so far as known, their desire for a State Government, and designating the persons they prefer for rulers and Representatives. Owing to the muddiness of the roads, the returns from all the country precincts were not received in time to be canvassed; but we believe there was not a vote *against* the Constitution, and we do not think there were a dozen men who went to the polls on that day who were not decidedly in favour of throwing off the Territorial yoke which they have heretofore so patiently borne. Returns from most of the counties will be received, in all probability, in the course of the present week, when the result will be made known."

HISTORY OF JOSEPH SMITH.

(Continued from page 248.)

Friday, 21.—About 10 a.m., I rode out with my guard up Main Street, past the Major-General's quarters, and reviewed the Legion. I returned to headquarters about 2½ p.m., having met Col. Elam S. Freeman and Mr. Bartlett, who came as express from the Governor who had arrived at Carthage this morning, and they delivered me the following letter:—

Headquarters, Carthage,
June 21st, 1844.

To the Hon. the Mayor and Common Council of the City of Nauvoo.

Gentlemen,—Having heard of the excitement in this part of the country, and judging that my presence here might be necessary to preserve the peace and enforce the laws, I arrived at this place this morning. Both before and since my arrival, complaints of a grave character have been made to me of certain proceedings of your honourable body. As chief magistrate, it is my duty to see that impartial justice shall be done, uninfluenced either by the excitement here or in your city.

I think, before any decisive measure shall be adopted, that I ought to hear the allegations and defences of all parties. By adopting this course, I have some hope that the evils of war may be averted, and, at any rate, I will be enabled by it to understand the true merits of the present difficulties, and shape my course with reference to law and justice.

For these reasons, I have to request that you will send out to me at this place one or more well-informed and discreet persons, who will be capable of laying before me your version of the matter, and of receiving from me such explanations and resolutions as may be determined on.

Col. Elam S. Freeman will present you this note in the character of a herald from the Governor. You will respect his character as such, and permit him to pass and repass free from molestation.

Your messengers are assured of protection in person and property, and will be returned to you in safety.

I am, gentlemen, with high consideration most respectfully,

Your obedient servant,

THOMAS FORD.

Governor and Commander-in-Chief."

Immediately notified the City Council to meet in session at 4 p.m. — About 11

a.m., a rumour was circulated at Gen. Dunham's headquarters, that Joseph H. Jackson was seen at Davidson Hibberd's. He ordered out a posse to arrest him, which went accordingly, but returned without success.

At 4 p.m., I met with the City Council, when the affidavits of the following persons were read—viz, Isaac Morley, Gardner Snow, John Edmiston, Edward Durfee, Solomon Hancock, William Gardner, John G. Lofton, Allen T. Waite, James Guymon, Obadiah Bowen, Alvah Tippetts, Hiram B. Mount, John Cunningham, Cyrus Canfield, Gilbert Belknap, Anson Call, David Evans, William E. Horner, Stephen Markham, Thomas G. Wilson, John P. Greene, John M. Bernhisel, Truman Gillett, jun., Carlos W. Lyon, and H. T. Hugins; when Dr. J. M. Bernhisel, Councillor John Taylor, and Dr. Willard Richards were appointed by the Council to return with the express to the Governor at Carthage, and carry said affidavits with the following letter:—

"Nauvoo, June 21, 1844.

Sir,—The affidavits and handbills herewith connected are submitted for your Excellency's consideration.

Respectfully, I have the honour to be your obedient servant,

JOSEPH SMITH.

Thomas Ford, Governor of Illinois,
Carthage."

Messrs. Taylor and Bernhisel went accordingly, but Dr. Richards tarried to prepare additional documents.

The following affidavit was taken:—

"State of Illinois, County of Hancock,
City of Nauvoo, June 21st, 1844.

Personally appeared John P. Greene before me, Willard Richards, Recorder of said city; and after being duly sworn, deposeth and saith that on or about the 27th day of May, 1844, while at Hamilton's tavern in Carthage, county aforesaid, in company with Joseph Smith and others, Robert D. Foster called deponent into a private room, and there and then said—"For God's sake don't suffer that man, Joseph Smith, to go out of doors; for if he steps outside of the door his blood will be spilt;" to which statement deponent replied he had no such fears; when said Foster confirmed said statements with consider-

able emotion, and said he knew that Smith could not go out of doors, but his blood would be spilt.

Deponent asked Foster who would do it. Foster said he would not tell; but he knew the proud spirit of Jackson, that he would not be insulted, and that he would kill Joseph Smith, if he had to die on the spot; and there were many others in Carthage who would assist to do the same thing. Joseph H. Jackson was in the house below at the time.

A day or two previous to the above conversation, while at Carthage aforesaid, deponent heard Joseph H. Jackson say that Joseph Smith was the damnedest rascal in the world, and he would be damned if he did not take vengeance on him, if he had to follow him to the Rocky Mountains; and said Jackson made many more such like threats against Joseph Smith and Hyrum Smith.

JOHN P. GREENE.

{ L.S. } Sworn and subscribed this 21st day of June, 1844, before me,
WILLARD RICHARDS,
Recorder of the City of Nauvoo."

And as this affidavit confirms what was told me in Carthage, I made the following affidavit:—

"State of Illinois, County of Hancock,
City of Nauvoo, June 21st, 1844.

Personally appeared Joseph Smith before me, Willard Richards, Recorder of the City of Nauvoo; and after being duly sworn, depose and saith that while at Hamilton's tavern at Carthage, in the county aforesaid, on or about the 27th day of May, 1844, whither deponent had gone to transact business in the Circuit Court of the county aforesaid, Charles A. Foster took deponent into a private room, and told deponent there was a conspiracy against the life of deponent, and that deponent had not better go out of doors. If he did, his blood would be shed. Foster said he was deponent's friend, and did not want to see bloodshed.

JOSEPH SMITH.

{ L.S. } Sworn and subscribed this 21st day of June, 1844, before me,
WILLARD RICHARDS,
Recorder of the City of Nauvoo."

I instructed my clerks, Willard Richards, William Clayton, Thomas Bullock, and John McEwan, to prepare all necessary papers and affidavits ready to be sent to the Governor to-morrow morning.

Joseph Jackson made the two following affidavits:—

"State of Illinois, City of Nauvoo.

On the 21st day of June, 1844, came before me W. W. Phelps, Clerk of the Mayor's Court, Joseph Jackson; and after being duly sworn, depose and saith that on Tuesday, the 11th inst., he was in Nauvoo, when Francis M. Higbee, while speaking of the destruction of the printing-press, said he was very sorry, for the proprietors had set up that press for the destruction of the city, and that he meant to kill Joseph Smith and Hyrum Smith; and he saith no further.

JOSEPH JACKSON.

Subscribed and sworn to before me, this 21st day of June, 1844.

W. W. PHELPS, Clerk M.C."

"State of Illinois, City of Nauvoo.

On the 21st day of June, 1844, came before me, W. W. Phelps, Clerk of the Mayor's Court for said city, Joseph Jackson; and after being duly sworn, depose and saith that on the 19th day of June inst., at his residence near Pilot Grove, in the afternoon, about twenty-four persons fired about twenty-six guns at him, and that the balls whistled close by his head. Thus this mob, of which John McKay was one, fired about one hundred guns, but not all at your affiant; and that this mob was very noisy, cursing and swearing that they would kill every damned Mormon; and he says no further.

JOSEPH JACKSON.

Subscribed and sworn to before me, this 21st day of June, 1844.

W. W. PHELPS, Clerk M.C."

At 7 p.m., James Emmett went by order of the Sergeant of the Guard at the Stone House to the Major-General, and reported the crew of the *Maid of Iowa* for firing five guns contrary to orders, which were, that any firing of guns was an alarm.

After the news had reached the city of the Governor's arrival at Carthage, an express was sent to Keokuk to stop an express which I had sent to the Governor at Springfield before I had learned of his arrival at Carthage.

An officer of the United States army, having arrested a deserter, came to Nauvoo, and stayed at my house all night.

Col. Brewer and lady arrived at the Mansion about 9 p.m. Also James W. Woods, Esq., my attorney, from Burlington.

At 10 p.m., Private — Minor gave information that as he was passing, an hour since, about two miles out of the

city to his home, he was fired upon by some unknown person. General Stephen Markham ordered out a detachment to proceed to the designated place, scour that part of the country, and see that all was right.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 26, 1862.

HINTS TO EMIGRANTS.

As another emigration season has now opened, we feel to offer a few thoughts to the Saints on the subject, with a view that they may benefit by them. If all the Saints had diligently studied the instructions given in previous seasons through the *Star*, and treasured up the remarks and counsels of the experienced Elders travelling in their midst, the necessity for our doing so would have been greatly obviated. But many have not done so, and numbers have been added to the Church who have not had the same opportunities as those who have been for years members of it. Hence the necessity for the subject being dwelt upon again. The actions of the Latter-day Saints should be, above those of any other people, most consistent with truth and righteousness,—not merely because of the professions they make, but because they have received the truth and testify that they know it to be the truth. This consistency of action should not only characterize them while living among their friends and relatives, and in the places where they may have resided from childhood, but in all their journeyings and wanderings, and throughout the entire future of their lives. As nearly all of those who emigrate have had but little, if any, experience in travelling, emigration opens up new scenes and a new field of experience, in which the extent to which they have given a personal and practical application of the truth will be severely tested. Hence the necessity for their being continually led by the Spirit of God and the counsels of the Priesthood who may be appointed to take the oversight of them during their travels; and after they reach the point of their destination. There are some individuals who hold the idea that they are best able to take care of themselves and their own interests, and who look with a suspicious eye on every movement of the Elders who may have the charge of them, lest they should be deceived or taken in in some way. Such a lack of confidence in the Priesthood leads them to pursue a course more or less independent of that pursued by the body of the Saints; and from their inexperience and lack of knowledge of the circumstances which govern them, they are more liable to become the objects of fraud and deception in their dealings with persons who have no interest in the wellbeing of the Saints. They thus learn by a bitter and dear-bought experience the wisdom and propriety of acting in conformity with the counsels of those who have charge of them. Or it may be that, deceived where they imagined in their ignorance they might place trust and confidence, they cherish suspicion and doubt within them till they view everything and everybody through a false and coloured medium, become dissatisfied, find fault with all around them, entertain the conception that what they believed true before has become false, and eventually make shipwreck of

their faith and salvation. Happily such cases are becoming rare, as the Saints, through the experience of years, have learned that the Elders, though subject to the infirmities of their fellow-men, are labouring with all the abilities and experience they have gained for their welfare. Still we feel none the less to caution the Saints against indulging in such feelings, which can only be productive of evil to themselves. By being controlled and governed as a body having confidence in those who are appointed to lead them, they place a power in the hands of the Elders to plan and labour for the general good and comfort of the Saints, of which they would otherwise be shorn.

Travelling commenced, and continued day after day, for weeks and months, is naturally attended with many discomforts and a great amount of fatigue, which is not a little heightened by the impatience and irritability of those travelling. If the emigrants will learn to look upon their journeying as they would upon any other labour in which they might be engaged, and commence each day, not as if they were journeying to a certain point, to the arrival at which they looked with impatience, but as if they were entering upon the toils and labours of a day as much so as if settled in some particular place and engaged in those avocations to which they were accustomed, they will find the benefit of it in the increased patience and goodwill with which they will enter upon and pursue every duty which the circumstances that surround them may impose upon them. If the Saints will do this, and, ever seeking to possess the Spirit of the Lord, will humbly and carefully give heed to the counsels of those who may have charge of the companies, the blessing of God will accompany them, and they will be prospered abundantly.

Too great stress can scarcely be laid upon the necessity that exists for the Saints not burdening themselves with too much luggage. Articles which are bulky, weighty, and of comparatively little value, are sometimes taken, which only encumber the possessor, and which have either to be thrown away during the journey, or, if carried all the way through, cost far more than they are worth in freightage,—old heirlooms which may have been in the family for generations, and have nothing to recommend them but their age,—old teapots, bulky family chests, and such like articles, which are of no real utility to their possessors, and would not be worth their carriage across the Atlantic. The Saints should not take anything but what they really require, and which is good and worth possessing. Particularly should those who have not means of their own to go beyond Florence be careful in not overburdening themselves with articles of little worth and utility. Instead of gewgaws and things of no worth, let them take good, plain, serviceable articles—articles that will possess something more than mere elegance to recommend them. Home manufactures are now what are most highly prized in Zion. Substantial, homespun cloth for men, and linsey and other home-manufactured fabrics, the beauty of which is the work of their own hands, for women, are fashionable there. Broadcloth and silk and other costly fabrics must of necessity, in consequence of the circumstances of the people, become more and more scarce. Indeed, we are quite indifferent respecting the introduction of any more of that class of goods into the midst of the people in Zion. They will be quite as happy, and far better off, if there should not be another yard of either ever imported again. This being the case, the Elders and Saints going there are not under the slightest necessity of expending their means in the purchase of any such articles. Since writing the above, we have received a letter which touches on this same subject from Elder

Joseph W. Young, who has just come down from Zion in company with Elder Horace S. Eldredge, for the purpose of superintending the emigration, and attending to other business. His remarks are so truthful and appropriate that we insert them instead of writing further upon the subject ourselves. He says:—

"If I were a writer, I would give you a paragraph for the *Star* relative to those who expect to be helped out by the fund, or, in other words, the charity of their brethren. Now, many people, when they learn that they are to be helped, become so excited that they forget that anything is required of them. They imagine that they are to be hauled, fed, clothed, and attended like so many pet babies, without any exertion on their part, or any self-denial. They never once think that they are called upon to economize any little odd change they may happen to have, that it may be used to bring them bread and meat, and tents to cover them. "But the brethren (God bless them!) will do it all; they'll see that we don't suffer. It's all in the kingdom, and the brethren in Zion are rich. Hurrah! Let's go it on the principle of 'Live well on the last shilling!' Did not our blessed Saviour say, 'Take no thought for the morrow, what ye shall eat or drink?' I've got a pound, but the brethren are going to take me to Zion; I will therefore spend it all before I start. I must have a new silk dress. It will be such a help to me in locating for life." "And I have five pounds, or ten, perhaps; and I must have a gold watch; it will give me such a respectable appearance among the brethren." "And I can't think of going to Zion without plenty of good clothes, a suit or two of black, plenty of white shirts," &c., &c.

Now, all these things I have seen; yes, seen far too many of them. I took out plenty of people last year in the Church trains, who had not a penny to help in buying their outfit, who had fine gold watches, (many of them bought, as I was informed, after they were notified to come,) and who now owe the Church scores and hundreds of dollars for hauling their trunks of fine clothing.

Is this the way to build up the kingdom? You and I did not so learn it. How many years have you and I laboured, in our buckskin breeches and striped shirts, to help to establish a home for the Saints in those rugged mountains? How many gold watches and gold fobs and fancy finger-rings have adorned our magnificent persons? How many silk dresses did our wives exhibit when we were "sparking" them? Are the girls in England any better, any purer, or more angelic than our wives? No, sir, Do they merit silk and fine linen any more than those noble women who have borne the first soul-trying burdens of a new country—who have carded and spun, patched, and mended, to keep themselves, husbands, and children from nakedness? And our brethren of the English Mission are no better than we are, and will look just as well in corduroy and hickory as we do.

Now, brother George, I would say to the brethren and sisters in England, were I where they could hear my voice, that, if they have a few shillings, they had better keep them. And when they come here, let them have ever so little towards buying their outfit, it will make their brethren feel well towards them.

If they need clothing, let them buy that which is durable and warm—good cords or heavy satinets for men, with good check shirts,—something to work in, and that will make them comfortable on the Plains. The same with the sisters. Never mind the finery. Bring that which is good for every day.

You should bring some blankets to keep yourselves warm at night. Every person should be provided with a good pair of woollen blankets. I have known young women to start out from here with hundreds of dollars' worth of clothing, and not a thing to cover them at night but an old worn-out shawl, thus trifling with the life God has given them, and all for the sake of a few silks and ribbons. Every woman should be provided with good, warm blankets, and should wear flannel or heavy drilling drawers.

Children are often lain by the roadside for the want of two or three yards of flannel, when at the same time their parents had hundreds of dollars' worth of clothing in their boxes too fine to wear.

Another great error that our people enter into is bringing so much trash to the frontier that is worth nothing when they get it here, and has to be thrown away.

Clothing should be packed in canvas sacks as much as possible, so as to avoid paying freight on boxes. People should never bring that from England that can be done without or be made in the Valley just as good, such as old shoe-brushes, old irons, mantlepiece ornaments, old iron-heaters, old axes that can never be put in a condition to cut, and many other useless things; and if useful cheap things should be left behind, although they may bring nothing when sold, it costs money to bring them from Liverpool here and they cannot be hauled over the Plains.

Now, we shall allow every person, over eight years old fifty pounds of luggage in the Church trains. This will make every one comfortable as regards clothing for the journey, and all freight over that will have to be paid for at the rate of twenty cents per pound. We shall not require any persons to throw away their good clothing because they have over weight, and no money to pay for it. But, at the same time, no persons have a right to contract debts for freighting useless things or things that can be got along without. And especially have no persons a right to pay out money for extra clothing or anything else, after they know they are to be helped by the Church, and then require the Church to haul them and await their time to get its pay.

Excuse me, brother George, for writing about these matters. You understand them as I do; but I am talking to you as I would to the Saints, were I in their midst. Every one who has the least interest of the kingdom at heart thinks of these things, and tries to prevent the means of the kingdom from being employed foolishly; and I would to God that the Saints among the nations could be made to realize these things as they really are. How soon then would they all be gathered home."

Brother Young's experience in crossing the Plains with the Saints and in managing companies entitles him to speak plainly and authoritatively upon these points. He is looked upon as an authority in this matter, even by his brethren who have themselves had considerable experience in crossing the Plains; and the experience of all such will prompt them to endorse his suggestions as wise and truthful and well adapted to the emigrating Saints.

There is another point also to which we would call the attention of the Saints. It has often been said that, in gathering, the Saints bear the most powerful testimony to their friends and acquaintances of their sincerity and the truthfulness of the principles they have received. That the simple act of leaving home and journeying so many thousand miles, in obedience to the command of God, is a powerful testimony of the sincerity of those who do so, is beyond a doubt; but that it is a testimony of the truthfulness of the principles they have received depends on contingent circumstances. If those who gather have, previous to their emigration, lived in the spirit of the Gospel and practised principles of honesty, sobriety, and truthfulness, then their departure is indeed a strong testimony to the truth of the principles they have advocated; for such individuals will make themselves respected in every community, and those who appreciate their honesty and worth will desire to understand the principles which have impelled them to leave home, with all its fond endearments and early associations, to seek in a far-off land the society of their brethren and sisters of a like faith, and the development of God's purposes. But if their lives have not been consonant with their professions—if they have been dishonest, unvirtuous, or intemperate, their departure will bear no testimony to honest, virtuous people of the truthfulness of the Gospel they have professed to have received. It will give a colouring to the falsehoods so assiduously published by the enemies of the truth concerning the condition of things in our mountain home. Some have endeavoured to effect their departure at the expense of those whom they have found trusting enough to give them credit, and with the proceeds of their dishonesty have sought to hasten their departure to Zion, and, in their estimation, to find a short road to heaven. We wish all such to distinctly understand that Zion would be no Zion for them. It is to be the habitation of the pure in heart—of those who live honestly and practise righteousness; and those who think to build up Zion or secure to themselves an inheritance therein by acts of dishonesty are deceiving themselves. All who do so have within themselves a lurking suspicion that the lying tales they have heard relative to the dishonesty and unrighteous acts of the inhabitants of Utah have a strong foundation in truth, notwithstanding all that has been said and written against them, and, desiring to do wrong themselves, think they can pursue a course of dishonesty and find those who will approbate their course among the Priesthood. We wish to enter a most emphatic protest against any such conception or idea. It is false, and springs from beneath, and will drag all who

indulge in and practise it down to hell. We would rather have a good, honest, virtuous, moral man, who makes no profession of religion, than have a professed Saint who acts dishonestly and indulges in unvirtuous and corrupt practices; and such would find more favour in the sight of God. The presence of such in Zion would contribute more to Zion's strength and glory than would the society and influence of any number of dishonest men and women making a profession of being Saints. Let the Saints leave the home of their childhood so that the fond remembrance of them will live in the memories of those whom they leave behind as an evergreen which shall withstand the lapse of time, and not with the stain of dishonest actions resting like a blighting mildew on all the testimonies they may have borne, with their names only to be remembered to be execrated. Those who pursue the former of these courses will not only by their actions strengthen the bonds which unite the honest in heart yet scattered through the nations of the earth with all who are honest, virtuous, and holy in Zion, but they will carry with them a wealth of blessing in themselves, the value of which they will be better able to estimate in years to come; and Zion will be enriched by their presence, while they will be laying a foundation on which they will stand secure when the hypocrite in Zion shall fear and tremble.

NEWS FROM HOME.

From the *Deseret News* we extract the following particulars of intelligence, which will doubtless prove interesting to all our readers:—

DEPARTURE.—Mr. William Bell, of the firm of Livingston, Bell, and Co., leaves this morning [Feb. 26,] by mail stage for the East, having, we understand, terminated his business relationship with the people of Utah, for the present at least. Mr. Bell has resided in the Territory from almost the commencement of its settlement, and though not exactly identified with its interests in the same way as the majority of its citizens, we are satisfied that it will be long before he will forget "our mountain home." He expresses kind feelings for the people, which most of them will reciprocate and wish him a prosperous journey.

NEW SETTLEMENTS IN MILLARD COUNTY.—A company, consisting of some fifteen families, have settled on Meadow Creek, in Millard County, where they are exerting themselves to build up a respectable little village, and to erect therein a suitable school-house. At Corn Creek a pleasant village has been laid off, and improvements are going on rapidly.

UTAH AND WASATCH COUNTIES.—For some ten days past, as reported, Utah County has been blessed with more than its usual share of mud, which has rendered travelling with loaded teams next to impossible.

Communication with Wasatch County is entirely cut off by the snows that have fallen and drifted in heaps in Provo Canyon. Hon. George A. Smith, we are told, has been through Utah County delivering lectures in favour of the Constitution and a

State Government for Deseret. His lectures at Payson, Spanish Fork, Provo, Pleasant Grove, American Fork, and Lohi were well attended, the people turning out *en masse*, manifesting a lively interest in the politics of the speaker, and in the rights of the citizens of this Territory.

Within the past week American Fork Canyon has been visited by two immense snow slides. The first completely buried a house belonging to Messrs. Allen and Cutler, and the second covered the sawmill with a pile of snow about fifty feet deep. Fortunately no person was injured: the parties living in the canyon, having been apprehensive of some such occurrences, had previously moved away.

IMPROVEMENT OF THE STATE ROAD.—An effort is now being made to repair the State Road south, between the city and Big Cottonwood, which at the present time is in a miserable condition. Many attempts have been made at different times by the territorial, county, and city authorities to make a good road; but, owing to the spongy nature of the soil in that vicinity, no plan heretofore adopted has accomplished the desired end. President Young and Bishop Hunter have now taken the matter in hand, and intend concentrating the whole force of this county upon it, in the shape of labour-tithing, the present week. It is purposed to dig a large ditch on the east side of the road, to carry off the water that settles in the low lands every spring, after which a heavy coating of gravel is to be put on; and it is thought that this will make a permanent

and good road of it. The object in doing the work at this season of the year is twofold; first, because the Presidency design raising all the means within their power to build the Temple the ensuing summer, and the granite rock now being quarried at Little Cottonwood for the Temple will have to be brought over that part of the road which is so notorious for having the bottom "fall out" in the spring of each year; and the other reason is that the work can be done to better advantage now, as men cannot labour to profit at other kinds of out-door labour for several weeks to come.

MANUFACTURE OF SCHOOL SLATES.—A few days since, Bishop Hunter exhibited in our office a splendid school slate manufactured by Mr. Robert Wardrop, of Wellsville, Cache County, equal, if not superior, to any that have been imported into the Territory. The Bishop also favoured us with the perusal of a letter received from Mr. Wardrop, accompanying the slate, in which he says that he has made a considerable number; that he can make them for a much less price than has been demanded for those heretofore imported, and intends to continue manufacturing them in sufficient quantities to supply the demand throughout the State of Deseret. He says further that the quarry from which the stone is obtained is very extensive, and that slate for roofing can be obtained there to an indefinite amount, and trusts that it will soon be brought into use for that purpose.

There are other slate quarries in the country, which, if opened, we have no doubt, would be of great value to the community for roofing, as material for that purpose, in most locations throughout these valleys, is exceedingly scarce.

SEVENTIES' HALL LECTURES.—On the 19th inst., Mr. Thomas B. Broderick delivered a lecture upon the interesting science of Geology. The interest felt in regard to this important subject was greatly increased by the lecturer having appropriate illustrations, showing the relative positions of the numerous strata of the crust of mother earth. He spoke at considerable length of the four divisions of the tertiary formation, denominated by Professor Lyell the eocene, miocene, the older pliocene, and the newer pliocene. His remarks upon and explanatory of the recent strata, constituting the alluvial, concretionary, coralline, and vegetable deposits, were both amusing and instructive. Those strata of the tertiary formation, he said, were deposited at periods so vastly remote from each other that all Christendom was shocked when geologists attempted to prove this earth to be much older than it is represented to be in secte-

rian creeds; but each successive epoch being characterized by almost inexhaustible quantities of fossil shells of wonderful proportions, together with many recent discoveries of huge skeletons in a petrified condition, of animals whose races are known to have been extinct for many thousands of years, there is no doubt left upon the well-informed mind in reference to the truths of geology.

On Friday evening, Feb. 21st, Mr. John Eardley lectured upon the manufacture of crockery. He stated that the first brown ware was made in England about the year 1540. Pointed out the difficulties in the way of manufacturing good ware in large quantities in Utah.

Dr. Clinton made some excellent remarks on the laws of health, the kinds of food best suited to people living in this climate. Alluded to the ravages of canker among children, and showed how to prevent it.

On Wednesday, Feb. 28th, Mr. W. H. Sherman delivered an excellent lecture upon the important subject of education. He contended that parents were not sufficiently alive to the importance of this great and vital question. The lecturer showed that such was the economy of the all-wise Ruler of the universe, that we cannot violate any of the laws of nature without suffering the penalty. In this connection he mentioned several circumstances of the folly and inexperience of uneducated children, by which they invariably bring upon themselves the punishment consequent upon transgression, and showed that as they grew in years they increased in wisdom and prudence, and added greatly to their store of knowledge, and thereby escaped the punishment by avoiding the follies of youth and ignorance. The first lesson which should be taught children was obedience to their parents. The lecturer then amplified upon many important branches of education in a most pleasing and instructive manner.

Mr. W. S. Godbe followed with an historical sketch of the education, manners, customs, and laws of the Spartans, dwelling at some length on the successful policy of Lycurgus, whose code of laws were honoured for five hundred years. His historical dissertation on the education of great men indicated considerable acquaintance with Plutarch and other notable essayists.

On Friday evening, Feb. 28th, Chemistry, that most interesting of sciences, was ably discoursed upon by Mr. Alex. C. Pyper, whose indefatigable labours in practical chemistry are too well known and appreciated to require comment or encomium. His lecture was chiefly devoted to commercial chemistry and a minute description of the manufacture of sulphuric acid, generally known as oil of vitriol.

CORRESPONDENCE.

AMERICA.

(Extract of Letter from Elder G. A. Smith.)
Great Salt Lake City,
March 5, 1862.

Dear brother Amasa,—The old town site of Grafton, I learn by letter, is washed away. Bishop Tenney's house and the houses in the vicinity are among the things that were. The bed of the Santa Clara, at Hamlin's Fort, is now 150 yards wide, and 25 feet deep: the place where the Fort stood is about the centre of the Wash. Brother Dodge lost the labour of several years, and the loss of his nursery and vinery to the community is serious. Fort Harmony and Lee's big barn were demolished by the rain. There were 29 days incessant rain up the Rio Virgin. At Pocketville the river raised up to the school-house, surrounded several buildings, and washed away considerable farm land. At Washington the damage was confined to the taking out of the dams and the leakage of houses, being mostly dirt roofs. Washington has received an increase of forty families by the recent emigration: the town does not exceed 70 families now. Elder O. Pratt is removing from his winter quarters at Adventure to St. George, which is located near the springs on the upper road from Washington to Santa Clara, and contains about 1,000 inhabitants. A water ditch has been brought from the Rio Virgin through a tunnel in the Black Ridge. They have had a snow-storm in that country which exceeds anything that has transpired since our people settled there. Our brethren who have been sent there give a very flattering report, much better than any reports before given: this is probably on account of the rains having made the grass grow all over the country. The election occurred on Monday last.

Your friend and brother,
GEORGE A. SMITH.

(Extract of Letter from Elder W. Clayton.)
Great Salt Lake City,
Feb. 22, 1862.

President George Q. Cannon.
Dear friend and brother,—Appa-

rently, every county, district, and ward throughout the Territory are taking hold in earnest to obey President Young's counsel in regard to getting machinery from the States the coming season. He has told the people he wants at least twenty more carding machines and one hundred cotton-gins and spinning-jennies brought from the States this year, besides other necessary machinery of various kinds: and the men of means are preparing to accomplish the wish. Brother Hooper is enlisted and will embark in the operation to the extent of some ten or twelve thousand, but his means and efforts will probably be directed with a view to establishing a large woollen factory on the banks of Jordan. The little spots of civil war down below have taught the Saints the absolute necessity of depending on their own resources for what they use and wear, instead of having to depend on uncertain enemies for so many comforts and necessities.

Three hundred teams are called for, to be got ready to go down in the spring to meet the immigration and bring up machinery. Many private teams will also go down, and from present appearances the year 1862 will be a busy year. For over two months, now, the people have been enjoying their usual winter's recreations in the social dance, and the absence of rowdyism in the streets has made the winter an unusually quiet, peaceable, and pleasant one. Last Sabbath, President Young notified the Saints that he wished this present week to close up dancing parties for the season, as it is now time for something else. Within three weeks, the new Theatre will be opened for a short season; but work is the order of the day. We have had about a month of cold weather, and for the past two weeks the long stream of teams hauling the large rock for the Temple are almost constantly passing. The Saints feel well, and we are having good times.

As ever, yours faithfully and truly,

WILLIAM CLAYTON.

ENGLAND.

NOTTINGHAM DISTRICT.

Liverpool, April 15, 1862.

President Cannon.

Dear Brother,—I take pleasure in writing to you a brief report of my labours in the ministry of the Nottingham District. On the 7th of August, 1860, I was appointed by the Presidency here—namely, A. M. Lyman and C. C. Rich, to labour as a Travelling Elder in the forementioned District, where I continued my labours, in company with Elder Joseph O. Rich and under the Pastoral charge of Elder David John, until January the 1st, 1861. I then received an appointment to the Presidency of the Nottingham District, composed of the Nottingham, Derby, Leicester, and Lincolnshire Conferences, where I continued my labours until the 14th instant, when I arrived in Liverpool, after having received your letter of release, with the privilege of returning to our mountain home in Utah.

I can truly say that I have taken much pleasure in my field of labour, for I have seen my feeble exertions in connexion with the Priesthood labouring with me crowned with success. I have witnessed an increase of the Good Spirit among the Saints. We have not only witnessed these symptoms of increase, but have added by baptism some 250 souls, besides many re-baptisms; and many misunderstandings of the Saints have been corrected, so that, with a few exceptions, the Saints are in fellowship with one another.

In that District, I think, there have been some four excommunicated and five disfellowshipped during the last twenty-one months; and with the present year's emigration we have 200 emigrated from that District. Suffice it to say that the District is in a healthy condition. The Saints are feeling very well and are full of the spirit to emigrate. Many strangers are becoming very much interested in our meetings, inasmuch that some of them attend regularly; and on Sunday evening, the 13th, after I preached my farewell sermon in Nottingham, some four or five

strangers, whom I have no recollection of ever seeing before, shook hands with me, saying, "God bless you!" and at the same time they did not forget to bless me themselves, thus exemplifying their faith by their works. I find the people in the Midland Counties to be a kind-hearted people; and when once you get the crust of tradition in which they are encased cracked, so as to feed them with the bread of eternal life, they generally receive it with great joy and gladness.

Although I have not enjoyed very good health any of the time I have been in this country, I feel sometimes to regret leaving the Mission when I reflect upon the memory of so many warm throbbing hearts for Zion, whose circumstances are rather forbidding at present; yet I feel that if they would arouse with more energy and life, and be more faithful in reading the *Stars* and *Journals*, attend their meetings, and be more faithful in all their duties, and not pore over their poverty so much, the time is not far distant when they will be able to accomplish that most desirable object of going to Zion.

And now I beg to bid good-bye to the Saints of the Nottingham District, and say, May the God of Israel bless and preserve them, together with all the Saints and the honest in heart in all the world. And as I expect to leave this country on the 21st instant, I bid adieu to her Majesty's dominions and to all her subjects. I have lifted up my voice and cried aloud, and spared not, till I feel that my skirts are clear, so far as this mission to the British nation is concerned.

And now, with kind regards to yourself, Presidents Lyman and Rich, my brethren and co-labourers in the ministry, and the many faithful Saints under their watchcare, I bid all an affectionate farewell, praying God to bless and prosper every effort made to advance the interests of his kingdom.

I subscribe myself your brother in the Gospel of Christ,

JAMES S. BROWN.

TO RENDER AN OBLITERATED INSCRIPTION ON SILVER VISIBLE.—An inscription on a silver coin may be made visible in a greenish hue, while the coin is heated, by being placed on a red hot poker.

SUMMARY OF NEWS.

ENGLAND.—A destructive fire occurred at Falmouth on the 11th inst. Nearly thirty houses were destroyed. The inhabitants of Priestfield, about two miles from Wolverhampton, were thrown into great grief and consternation by the explosion at the works carried on by Mr. Thomas Rose, and belonging to the Birmingham Banking Company. The men were all at work, when they were startled by a sudden roar as of thunder. In a moment all was ruin, and lifeless corpses strewed the ground. Most of the deceased who have been recognized are fathers of families. The damage done to the works is estimated at between £2,000 and £3,000. Sixteen men were lying dead at the works, and two or three died whilst being taken to the hospital.

AMERICA.—On the morning of Saturday, March 29th, an explosion occurred at Philadelphia, by which about 80 persons were either killed or mangled. The explosion took place in premises opposite the city prison, and occupied by a pyrotechnist, who had secured a heavy Government order for army cartridges. We learn that a Democratic Conference, having for its object the re-organization of the Democratic party, has been held at Washington, several members for the Border Slave States being present. The strongly fortified island on the Mississippi numbered 10 is still a bar to the Federal expedition. Although the garrison had been subjected to a fierce bombardment for several days, they were still holding the position: 3,000 negroes are employed on the batteries on the island: 65 of the troops of the island and 40 negroes had been killed by the shells from the Federal gun-boats, and the upper shore battery had been abandoned, but the others were being strengthened. Despatches from Mexico report that a frightful explosion has occurred near Orizaba. The powder store of the Mexican troops exploded, destroying the barracks, and killing, as far as ascertained, 1,300 men. A division of British troops had arrived at Havannah from Vera Cruz.

P O E T R Y.

TRUTH IS GROWING.

(Selected.)

Truth is growing—hearts are glowing
With the flame of liberty;
Light is breaking—throes are quaking:
Hark!—the trumpet of the free!
Long, in lowly whispers breathing,
Freedom wander'd drearily:—
Still in faith her laurel wreathing
For the day when there should be
Freemen shouting "Victory!"

Now she seeketh him that speaketh
Fearlessly of lawless might,
And she speedeth him that leadeth
Brethren on to win the right.
Soon, the slave shall cease to sorrow—
Cease to toil in agony:
Yea, the cry may swell to-morrow
O'er land and over sea—
"Brethren, shout—ye all are free!"

Freedom bringeth joy that singeth
All day long and never tires:
No more sadness!—all is gladness
In the hearts that she inspires:
For she breathes a soft compassion
Where the tyrant kindled rage;
And she saith to every nation,
"Brethren, cease wild war to wage:
Earth is your blest heritage!"

Though kings render their defender
Titles, gold, and splendour gay,—
Lo! thy glory, warrior gory,
Like a dream shall fade away!
Gentle Peace her balm of healing
On the bleeding world shall pour;
Brethren, love for brethren feeling,
Shall proclaim from shore to shore—
"Shout—the sword shall slay no more!"

THOMAS COOPER.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONAH.

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Saturday, May 3, 1862.

Price One Penny.

A TIMELY WARNING FROM AN APOSTLE OF JESUS CHRIST.

(From the *Missouri Republican*, Feb. 3rd.)

G. S. L. City, U. T., Jan. 1, 1862.
Editor *Missouri Republican*.

Sir,—Having once been a citizen of your region of the country, and looking with anxious eye upon the scenes which are there being enacted, I cannot forego the inclination and possibly the duty of penning a few lines to the people there, with the hope that they may reach them through the columns of your journal.

The responsibility of writing them I assume; and I am unwilling to believe that party alliances, political, religious, or personal considerations will permit you to suppress their publication.

Is it forgotten that a peculiar people, called "Mormons," inhabited Western Missouri in the forepart of the present century? Were those people compelled to fly the State before a pitiless storm of unrestrained mobocracy? Was there any eye to pity or arm to save, from the President of the United States down to the constable of a precinct? Go we must, and go we did! But the Guardian Genius of the peace and prosperity of your State left it when we did, and he has not since returned, neither will he return till we do. As the steamer, however, abates not her speed immediately on the stopping of the engine, so your State has run on in prosperity some length of

time since the "Mormons" left it: but, alas! her race is run, and her power to entail prosperity upon her sons and daughters has departed! Dearly did the Mormons suffer in that State; and dearly is that State now suffering the penalty of her former cruelties.

Joseph Smith once said, on the stand in Nauvoo, Ills., "that if the Government of the United States did not redress the wrongs of the Mormon people inflicted upon them in the State of Missouri, the whole nation should be distracted by mobs from one end to the other; and that they should have mobs to the full, and to their hearts' content." I heard the foregoing statement myself, as it fell from the lips of the Prophet in the presence of thousands of witnesses, some of whom now reside in the city of Saint Louis. After returning from Washington, to which place he had been, to lay our grievances before President Martin Van Buren, and to solicit redress, he made the above statement. But the President's response to his appeal was worse than a blank.

Add to the foregoing wrongs, remaining unredressed, the subsequent martyrdom of Joseph and Hyrum Smith in the State of Illinois and the expulsion of the entire "Mormon" population from that State by the citizens

thereof. There being no effort made by any department of the Government to stay the flood of violence against us, neither any to wash out the stain of innocent blood from the nation's skirts,—even the blood of Heaven's ambassadors to earth, what can we expect other than that a righteous God, a faithful Sovereign would make just such a requisition upon the nation as he is now making? If it were better that a millstone be hung about the neck of any one that offends even one of these little ones that believes in Christ, and he drowned in the sea, how much sorer punishment shall they be thought worthy of who have offended thousands by driving them from their homes, wresting from them their lands for a song, burning their grain and hay, and forcing them, at the point of the bayonet, into a waste howling wilderness, to be devoured by savages and wild beasts, after having slain their Prophet and Apostles, their brethren and friends! The people of the nation may answer this question. Justice, though sometimes slow in its operations, is, nevertheless, sure to obtain its demands! But, thanks be to kind Heaven, the wrath of man drove us to these sequestered vales, far from the scenes of desolation and war; and that wrath now praises God, and so do the Saints. The remainder of wrath, manifest by the advance of the army, he did restrain.

Know ye that the "second seal" is now opened, and the red or bloody horse is galloping forth. Peace is to be taken from the earth! See Revelations, vi., 3rd and 4th. What now are the prospects of these things coming to pass in the States and in the world? The answer is with you. When will peace be restored to our distracted country? The answer is with us! But as preliminary measures to that peace which most desire, I would say, Let some efficient measures be speedily adopted to bind up the wounds of the "Mormon" people by reinstating them in their rights and possessions, and by paying them the damages which they have suffered by reason of their being dispossessed of their substance, robbed of their rights, and forced to abandon the land which they loved. Unless some measures of

this kind be soon adopted, the people of every town, county, and State in the Union and out of the Union (heretofore admitted into it,) will have to fly from their homes and places of business, even as did the "Mormons" from Missouri and Illinois. The cup of persecution, of which our enemies forced us to drink at their hands, was bitter in our mouth, but it is sweet in our belly. Though sweet to them when they forced us to drink of it, yet their bitterness cannot fail; their reward is sure. "With the same measure ye mete it shall be measured to you again, good measure, shaken down, and running over."

Though I make the foregoing suggestion, do I believe, or do you believe that it will be entertained with the least favour by those that have or did have the power to carry it into effect? Our faith on this point is unquestionably the same. God will probably clear the way for our return, himself, by the agency of cruel and blood-thirsty men,—even by such as disinherited us; and he will claim the honour of reinstating us in his own way and in his own time; and with him we are content to rest our cause. Nevertheless, for your sakes, I make the suggestion that I do, which is the only remedy for the troubles now existing in the States within the reach of the nation.

Some four years since, in a discourse delivered in the Tabernacle in this city, I made the following statement:—"So sure as the storms of the mountains burst and hurl their fury upon the 'Twin Peaks' of the Wihatch Range, just so sure is the storm of Jehovah's wrath about to burst upon the nation and people of the United States." This statement found its way into many of the Eastern journals, and drew forth some ludicrous editorials as to what "the Prophet Orson" had said. Call me by whatever name they will, I intend to tell the truth; and Time, that faithful revealer of all things, will test the merits or demerits of my sayings. You have scarcely yet read the preface of your national troubles. Many nations will be drawn into the American maelstrom that now whirls through our land; and after many days, when the demon of war shall

have exhausted his strength and madness upon American soil, by the destruction of all that can court or provoke opposition, excite cupidity, inspire revenge, or feed ambition, he will remove his headquarters to the banks of the Rhine.

In the midst of all these troubles, is there no city of refuge—no place of safety? Yes, there is! The meek and the humble, the just, the honest-hearted, the virtuous, the morally upright and simple of all nations can find a home which God defends; and that home is with the Saints who have been rejected and despised by all nations, and hated by all people,—who have been set at naught by the builders,—the stone which has been fallen upon, but destined to become a great mountain. These Saints are at present in the valleys of the Rocky Mountains, in their chambers, which the far-seeing eye of God beheld from the beginning; and his own hand reserved them for our temporary home; and he took a "whip of small cords" in the shape of an ungodly mob to drive us into it; and thus he compelled us to comply with the exhortation given to his people through the Prophet Isaiah, 26th chap., last two verses:—"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

The Latter-day Saints once had homes amongst other people; but other people and other powers would neither protect nor defend us in the possession and enjoyment of them. Consequently, we were forced away to the home which God provided for us; and he has promised us here his own protection and defence, if we prove faithful to him,—that if any people, any power, or any force should stretch out an arm to

molest or oppress us, that people, that power, or that force should be broken like a potter's vessel when smitten by an iron rod. "Whosoever falleth upon this stone shall be broken." "I will fight your battles," saith the Almighty. All who prefer the protection of Jehovah to the protection of the crumbling powers of this world, and whose hearts are pure and honest enough to merit that protection, may come and share it. "Come out of Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Be it remembered, and let all the world know that the 24th chapter of Isaiah's prophecy is now on the tapis for fulfilment. Read it, all ye nations: consider it, all ye people. Ye kings and ye rulers of nations, read! and behold your punishment, in part! The day of your visitation is at hand; and no diplomacy can enable you to dodge it, or evade its imperative demands. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him."

This, sir, is no ordinary communication. I have written it in good faith, with a desire to remove the veil, in part, from the eyes of my fellow-man, the world over. Should you appreciate the consequences of publishing or of suppressing it to one-half the extent that I do, there could be no inducement held out to you sufficiently strong to incline you to suppress its publication. You, sir, being a man of intelligence and comprehension, need no stronger language in this, my humble plea, in favour of this communication's having a place in your paper.

Most respectfully,

Your obedient servant,

ORSON, HYDE.

MEANING OF NAMES.—Ann is a Hebrew word, and means gracious. Benjamin is also Hebrew, and means the son of the right hand. Charles is Saxon, and is equivalent to the modern word stout. The word George comes to us from the Greek, and means a husbandman. Anthony means flourishing. Thomas means a twin. Caroline is the feminine of Carolus, or Charles.

A PICTURE OF THE PAST, PRESENT, AND FUTURE.

BY ELDER ADOLPHUS H. NOON.

There was once a palace built in Old England, called the "Crystal Palace,"—a realization, it seemed, of the English poet Chaucer's dream of the "Palace of Glass." Its long vistas, its elegant and slender iron columns, supporting the colossal dome, rendered it a triumph of architectural art at that time. The palace was itself the receptacle of the products of industry of the world—huge blocks of coal and stone rent from the bosom of the earth, models of those steam-engines that have filled the world with manufactures and girded it round as with iron bands, the sparkling diamond, the Koh-i-noor (mountain of light), naught but crystalized charcoal, and yet valued at more than a prince's ransom; beautiful statuary pictures, so life-like that they reminded the on-looker of the ancient story of the painted representation of the grapes, which were so natural in appearance that the birds of the air stopped to pluck the apparently glowing fruits; golden embroidery, splendid tapestry, and myriads of articles more or less beautiful or useful,—all were there. Royalty paid the tribute of its presence, and the daughters of beauty and the sons of wealth or of honoured industry forgot not to grace the exhibition by their presence in countless thousands. The press and the pulpit rejoiced, and nations said, Glorious are the results of peace! Surely great and bloody wars shall be events only of the past, and in future the rivalry of nations shall be in intellectual and industrial progress only. But in the distance, unseen by many, appeared a small cloud, not larger than that of old, the size of a man's hand, and few knew what it portended. But the Saints of the latter days knew; and whilst the sun shone, and no clouds obscured the blue expanse of heaven, they, in obedience to the voice of God, sounded aloud the trumpet of alarm, and fain would have made its brazen notes heard through all the world, proclaiming the coming of storms and

strife, of famine, pestilence, and death, warning all men to awake from the sleep of ages, gird on their armour, and hasten to join the standard God had set up on high; for the hour of God's judgments had come, and the setting up of the kingdom of heaven upon earth; and the storm gathered black and ominous, precursed by a dread silence; hosts of men mustered for the battle, and the glowing furnace and the clang of the anvil indicated not the forging of the ploughshare, but of swords, cannon, and implements of death. Anon the storm burst forth, at first in distant lands. The muddy blood-stained trenches of the Crimea and the burning sands of India were whitened with the bleaching bones of thousands. India, the land of fabled magnificence, the great jewel of England's crown, had rejected the warning message sent them, and the Elders of Israel had been compelled to shake off the dust from their feet as a testimony against it, whilst they withdrew from its inhospitable shore. Warm hearts might have been there, but they were few and far between. India would not hear the messengers of peace, and so the messengers of death appealed to her. A bloody insurrection spared neither old nor young. A fearful famine followed, in which thousands perished; then a dread pestilence succeeded. The fertile plains of Europe ran blood, and still the nations strove in the race to prepare the most quickly munitions of war. Nation rose against nation and kingdom against kingdom, and there were famines and pestilences in divers places. The boasted land of freedom, stained with the blood and watered with the tears of the Prophets and people of the Most High God, was rent violently in twain, and the corrupt executive, lawless, blood-demanding mobs were injured in the ruins of the temple of their own liberties, which their own hands had caused to fall with a fearful crash and destruction upon their heads. The nation that rose in its might to

destroy an innocent people and to throw down their altars, fell by the sword themselves had drawn from its scabbard; and then, amidst this chaos and the rocking on their foundations of empires and kingdoms, principalities, and powers, a new "Temple of Industry" reared its head, and few perceived the signs of the times; they heeded not the voice of the charmer, charmed he never so wisely, and reasoned—"Since the fathers fell asleep, all things continue as they were from the beginning;"—and the prophecy was fulfilled—"As it was in the days of Noah, they married and gave in marriage, they ate, and they drank, until the day that Noah entered into the ark, and the flood came and carried them away; so shall it be in the days of the coming of the Son of Man."

But all were not so blind. There were a few that bowed not the knee to Baal or worshipped him; and there were yet those whose ears were not so dull of hearing, or their sight so dim, that they could not behold the signs of the times or hear the "voice of warning" piercing the gloom,—a sound joyful to some, but terrible to many. And thus were the words of God, through his servants the Prophets, fulfilled; for Babylon fell, and great was the fall thereof; and the

nations and powers that forgot and stood up against God were destroyed, and were no more known, but passed away as the troubled dream of a night vision; while those that heard and received the word of God were saved from those tribulations and became the children of the kingdom of Zion. Zion arose, and the glory of the Lord was seen upon her, "and the Gentiles came to her light, and kings to the brightness of her rising." The "stone cut out of the mountains without hands became a mountain and filled the whole earth," and "the law went forth from Zion, and the word of the Lord from Jerusalem."

And now, let it be added as in a voice of thunder, that this reverie, though all and more than is therein contained has been foretold by God's Prophets, is not yet all fulfilled. The storm has but commenced. Then awake, awake, all ye that hear: sleep no longer. Behold, the 'Bridegroom cometh; go ye out to meet him. There is still time to refuse the evil and to choose the good—to "begin anew to think and to live." Remember that opportunities lost may never again arise. Time gone by, like the arrow sped, cannot be recalled, and the present now so swiftly rushing into the past can never, never return to us again.

HISTORY OF JOSEPH SMITH.

(Continued from page 264.)

"Nauvoo, Saturday morning,
June 22nd, 1844.

To His Excellency Thomas Ford, Governor.

Dear Sir,—I this morning forward you the remainder of the affidavits which are ready to present to you, by the hands of a gentleman who is fully competent to give you information on the whole subject which has been the cause of the origin of our present difficulties. I would respectfully recommend the bearer, Col. Woodworth, as one of my aides, and a man whose testimony can be relied upon.

I presume you are already convinced that it would be altogether unsafe for me or any of the City Council to come to Carthage, on account of the vast excitement which has been got up by false report and libellous publications. Nothing would afford me a greater pleasure than a privilege of investigating the whole

subject before your Excellency in person; for I have ever held myself in readiness to comply with your orders and answer for my proceedings before any legal tribunal in the State.

I would hereby respectfully pray your Excellency to come to Nauvoo, if congenial with your feelings, and give us a privilege of laying the whole matter before you in its true colours, and, where abundance of testimony can be forthcoming, to prove every point by disinterested persons—men of character, and of worth and notoriety, strangers—who were here all the time. But I am satisfied your Excellency does not wish men to expose the lives of the citizens of this place by requiring them to put themselves into the power of an infuriated blood-thirsty mob, a part of whom have already several times fired upon our people without the least shadow of cause or provocation.

I am informed this morning that some gentleman has made affidavit that he had a private conversation with me, in which I stated that I had secret correspondence with you, &c. If any person has been wicked enough to do this, he is a perjured villain; for, in the first place, I do not suffer myself to hold private conversation with any stranger; and, in the second place, I have never even intimated anything of the kind as having secret correspondence with your Excellency.

Our troubles are invariably brought upon us by falsehoods and misrepresentations by designing men. We have ever held ourselves amenable to the law; and, for myself, sir, I am ever ready to conform to and support the laws and Constitution, even at the expense of my life. I have never in the least offered any resistance to law or lawful process, which is a well-known fact to the public; all of which circumstances make us the more anxious to have you come to Nauvoo and investigate the whole matter.

Now, sir, it is not an easy matter to distinguish between those who have pledged themselves to exterminate innocent men, women, and children, and those who have only stood in their own defence, and in defence of their innocent families, and that too in accordance with the Constitution and laws of the country as required by the oaths, and as good and law-abiding citizens?

In regard to the destruction of the press, the truth only needs to be presented before your Excellency to satisfy you of the justice of the proceedings. The press was established by a set of men who had already set themselves at defiance of the law and authorities of the city, and had threatened the lives of some of its principal officers, and who also made it no private matter that the press was established for the express purpose of destroying the city, as will be shown by the affidavit of Joseph Jackson, and as they stated to me in their threats.

Mr. Babbitt informs me that reports are in circulation that we have taken property which belongs to the Mr. Laws and others. There has been no property meddled with, to my knowledge, belonging to any person, except property we have purchased of the rightful owners.

Mr. Law turned over some property to a Mr. Hicks to pay a debt. This I purchased of Mr. Hicks, and I am responsible to him for the amount. We have been especially careful to preserve the property of those who are exciting the public against us, inasmuch as we know that every means would be used which could be invented to raise excitement; and we have appointed the police to watch this

property and see that no harm was done to it by any person, as they had tried to fire their own building, and was detected in the act. The fire was extinguished by the policemen, and no property damaged.

There have been no prisoners taken in this city, neither any person held as hostage, only some who are residents of this place, who had broken the laws. No stranger has been interfered with or detained in the city under any circumstances.

In haste, I have the honour to remain, dear sir, your most obedient servant,

JOSEPH SMITH,
Lieut.-Gen., N.L."

This letter was accompanied by other affidavits, and sent by Lucien Woodworth, who was delegated to go in place of Dr. Richards. He started at noon in company with Squire Woods of Burlington.

Legion met as usual; and, after receiving instructions, were dismissed until 6 p.m., when they met again.

At 7 p.m., I instructed Gen. Dunham to cause the regiments of the 2nd cohort to turn out to-morrow, and work by turns three or four hours each with intrenching tools, and to take the best measures in case of attack. I also gave orders that a standard be prepared for the nations.

Almon W. Babbitt arrived at Carthage this morning, having come at the request of the Governor, who thought it not wisdom to have Richards and Phelps and others of the City Council go to Carthage.

Edward Robinson made the following affidavit:—

"State of Illinois, City of Nauvoo.

On the 22nd day of June, 1844, came before me, W. W. Phelps, clerk of the Mayor's Court in said city, Dr. Edward Robinson; who, after being duly sworn, deposeth and saith that while at Carthage, on the 18th and 19th inst., I heard several persons who had assembled together for warlike purposes (having their arms and one cannon with them,) say that they were gathering together for the purpose of destroying the property of General Joseph Smith, or, as they said, 'Joe Smith,' and his followers, and the City Council, with the exception of one; and finally said that they would destroy the town and exterminate the Latter-day Saints.

EDWARD ROBINSON.

Subscribed and sworn to before me, this 22nd day of June, 1844.

W. W. PHELPS, Clerk M.C."

James Olive made the following affidavit:—

"State of Illinois, Hancock County,
City of Nauvoo, June 22nd, 1844.

Personally appeared before me, Aaron Johnson, a Justice of the Peace in and for said county, James Olive; who being first duly sworn, depose and saith that on Friday afternoon, the 21st inst., about 3 o'clock, he was at his own house about two miles from Appanoose. In a southeasterly direction he saw a four-horse waggon, with some men before it, all travelling towards Appanoose. They went about a quarter of a mile beyond my house; there met a two-horse waggon and a company of men about fifteen in number. Both parties then took the road towards the Big Mound. A part of the men were mounted, and a part were on foot. The mounted men were forward; and after passing my house, they wheeled and rode back to the footmen who were some little distance behind, and said to them—'There are some fellows on the Mound: you had better hurry on and we will take those fellows and carry them to Carthage.' They used profane language. I watched them until they got near the Mound, and saw the guard on the Mound turn and run towards Nauvoo. After that, the company went on to the Mound, and halted near the spot where the guard had run from.

On the same evening, about sundown, there was a man by the name of Milton Hamilton came into my house and told me he had come to tell me to arm and equip myself according to law and stand in readiness; that the Governor had demanded Joseph Smith according to law, and that he would not come it (meaning that Joseph Smith would not surrender); that the General had issued orders for the militia to be in readiness to take said Smith. I asked him what General, and he observed that he believed it was Colonel Williams. I asked him if it was done by orders of the Governor, and he said that was the understanding. He told me he acted under the orders of Capt. McAuley; and further saith not.

JAMES OLIVE.

{ L.S. } Subscribed and sworn to this
22nd day of June, 1844, before me,

AARON JOHNSON, J.P."

Phoebe Levett states that she saw Finch, Rollison, Foster, and Squire McAuley in the company who fired on the guard on the La Harpe road.

George G. Johnstone made the following affidavit:—

"State of Illinois, Hancock County,
City of Nauvoo, June 22nd, 1844.

Personally appeared before me, Aaron Johnson, a Justice of the Peace in and for the county of Hancock, George G. Johnstone, living on Spring Creek in McDonough County; who being first duly sworn, depose and saith that yesterday Napoleon Hardin came to your deponent and said that the Governor had sent orders for the militia to be called out for to-day at 4 o'clock p.m., and to start on 22nd to Carthage, there to wait until all were ready from the different counties in the State, and then they should march out to the prairie. They should stop on the prairie, and send in a flag of truce to Nauvoo, and demand the body of General Joseph Smith. If the people of Nauvoo refused to give him up, then they should exterminate the whole of them.

GEORGE G. JOHNSTONE.

{ L.S. } Subscribed and sworn to this
22nd day of June, 1844, before me,

AARON JOHNSON, J.P."

Gideon Gibbs made the following affidavit:—

"State of Illinois, City of Nauvoo.

On the 22nd June, 1844, came before me, W. W. Phelps, Clerk of the Mayor's Court for said city, Gideon Gibbs; and after being duly sworn, depose and saith that on the afternoon of the 21st inst., about a half mile south-east of the Big Mound on the La Harpe road, a party of about eight or ten men, in a warlike attitude, in company with two teams, passed your said affiant, and one of them said he fired at two men near the Big Mound. Thought he killed them both; and your deponent saith no further.

GIDEON GIBBS.

Subscribed and sworn to before me, this 22nd day of June, 1844,

W. W. PHELPS, Clerk M.C."

Luman H. Calkins made the following affidavit:—

"State of Illinois, City of Nauvoo,
June 22nd, 1844.

Personally appeared before me, George W. Harris, an Alderman acting in and for the city of Nauvoo, Luman H. Calkins; and being first duly sworn, depose and saith that about seven weeks ago I came on the steamboat *Ohio* from St. Louis to Nauvoo, when William Nesbit, who was on board, entered into conversation with your deponent.

I asked him if he knew anything about the conspiracy in Nauvoo to kill Joseph and Hyrum, and all that believed on

them. He said he did. It was intended that they all should be killed between then and the 1st July.

I asked him who was at the head of the conspiracy. He replied he was sworn not to tell who the head one was. I asked him if there were any in Nauvoo concerned. He replied there was, and named the two Laws, two Fosters, two Higbees, Charles Ivins, and several others. I asked if it was to be made a public thing. He replied the first blow was to be struck in Nauvoo by those who were opposed to Joseph. I asked how many they could rely on in Nauvoo. He said they could rely on five hundred, if they could only get arms for them.

He said as soon as the first blow was struck in Nauvoo, there were about 7,000 men ready in Missouri to join them to exterminate all who believed on Joseph Smith. He also told me that the *Die Vernon*, when she came on her pleasure-trip to Nauvoo, that there were none but spies, and who came on purpose to see the places in order to know how to strike when the time comes to strike; and he also said 'the Reformers' had got spies continually passing Nauvoo in order to spy out all that took place; and there was not a thing took place in Nauvoo but what was made known to them in St. Louis as soon as a steamboat landed.

I told him I should think he would be afraid to stop here. He said he should stay in Nauvoo, and carry on his butchering as usual, as if there was nothing taking place; that he had as good a gun as any man ever put to his face, and that

the first shot he should fire would be to kill Joseph and Hyrum. Said I, The people will surely kill you then. He replied he would rush through a thousand people to wash his hands in Joseph's blood, and especially in Hyrum's, if he was to be immediately cut into a thousand pieces. He said he should be willing to die as soon as he had killed them.

About five weeks since I had another conversation with William Nesbit, when he confirmed the whole of the foregoing conversation; and he also said he had made arrangements with Mr. Bostwick of St. Louis to send him a brace of the best pistols, for the purpose of being ready when he wanted them. He also said that he would kill Hyrum anytime that he could get an opportunity without being detected. I then asked him, if Hyrum could be put in his way so that no man would mistrust him, would you kill him? He said—'By God I would.' I asked if he would not be afraid to kill him in cold blood. He replied—'No, I would not; I would do it in a moment if I could get an opportunity.'

The day following I left for Galena, and returned on Tuesday, 18th inst., and on the 19th I saw William Nesbit in the ranks, and I cautioned Richard Brazier to keep an eye on Nesbit, for he had sworn to wash his hands in Joseph's and Hyrum's blood.

LUMAN H. CALKINS.

Subscribed and sworn to this 22nd day of June, 1844, before me,

GEORGE W. HARRIS,
Alderman of the City of Nauvoo."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 3, 1862.

NECESSITY OF CANDOUR ON THE PART OF THE SAINTS.

—o—

IN the emigration of the Latter-day Saints from their homes and native lands to the place of gathering, there are many things to be met that are likely to test their faith and patience. The life upon which they enter is a new one to the most of them; and though in many instances the change is one for the better, still it is so different from that to which they have been accustomed, that it is trying. To the most of persons who are unaccustomed to travelling and moving from place to place, it requires considerable of an effort to break up their homes and move with their families to a strange land. This in itself is a trial of no small magnitude in the estimation of many. But when to this is added the inconveniences of travelling, by railway from their homes to this port, and by

ship, railway, and waggons from this port to the place of their final destination, there is much need of faith, patience, and perseverance, to enable them to pass through and endure all uncomplainingly. Though the Saints, while at their homes in these countries where they have received the Gospel, may have had excellent opportunities of satisfying themselves respecting the potency of their religion and its adaptability to the varied circumstances of life, yet it is only when they leave their homes and turn their faces Zionwards that they begin to really become acquainted with its power and its efficacy to cheer and sustain its believers. They then begin to test it practically; and happy and blessed are they who do not fail, through their own shortcomings and lack of faith, to realize to the full extent the wealth of comfort and strength there is to be derived from it.

If the Saints will keep possession of the Spirit of the Lord and be governed by it, there is nothing in the journey from this country to the Valley that will be so trying that they cannot bear it cheerfully and contentedly. But when they neglect to give heed to it and seek not for its guidance and assistance, they are in continual danger of having trouble and being overcome. There is one quality which all the Saints should cultivate and practise in their intercourse with the Priesthood and with one another in the Branches in this country, and particularly during their journey to the Valley, and after they reach there; and that is, *candour* in making known their feelings to those who they may think have done them an injury or wrong. The cultivation of this quality would be attended with the happiest results, and would enable the Saint who possessed it to escape many difficulties and snares in which he might otherwise be involved. The correct exercise of this important quality would, we are convinced, have saved many men from the dreadful evils of apostacy, and enabled them to have understood many principles and actions which appeared mysterious and unjustifiable, and irreconcilable with honesty and truth. It is an extremely difficult thing for a man to judge correctly the actions of another, if he is not his equal in knowledge, and is not acquainted with the principles by which he is governed and the circumstances by which he is surrounded. This is constantly being illustrated before our eyes, and especially is it the case in the midst of the emigrating Saints on their journey. When they emigrate, they are placed in a new position and surrounded by new circumstances, and the Elders with whom they are brought in contact are acting in a different capacity to any with whom they have previously met. They see many things which they in their inexperience do not understand—many actions which they cannot reconcile with their notions of right. Should they be so unwise as to judge the Elders by their standard of right without any further investigation, they would be liable to come to the conclusion that they were wrong; and if they had not sufficient candour to avow their feelings to the Elders whose actions, &c., they thought were not altogether right, and obtain explanations, the feeling would rankle until it would poison their whole being and fill them with distrust and doubt.

Since we have been in this country we have heard of instances of this kind, and our reason for writing upon this subject at the present time is to put the Saints upon their guard, that they may be able to avoid the snares of the Adversary. A man goes out to Florence on the frontiers of the States where the companies are fitted out for the Plains, and in some transaction or other he imagines himself wronged by one of the Elders. He has some sort of reason, but probably not very reliable, for thus imagining; but instead of candidly avowing his feelings to the brother who he thinks has wronged him, and seeking

an explanation from him, he permits the feeling to rankle within him and destroy his happiness and peace, and writes back that he has been wronged by somebody or other. Now, we do not mean to say that the Elders are all so perfect that they cannot commit a wrong. They, like the rest of their brethren and sisters, have much to learn and many weaknesses to overcome. But we do think that in nine cases out of ten where parties imagine themselves aggrieved, if they would go in the spirit of candour to the man whom they suppose to be in fault, and seek for an explanation, that he would give it, and in a satisfactory manner, or, if really in the wrong, give the necessary redress. How frequently is it the case in ordinary life, where there is every opportunity of understanding transactions with which all are familiar, that misapprehensions arise, and men's motives are misconstrued and feelings are engendered which require explanations to remove! If this be the case at home, under circumstances to which all are accustomed, how much greater the possibility of its being so under circumstances so different to all with which the Saints have been acquainted as those are which surround them while emigrating! The Lord, when he was upon the earth, enforced upon his disciples the necessity of candid dealing between brethren. He said, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." He knew, that if they obeyed his command upon that point, the Adversary would have less power over them. Mutual explanation would be likely to be made at such an interview between brethren who wished to do right, and all cause of hard feeling would be removed. We wish to press the observance of this point upon the Saints who are remaining for another year, but especially upon those who are emigrating this year, because the circumstances in which they will be placed will be likely to demand its more frequent exercise than if they were not to travel. Every person who reflects will readily perceive that if all the Saints would act upon this principle, it would remove a fruitful source of evil and apostacy.

The Saints should also be on their guard in their journeying, when men come in their midst and communicate to them all kinds of stories respecting the Priesthood in Zion, the practices there, and what they may expect to meet when they are there, &c., &c.,—stories which they will relate with all the plausible accessories that can be thought of to make them appear true. Many well-meaning but weak people have been deceived and led astray by such characters and their stories, and they have had cause to mourn when they have awakened to a consciousness of their folly. The Saints never need be in doubt respecting such men and their lies. They need never hesitate and think that probably they are true, because, if they will only remember that the Spirit of God produces peace, joy, and light, and that every spirit that produces feelings the opposite of these is from beneath and not of God, they will at once be prepared to reject such stories, and those who bring them as entirely beneath their notice. This is a sign by which every one may know the Spirit of God and the men who are actuated by it from the other spirits which are abroad among men and the men whom they influence. There is nothing gloomy or depressing or unhappy in the impressions produced by the Spirit of the Lord: this the Saints experience for themselves when they embrace and become obedient to the truth. And, on the other hand, if they give heed to the suggestions of the Adversary and the false stories and reports of his emissaries, there is nothing more certain than that they will experience misery, darkness, and doubt; and they will feel almost to despair, and know not which way to turn. We wish to impress it upon the minds of the Saints that when they have a feeling take possession of them, whether it be produced by the whisperings of the Evil One to themselves, or by the stories and influences of his emissaries in the guise of honest men, which produces unhappiness, doubt, and gloom, that they may know it is not of God nor produced by his Spirit, and therefore should be rejected. By observing this, they will escape many evils and snares that the Adversary has prepared for them.

EMIGRATION NEWS FROM SCANDINAVIA.—By letter from Elder Van Cott we learn that the four following good ships have been sent from Hamburg laden with Scandinavian Saints, bound for New York, *en route* for Utah:—The *Humboldt*, (Capt. H. D. Boysen,) sailed on the 9th inst., with 323 souls on board, under the presidency of Elder H. O. Hansen; the *Franklin*, (Capt. R. Murray,) on the 15th, with 413 souls, under the presidency of Elder C. A. Madsen; the *Electric*, (Capt. Johannsen,) on the 21st, with 336 souls, under the presidency of Elder Soren Christoffersen; and the *Athenia*, (Capt. Schilling,) on the 21st, with 484 souls, under the presidency of Elder O. N. Liljenquist. In all, 1,556 souls have left the shores of the Eastern for the Western Continent. President VanCott informs us that "the conveying of the passengers from the different localities and their embarkation has been performed without a single accident, and they are all enjoying a general degree of health. Peace and union abound throughout." The captains assured him that they will do all in their power to make the passengers comfortable on their voyage. The provisions are of good quality and abundant, and the whole arrangements were such as to give the passengers in every way full and complete satisfaction. We cannot but congratulate brother Van Cott on the success of his labours in thus securing good ships, and otherwise providing for the comfort and convenience of the Saints and their speedy transit across the ocean to the land of their future home. We invoke the blessings of our Father in heaven upon these our brethren and sisters who have thus far honoured his call to gather out from the nations, and pray that all may safely reach the end of their journey, even Zion.

DEPARTURE.—The packet-ship *John J. Boyd*, Captain H. Thomas, sailed on the 23rd inst. for New York, with 702 souls of the Saints on board. On Monday afternoon, the 21st inst., Presidents Lyman, Rich, and Cannon visited the vessel, as she lay in the river, organized the company, appointing Elder James S. Brown President, and Elders John Lindsay and Joseph O. Rich his Counsellors, and delivered addresses to the Saints on their duties and the necessity for their living continually so as to enjoy the Holy Spirit, that its influence might sustain them under the changing scenes and varied circumstances incident to the journey they had entered upon. The Spirit of God was poured forth, and a holy influence shed its power upon all on board. Elder James S. Brown, late President of the Nottingham District, Elder Joseph O. Rich, late President of the Derbyshire Conference, Elder R. A. McBride, late Travelling Elder in the London Conference, who all arrived from Zion on the 27th July, 1860; Elder Charles Welch, late President of Hull Conference, Elder R. Hodgerts, late President of the South Conference, Elder Henry Duce, late Travelling Elder in the Derbyshire Conference, who arrived on September 18th, 1860, and Elder Edward Pugh, late Travelling Elder in the Herefordshire Conference, who arrived July 28th, 1861, who have been on missions to these lands, left with this company on their return to their homes in the Valleys of the Mountains. These brethren have laboured diligently in the Ministry since their arrival here from Zion, and carry home with them the blessings of the Presidency and the prayers of those who have been benefitted by their labours. Elder J. S. Brown has suffered more or less from sickness since his arrival; but, by the assistance of the Holy Spirit, he has been able, in his weakness, to do a good work. Elders John Lindsay, late President of the Lincolnshire Conference, Abraham Orme, late President of the Leicester Conference, Aaron Nelson, President of the Derbyshire Conference previous to Elder J. O. Rich's appointment, Edwin Scott, late Travelling Elder in the Essex Conference, and Daniel Matheson, late Travelling Elder in the Bedfordshire Conference, of the native Ministry, hailed with much joy the arrival of the period when they were privileged to go to Zion with the gathering Saints. May the blessings of Heaven be with all on board, and ere long land them safely on the shores of the land of Joseph, and enable them to reach their mountain home with joy and rejoicing.

CORRESPONDENCE.

ENGLAND.

River Mersey, on board the *John J.*

Boyd, April 22, 1862.

President Cannon.

Dear Brother,—After you and Presidents Lyman and Rich left last night, we divided the ship into wards, appointing a president to each, and held a meeting between decks, in which Elder J. M. Kay and myself gave instructions relative to the cleaning of berths, cooking, receiving water, &c., which the Saints appeared to receive with much good feeling, and set to work with a good will to put into effect.

Unanimity and peace prevail on board, and everybody seems willing to help everybody else. Of course the organization, having been just made, will work better after a day or two, when all get to understand its nature. At present it may be looked upon as provisional, so far as the appointments between decks are concerned; but all seem willing to do the best they can to promote general comfort and good order.

This morning sister Birt was safely delivered of a fine boy, to be named Francis Boyd Birt. Mother and son are doing well.

I have appointed Elder William Fuller clerk, who is making out various lists for facilitating the carrying out of the arrangements made.

Elders Kay and Sloan stopped on board with me all night, and gave much assistance in perfecting the arrangements, as well as serviceable hints relative to the duties of the passengers and officers.

I feel gratified not only for being privileged to return home, but for having such a company of Saints entrusted to my charge; and feeling desirous to labour for the comfort and wellbeing of all on board, I pray God to endow me with sufficient of his Holy Spirit to enable me to efficiently discharge the various duties devolving upon me.

With kind love to yourself, Presidents Lyman and Rich, and all in the office, I remain yours in truth,

JAMES S. BROWN.

SCANDANAVIAN MISSION.

Aalborg, March 26, 1862.

Dear President Cannon,—I have a prospect before me of going home this year, and consider it a pleasant duty and privilege to direct some lines to you, giving an account of my mission in this land, where the favour and blessings of God have been greatly manifested towards the people; and the days I have worked here will ever be remembered as some of the best days of my life; and I rejoice to have the approbation and good feelings of my superiors.

I can say that in the hundreds of meetings we have held among the people here since my arrival in September, 1860, where I have had an opportunity to lift up my voice in the name of the humble Nazarene, the spirit of testimony has been given unto me, and the spirit of my calling, as a witness of Jesus Christ, has ever accompanied me; and wherever I have sat in council with my brethren, and had to transact business either in public or private affairs, the necessary qualification of my calling and Priesthood has ever followed me, with health and increasing strength and soundness in body.

I would like to mention a circumstance that happened at the close of our passage over the Atlantic Ocean. The night before our arrival in Liverpool, we were violently attacked by an ocean storm in the Irish Channel, at the entrance to Liverpool. We found out that on account of the increasing storm connected with an error of the mate at the helm, we were tossed towards land, and about disabled to escape the rocks in any way whatever. Elder Dorius and myself used then our privilege to call upon the Lord, and the piercing wind did fall instantly, and we were thus saved from being wrecked. The same ship was wrecked the year following in the same place, but then it had none of the servants of God on board.

When I reflect back upon the time of my mission as President of the Aalborg and Vensyssel Conferences, it is a chain of pleasant memories, while there is

light in every corner. Elder A. Christensen has been my faithful co-worker, and he is now called to succeed me, for which I am glad. It is truly a joy and satisfaction to me to leave the District in his hands. It numbers 1,300 persons. They are a warmhearted, obedient, and affectionate people. There were about 700 souls in the Church here, when we commenced the work of our mission in the fall of 1860. We have added 700 or 800 to the kingdom of God by baptism; 171 emigrated in the spring of 1861, and we are going to emigrate some 450 this spring.

Presidents Lyman and Rich's presence here has left an influence that has proved a great blessing to us, and through the *Millennial Star* we have drunk deep and gained wisdom, power, and comfort. I am thankful to my superiors for all the good which I have from time to time received through them, for I know they are blessed from the Lord and from his servants. It is the second mission where I have had the honour to labour under President Van Cott and Elder Liljenquist's direction; and now for the first time I take the liberty to express my feelings on such occasions in behalf of my beloved brethren. It is with joy, connected with confidence, I have had the privilege to be their humble co-worker, and I was very glad to receive their acknowledgment of satisfaction and good feelings for my labour; and then I believe the Lord and my other brethren are satisfied, and with such I with a thankful heart turn my face Zionward.

Your affectionate brother,

O. A. MADSEN.

(Translated by A. CHRISTENSEN.)

AMERICA.

New York City, U. S. A.,

March 30, 1862.

President Cannon.

Dear Brother,—On our arrival here, we were kindly received by Elders Bates, Oliphant, and all the Saints, who were very glad to see us; and I assure you we were glad to see them, and once more view our native land, *the land of Joseph*.

On Sunday the 16th inst. I met with the Saints in public meeting, and had the happy privilege of speaking to them. I can assure you that it was a

happy meeting to again meet with old friends and acquaintances. The majority of the Saints that are stopping here I knew, having made their acquaintance in England and Scotland; and to again see them under so favourable circumstances as now surround us, it fills our hearts with thankfulness to Almighty God for his great mercies towards us. I find a warm, kind-hearted people, similar to those I met with in my travels in Europe, doing all in their power to flee to Zion this year. I am informed by President Bates that this Branch numbers about 200 Saints, and the prospect is that the most, if not all, will emigrate to Zion this year, which of course is very cheering.

On Sunday, the 23rd, I again met with the Saints in this place. About 250 were present. Much of the Good Spirit was enjoyed by both speaker and hearer. Some strangers attended the meeting and seemed to enjoy themselves.

From what I learn from brother Bates and other sources, there will be a large emigration this year from the States,—in all, nearly a thousand. Many old Mormons who once believed that Joseph was a Prophet, but have grown cold through the cares of the world, are now waking up and inquiring how they can go home to Zion, and escape the wrath of an offended God. Many that never were baptised into the Church intend to flee to Zion, thus fulfilling the words of the Prophet, where he says, "He that will not take up his sword against his neighbour shall flee to Zion for safety." It is a general time of waking up the Saints in the States, and the word is, "How can we accomplish our emigration?" Indeed, from present appearances, I think that all, both great and small, will go up to Zion this year. Very likely some will go for one thing, and some for another,—some for the love of the truth, and others for the reason that God is pouring out the vials of his wrath upon wicked.

On my arrival in my native land, I had many reflections come across my mind to see my once happy country now all in confusion, in sorrow, and in trouble,—the once happy homes and pleasant firesides having given place to mourning and woe. I ask myself the cause of all this, and the thought comes

to my mind that "In her was found the blood of Prophets and Saints who were martyred for the testimony of Jesus."

On my leaving you and the Saints in England, my feelings were better felt than it was possible for me to describe; for having travelled through that country for near two-and-a-half years, and made many happy and lasting acquaintances with the good Saints of England and Scotland, and then to be called to leave them in Babylon, my feelings were of a peculiar character. But I console myself on the words of the Saviour, where he says that he will gather his elect from the four quarters of the earth before the day of his coming. I have spent many happy times with the Saints in Great Britain; I found them a kind-hearted people, willing at all times to sustain the servants of God, and I can truly say that my mission has been a pleasant

one to me. I would say to the Saints among whom I last laboured, Be true to your God, true to the covenants that you have made, and do as you may be counselled at all times, and God will assuredly gather you home to Zion and save you in his kingdom.

Yesterday I had the happy privilege of seeing and greeting my old friend and brother H. S. Eldredge, who left Zion on the 26th of February. He and brother Brown have gone to Philadelphia on business pertaining to the emigration.

I shall remain in this city for a few days, and shall then make my way West to Florence, there to assist in the emigration.

Please remember me kindly to brother Lyman and Rich and all with you. Praying God to bless you in all things, I am very truly yours,

ELIAS H. BLACKBURN.

SUMMARY OF NEWS.

FRANCE.—A letter from Paris of late date has the following:—"Every day we hear of some new tremendous implement of destruction. To-day we hear of a revolver cannon, a combination of Colonel Colt and Sir W. Armstrong. A cannon constructed on this plan is to be tried next week at Vincennes, and is expected to fire seven shots in succession as rapidly as Perkin's steam gun, which we used to see popping away at the Adelphi Gallery in former days."

ITALY.—The clergy of Lecco have sent an address to the Pope, praying him to renounce the temporal power and to bless Italy. The address bears 700 signatures. The Prince of Capua died on the night of the 21st instant. The deceased was the brother of the late King Ferdinand of Naples, and was, on account of his liberal opinions, deprived by the royal tyrant of all his possessions and property. A petition bearing 35,000 signatures has just been placed in the hands of Sir James Hudson, the British Ambassador at Turin, imploring the diplomatic assistance of England in securing the evacuation of Rome by the French troops. A telegram from Florence states that a collision took place on Sunday between two trains on the railroad at Sienna. One of the trains containing infantry soldiers was damaged. There are about 100 dead and wounded.

RUSSIA.—*Le Nord* states that a very unfavourable impression has been produced in the public mind at St. Petersburg, by the accounts received there of the fatal collision between the Russian steamer *Colchide* and the English steamer *Laconia*, in the Sea of Marmora. The Russian vessel sank after the shock, and 50 of the crew and passengers perished. The *Nord* asserts that the circumstances under which this disaster occurred seriously affect the character and conduct of the crew of the English steamer. It is stated that she had no lamps lit, that the sailors were intoxicated, and made no efforts to save any of the victims after the accident. An inquiry into the facts of the case is being made.

TURKEY.—The Montenegrins, having received reinforcements, have compelled Dervish Pasha to retire on Gatzko. An insurrection has broken out at Cucci, in Albania. The Montenegrins have taken Medum, making prisoners of 300 Bashi-Bazouks. Zablizah has been blockaded.

AMERICA.—An extensive engagement has taken place near Corinth. The Confederates, under Generals Beauregard and Johnston, attacked the Federals, when the former had at first a decided advantage; but, the Federals being reinforced, the Confederates retreated to Corinth. The Federal loss was reported at 2,000, and that of the Confederates at 3,500. General Johnston was killed, General Beauregard wounded, and the Federal General Prentiss captured. Flag-officer Foote reports that Island No. 10 surrendered on the 8th to the Federal gunboats, General Halleck reports that not a single life was lost among the Federals. A letter from Pittsburg, *via* Fort Henry, April 9th, says—"One of the greatest and bloodiest battles of modern days has just closed, resulting in the complete rout of the enemy, who attacked us at daybreak on Sunday morning. The battle lasted without intermission during the entire day, and was again renewed on Monday morning, and continued undecided until four o'clock in the afternoon, when the enemy commenced their retreat, and are still flying towards Corinth, pursued by a large force of our cavalry. The slaughter on both sides is immense. We have lost in killed and wounded and missing from 18,000 to 20,000; that of the enemy is estimated at from 35,000 to 40,000." A Norfolk paper of the 7th contains a Mobile despatch of the 6th, stating that a battle occurred on the 6th at Corinth, the Confederates capturing eight Federal batteries and a large number of prisoners. A conspiracy has been discovered in the city of Mexico, in consequence of which the capital has been placed in a state of siege. Numerous arrests have taken place.

FACTS FOR THE CURIOUS.

DRESDEN CHINA.—The fine porcelain ware known as Dresden china was discovered by M. Boeticher, who was at the time only an apothecary's boy, in 1700.

"HURRAH."—The word "hurrah" originated among the Oriental nations as a war cry, from the belief that a man who died in battle for his country went to heaven. It is derived from the Slavonic word "Hurraj," which means "To Paradise."

LONDON CIVIC SWORDS.—There are four swords belonging to the City of London. The Pearl sword, presented by Queen Elizabeth, when she opened the first Royal Exchange, in 1571, and named such from being richly set with pearls. This is carried before the Lord Mayor on all occasions of rejoicings and festivity. The Sword of State, borne before the Lord Mayor as an emblem of his authority. The Black sword, used on fast days, in Lent, and at the death of any of the Royal Family; and the fourth is that placed above the Lord Mayor's chair at the Central Criminal Court.

OLD ENGLISH UNIFORMS.—It may be worth recording that our troops, at one period of their history, were distinguished by badges similar to those by worn by watermen of the present day. The colour of their dresses appears to have been white; though in 1511 a part of the forces of Henry VIII. were ordered to be dressed in blue coats, guarded with red, without badges; the right hose red, and the left one blue. In 1584, Elizabeth commanded that the cassocks of the soldiers sent to Ireland should be a sad green, or russet. The cloaks of the cavalry during her reign were red. In 1693, the dresses of the soldiers were grey, and those of the drummers purple. The universal scarlet of the line was not adopted until after George I. came over to ascend to the throne.

NATIONAL EMBLEMS.—The rose became the royal badge of England in 1486, because the houses of York and Lancaster, then united by the marriage of Henry VII. with Elizabeth of York, each bore a rose as its emblem. Irish tradition asserts that the shamrock borne by that nation as a symbol of the faith to which they were converted by the preaching of St. Patrick, who, on finding that the doctrine of the Trinity met with much opposition and cavilling among his Pagan hearers, gathered a shamrock growing at his feet, and succeeded in illustrating by it the mystery of the Three-in-One. The thistle is said to have been adopted as the badge of Scotland, because, when the Danes, during their invasion, attacked the Scottish camp by night, according to their custom, one of them happened to step barefooted upon a thistle: this naturally made him utter a cry, which awoke the sleeping Scots, who quickly repulsed the invaders.

VARIETIES.

TO PRESERVE POLISHED IRON FROM RUST.—Mix copal varnish with as much olive oil as will give it a degree of greasiness, adding thereto nearly as much spirit of turpentine as varnish.

TO TAKE IRON STAINS OUT OF MARBLE.—Mix equal quantities of spirits of vitriol and lemon juice; shake it well; wet the spots, and in a few minutes rub them with a soft rag till they disappear.

TO MAKE A CONTINUED LIGHT BY NIGHT.—Take one ounce of the oil of almonds, put half a drachm of phosphorus and two or three grains of sulphur to it, hold it in a gentle warmth to dissolve, then shake your bottle and draw the cork, and you will have a fine glow-worm light.

OPTICAL EXPERIMENT.—Take a sheet of letter-paper, roll it up so that the opening at one end shall be large enough to take in the full size of the eye, and at the other end let the opening be not half so large. Take it in the hand, holding it between the thumb and forefinger; place the large end to the eye and look through it, both eyes open, towards the light, and you will see a hole through your hand.

TO MAKE SEALING WAX.—Take half-a-pound of gumlac or shell lac, melt it in an earthen vessel, and then add one-and-a-half or two ounces of either vermilion or ivory black (according to colour required.) in every fine powder. When they are well mixed over the fire, and are become of a proper coolness, make them into sticks or balls. For a coarser sort, use half lac and half resin; for a coarser sort still, use red lead instead of vermilion.

TO CURE GLANDERS IN HORSES.—Take of milk two gallons, and, warming it on the fire, put thereto a quarter of a pound of burnt alum; throw away the curd, and strain the whey through a coarse cloth in a clean vessel; then take a quarter of a peck of clean husked oats that were never dried, put them into the whey, and set them on the fire till the oats burst and become soft; then take them off and put them into a colander that is full of holes, so that the whey without any pressing may go gently from them, keeping the oats as moist as possible; after which, fry them over the fire, stirring them continually till vapour ascends from them; then, putting them into a press, force the oil from them, which save in a glass. Give four or five spoonfuls of this oil of oats in a pint of sweet wine or a quart of strong ale, and some of the whey poured into the horse's nostrils.

POETRY.

SONNET.

What constitutes a State for human right?
Not armies, navies, nor defensive power,
Nor all the battlements of fort or tower,
Entrenched by warriors arm-clad for the fight.
No. Men—pure, nobly, heavenly gifted men,
Who love and practise what they do profess,
And dare to punish those who do transgress;

Who act with even-balanced justice when
Corruption would commit the crime of fraud
In Judge or Jury, villany to defend.
To wink at horse thieves, pander to a bawd,
And rob the treasury to support their end.
These, these are men, though seemingly state
In power, are sure to damn the State.

G. S. L. City.

JOHN LYON.

DIED.—At his residence, Greenock, Scotland, on the 27th ult., of fever, John H. Stewart, aged 37 years, President of the Greenock Branch. He has left a wife and five children to regret his loss. Brother Stewart was a faithful, good man, and much beloved by all who knew him. (*Deseret News*, please copy.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOSH.

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Saturday, May 10, 1862.

Price One Penny.

REASONS FOR NOT ENTERING INTO ANTAGONISTIC DISCUSSION.

A DISCOURSE DELIVERED BY PRESIDENT AMASA M. LYMAN TO A MEETING OF THE PRIESTHOOD IN GLASGOW, SCOTLAND, MARCH 8, 1862.

I feel, my brethren, gratified and happy at enjoying the opportunity of meeting with you, and hope that our meeting together may be a source of blessing to each of us. We have a great deal to learn in the broad field that lies before us in which to make our acquisitions of knowledge; yet, wherever the mind runs out in the chain of reflection or thought to the subject of our salvation, we find that the truth is always the same, changeless and eternal. The only variety with which we meet is in our comprehension of its application. The application of truth will perhaps to a certain extent be ever new to us, for the simple reason that there will always be truth which we will not have learned, and we shall always be coming in possession of a knowledge of truth never comprehended by us before, and which will naturally disclose to us some features that will be new. It will be our comprehension of these truths that will constitute our ability to be happy, and these acquisitions of knowledge that will enable us to meet our perpetually growing and increasing wants. People may think, perhaps, that they will reach a point in some period of their existence when there will be no more to be learned; but it does not require any

very great stretch of the mind to conceive that when that point would be reached there would be no more increase of happiness. As we are now made happy by the acquisition of knowledge and its application when acquired, we can see that when this point would be gained we should cease to be happy—cease to be blessed upon the same principle upon which we are now blessed. "But," asks one, "could we not be continually using the knowledge we have gained?" Upon what would it be used? If we had no question to ask, no knowledge to gain, no problem to be solved, you can see we should cease to increase in happiness and blessings, which increase as our acquisitions of knowledge increase. We have not found the point where we cannot learn, and we cannot anticipate it, nor have we any reason to believe that such a point does exist.

The occasion of to-night is, to me, as a privilege, because I have the opportunity of reasoning with those men, who, while endeavouring to do good in the present, look forward to doing good upon a broader and more extended scale in the future. We wish to understand all that appertains to the truth, and particularly that portion which more immediately relates to our labours

of our time and labour

in the work that is connected with our callings as men called to be ministers of the Gospel. It is for us, as ministers of the Gospel, to know something of what the Gospel is, and something of the positions that we should occupy before the world as its ministers. With regard to this, there is perhaps as great a lack of knowledge as of anything we have to do. We may all be able to run through the land, travel from place to place, and tell the people what we know, and sometimes a great deal that we know nothing or but very little about; but we should be able to tell something that would benefit those who hear it, and afford a reason for what we tell. How much information can we furnish for the edification of those who may be disposed to listen to us of the nature of this Gospel of which we are the ministers? I have sometimes thought that it was very little that was known of it, from the course that some have taken who have been sent out into the world to preach the Gospel, and still entertain the same supposition when I see them desirous of entering into discussion with those who oppose the truth. I wish you, my brethren, to learn that you are not sent out into the world to inquire whether the Gospel is true or not. "But we do not go to inquire if it be true." If you enter into discussion, do you not virtually say by your actions, "If you can prove the doctrines false that we hold, we will lay them down." If you do not say it, you give evidence of what is behind by the way in which you present yourselves before the world. *We are not sent out to defend the Gospel.* It is not to be made better by anything we can say or do, for it is the truth, and truth cannot be improved, neither does it require to be defended. We are sent out simply to bear testimony of its truth and to recommend it to the world—to invite the attention of honest reflective minds in all the world, that they may have regard to the knowledge it would bestow and the happiness that would be the result of their practising its principles. This is the position we should occupy as ministers of the Gospel; and a knowledge of the reasons why we should occupy this position is that which I wish to have you understand. The Gospel is not sent into the world to hurt

or destroy any, but to build up and save all who will attend to its message of mercy and salvation. It is sent forth to mankind that they may be led from the darkness and death which enshroud them to light and life, and we are called to be engaged in this labour of bringing happiness and salvation to the family of man. We cannot secure the favourable consideration of its truths by those who will not listen to us when we proclaim it, and dispute the record we bear of its truth and purity; but they who listen to and believe our testimony will begin to inquire after the truth, and we have no business apart from the leading them to understand and acknowledge the truth. We have not any margin of time to be devoted to idle contradiction or discussion, nor are we particularly called upon to testify of the corruption that surrounds us and the errors and follies of belief and conception which meet us on every hand. When we bear record of the truth, we bear record of the corruption, iniquity, and ignorance of the world; for they are but the results of an ignorance of the truth. This view is consistent, because it is reasonable. And this is consonant with the nature of the work that devolves upon us as ministers of the Gospel, which is perfect in its adaptation to the wants and requirements of intellectual human beings, for whose benefit it has been revealed; and from a consideration of the nature of the Gospel, and of man for whose benefit it was ordained, you can see that its ministers have no reason, no right to go into the world and tell the people that they are fools and do not know anything, thereby provoking their enmity and hatred. Instead of doing so, carry a little light with you, and they will see it and appreciate you as their friends, and by-and-by they may learn to appreciate the truth you bear to them. Did you gain knowledge for yourselves by being told of your ignorance, or by having truthful principles communicated to you? Why, by having the truth presented to your mind so that you could understand it. If you gained and continue to gain knowledge this way, you can reasonably expect that the result will be the same with other individuals to whom the same reasons are addressed, if they follow in the path you have travelled in.

Until the light of the Gospel was communicated to you, you were in doubt and darkness; but when light was reflected upon your understandings, and the comprehension of truth developed facts to you as they existed, you no longer needed any one to tell you what the truth was which you had learned. You could comprehend it for yourselves. This is the principle upon which we should look for the world's enlightenment being accomplished. "But," asks one "can you prove it from Scripture?" It is susceptible of proof from that record that is older than the Scriptures. It is demonstrated in ourselves and in the circles in which we move that we can learn and acquire knowledge; and in connection with this truth is another, and that is, that the knowledge we so gain is the fountain and the well-spring of all the power that we possess. We would have known this if we had never seen a Bible in the world, for it has been demonstrated to us within the circle of our experience, which embraces all the demonstrations of truth which have enriched the soul with its knowledge; and if we have not seen it, it is because our eyes have been closed. This proves to us that there is but one principle upon which humanity can be saved, and that is the way by which light is brought to the human mind and the latent qualities of the soul are developed. We might extend this view as far as truth has its applications, and we should find the principle still the same, and the only one upon which humanity can be exalted. This should show us the nature of our work as ministers of salvation to the world, because a Gospel so prepared, when it became the purpose of God to apply it to the salvation of beings constituted as we are by the constitutional qualities of our souls that were given us by the same Wise Being who prepared the Gospel to meet our requirements, could never save rational thinking beings and be a scheme of nonsense, a delusion, and a snare. So its great expositor, Jesus, seemed to think. When upon the earth, his declaration was, "This is eternal life, to know the living and true God;" and long before this declaration was uttered, the Gospel was prepared, and had been applied to many thousands who had proved the truthfulness of the sentiment. It was prepared

before the great variety of notions we behold now among men were developed or had begun to originate—before the earth was cursed with the stain of sin and the blot of guilt. When we go back to that happy time of purity, innocence, and truth—truth without falsehood, innocence without guilt, and purity without corruption, we then look at the Gospel as it came pure and holy from the hands of its framer and God; we see it pure and adapted to the nature and constitutional requirements of man as perfectly as is the nourishment that is ordained to be supplied by the breast of the mother for fostering the young and fragile life of her infant child. Such is the Gospel that has been prepared and revealed for the salvation of humanity, and God has been tireless in endeavouring to lead mankind out of their ignorance to light and knowledge. Well, then, we see that the ministers of such a Gospel cannot be parties in discussion or contention with regard to its truth. They are simply sent into the world to bear testimony of its excellencies. "But should we not contradict the wicked lies that are uttered against the Gospel and the Saints?" What good would it accomplish, if you were to do so? Suppose they published some lies the other day against the Latter-day Saints, (a thing of very frequent occurrence,) and a man comes along and says to you, "If that is not true, why do not you deny it?" what will you do? There is one reason why you should not deny it, and that is, you would have to descend to the level of those who uttered it to do so. "What shall we do then?" Why, go and preach the Gospel. Do you know the Gospel to be true? "Yes." Well, do you suppose the kingdom of God will be ruined because some poor, ignorant, misguided soul says that what you know to be the truth is a lie? What you have to do is to live in the truth, act in the truth, in purity, and in consistency with it; and for the man who can only live on corruption, let him live on it; and when the truth that you live and inculcate and the purity which accompanies it will have spread over the wide earth, and there is no corruption, he will starve, unless he cultivates an appetite for purer and healthier food. But so long as he gets contention

and corruption to feed upon, he obtains the food he desires. He is like the carrion bird that sees the hunter from afar. The lazy creature will scent the game at a distance and follow in the track of the hunter to pick up the putrid relics that are left. So these, like hungry cormorants, will lurk in the train of honest, industrious men, that when they tell humanity a truth those lovers of filth may say it is a lie, and, from the influence gained by others who are able to gain it, make the few pence and halfpence they seek to obtain by pandering to the depraved tastes of beings as corrupt as themselves. If you tell the people that you are ministers of the Gospel, these will say you are impostors; if you preach purity, they will oppose you, because contention is their element; if you inculcate sobriety, they virtually tell the people to get drunk. Why? Because they say that what you declare to be the truth is a lie. "Shall we not debate, then? Shall we not enter into discussion?" If I were to answer for every man on the face of the earth, I would answer it with one strong and determined No! Can the man who wishes to see mankind enlightened and cleansed from the filth and impurity that in their ignorance enshroud them, be satisfied with and seek to enter into antagonistic discussion which has no higher incentive than the subversion of the opinions of another? We answer, He could not. The man who, as the minister of salvation, has a knowledge of and a love for the truth, sees in the ignorant and misguided man his erring and unfortunate brother, and has no feelings rising in his soul with regard to him but those of sorrow and pity for his miserable degraded condition, which prompt him to labour for the purification and happiness of that suffering and degraded brother. The minister of salvation should prosecute his labours of love and mercy by living in the truth, and thus bearing testimony of its excellence. We need not be afraid that some enemy is going to subvert the work of God, or prevent the upbuilding of Zion. That Zion will be built up is a truth that is evident to the mind of every reasoning man who turns his thoughts to the principle by which that work is being accomplished, which is simply by the development and increase

of knowledge in the souls of such as are obedient to the Gospel message of peace and salvation, and a consequent development of practical purity and righteousness, which will constitute them the Zion of God—the bright reflex of his divinity and glory. Individuals thus possessing a knowledge of and being imbued with a love for the truth will need no foreign aid to lead them onward in the path of right. Their own good appreciation of the truth will afford them all the incentives that are required, as their every feeling and affection will be devoted to purity and godliness and the extension of the truth.

This view of the matter should afford us substantial reasons why we should not enter into controversy. Many people, because of their ignorance, suppose that we ought to enter the field of discussion with any person who may feel disposed to challenge us to a debate, and who asks us to leave the dignity of the positions we occupy as ministers of the Gospel to descend to his level and barter our opinions for his, and by so doing place ourselves in opposition to him for whose blessing and salvation we are called and sent to labour, and thus produce our own defeat in the accomplishment of this work of mercy and goodness. Thus the failure on our part to do our work and the unrelieved darkness of the ignorant are the pernicious fruits of controversy, where every effort should have for its object the enlightenment and blessing of humanity. The position that leads us to the perpetration of an ignoble, mean action is wrong. We ought to know this, and, knowing it, we should regulate our actions accordingly, and the course we ought to pursue; and if people wish to know the reason why we will not enter into controversy, then we are prepared to show them our reasons in the Gospel we preach and in the nature of our work as its ministers to mankind, and not have to say simply that we avoid discussion or refuse to enter into controversy because it is contrary to the rules laid down for our guidance. To understand the reasons why we act and pursue a course that is right is that which alone can qualify us for our duties and labours in the Gospel. No matter whether your duties require you to preach or not, all these truths are just as applicable to you as though you

were engaged in preaching every day, and the truths that will save you will save the world when they understand and apply them. When we reflect upon the nature of the Gospel, we see that it is simply a system of education ordained for the instruction and enlightenment of the human mind and the right direction of all human actions. To bring that system to the notice of the human family so that they will be able to avail themselves of the advantages of the education it will impart is our work. It is our work to build up, and we have no need to make war on any man's opinions. They will fall of themselves, if they are not built on the truth; and all we have to do is to continue our labours for the dissemination of the knowledge of truth which we possess and will continue to acquire. The wrongs that exist in the world will fall as the result of the corruptions that are embraced in them. We have no need to engage in the pulling of them down. It is our business to be before the world as practical exponents of the truth to bring together, instruct, cleanse, purify, and lead upwards all who will listen to us, till they are placed in a position to bid defiance to everything that would stand as opposing obstacles in their heavenward career. We are friends of humanity everywhere. There is nowhere that the principle of intellectual existence is enshrined upon the earth but there there is what we respect, honour, and desire to see happy and blessed. "But," says one, "can we love all mankind, even the poor degraded being who is so ignorant of the nature of his position as to oppose the truth?" We ought to do so. Go, ask the father who has a wayward son, a wanderer upon the earth, if he can despise that son because he is wayward and has wandered from his father's house; and he will tell you that, if he has an anxiety for one son more than another, it is for the wanderer from his father's love and duty's path. For that wayward one the torturing anxiety rankles in his bosom which drives sleep away from his pillow, because his child is wretched and partaking of sorrow and misery. Learn, then, to look upon the wanderer Death with compassion and yearning love as the father looks upon the child of his old age who has

wandered and gone astray, and in so doing you will honour the Father whom you have professed to love, and whose Gospel you have received. Seek to possess a little of the feeling that gives character to his Godlike actions—that causes him to love and never cease to love humanity, with all its wretchedness, degradation, and corruption. When as ministers of the Gospel we can put on this feeling until it exerts a ruling influence over the soul, there will be no one on the wide earth whom we can meet and feel that he is our enemy. Jesus said that he came not to call the righteous, but sinners to repentance. He gave them the benefit of his ministrations while upon the earth, and he died praying that God would forgive them, because they were ignorant. If one man to whom you address the message of salvation and mercy will not hear you, why can you not kindly go away and leave him to himself? If you do not, he may perchance begin to curse you, and then he has added sin to sin. Leave him alone, and perhaps the next man you meet may listen and drink in with greedy ear the message of peace and love you have to declare, where it will produce good fruits. As ministers of the Gospel, we should consider this, and seek to have all these reasons as clearly as possible defined in our own minds. If you want something to engage your minds upon in the passing hour, think of them; and if you can only understand them clearly, and so enter upon the labours that devolve upon you as servants of God as to be their continual exponents, you begin a work that will survive after you are gone. You lay the foundation, and your children will in turn continue the superstructure as you pass away, while as generation succeeds generation it will be continued and carried on, because it was commenced upon principles that were true and holy, and that contained nothing that was unholy,—principles by which human actions could be purely and properly directed; and this is the great business of ministers of the Gospel, to teach man how he can arrive at the attainment of that heavenly destiny which has been prepared for him by his Father and God.

These are reasons why we should not become parties to antagonistic debate.

There are certain things and actions that are right and never wrong. They cannot be wrong, because of the individual's character who performs them. It is a virtue to feed the hungry and clothe the naked, no matter who it is that thus ministers to the necessities of his less fortunate fellow-creatures. Would it not be a virtue, suppose an atheist were to perform the action? It would be so, for the reason that the bread he administers would feed the poor, starving, emaciated beggar perishing for lack of sustenance as much as though it were given by the hands of a Saint; and the clothing with which his nakedness was covered would be as acceptable as though it were supplied by an angel from the courts of glory, and would minister in an equal degree to the comfort and blessing of suffering humanity. That is the reason I wish you to keep it in your minds, because good exists wherever good is done; and he who feels for the poor miserable being at whose stomach the hunger-pang is gnawing, and relieves him as though it was gnawing at himself, cultivates within himself a principle that is holy and godly, and that, fully developed, would save and redeem a world. Good is interspersed through all the world and through all the people of the world. We should be before the world, not as men who are searching after truth, but as men who have received the truth, and who cannot find anything better than the Gospel, because it comprises all truth, and there is no room in which to make anything better, and no material to make it of. That is the reason I do not expect to find anything superior as a system of religion. When all the truth is em-

braced, where are you going to look to to find material to make anything as good or better? You may go beyond this world, but it does not stop there. It extends everywhere, continuing to bless all who will receive its benefits, as it has blessed all who ever have been blessed in the past; and while an eternal duration extends the boon of existence to humanity, so long will this Gospel extend blessing and salvation to them. This is the Gospel to which we bear record, and to which we invite the attention of our fellow-men. Shall we endorse the errors of our benighted brother by accepting his challenge to senseless discussion? We will not, but we will go on our way, and let such individuals see that we are satisfied with the Gospel we have received and know to be true, and that we are not alarmed when they say the truth is a lie. Wherever truth has an application, there the Gospel extends, because it embraces all truth; and when you come to this conclusion, you will be satisfied that the Gospel which Jesus taught, and which is represented in Scripture, is just the same as that which I have taught you to-night. If the Former-day Apostles had gone forth meeting discussion and placing themselves on a level with the contentions, they would have found thousands of men to dispute with who would have denied the truth they were sent forth to bear record of. They were sent to teach mankind and to bless them with the knowledge they had to impart. Such is our mission; and that we may understand it aright and continue to honourably fill it, is my prayer in the name of Jesus. Amen.

(Reported by E. L. SLOAN.)

HOME-MADE VINEGAR.—Every housekeeper with a yard or garden, on which the sun shines the greater portion of the day in summer, should make her own vinegar; it is so good, so cheaply made, and above all, so pure and wholesome. Put one pound and a quarter of brown sugar to one gallon of water; boil it as long as any scum rises, which should be taken off as fast as it comes to the surface. When milkwarm, or say at a temperature of sixty or sixty-five degrees, dip a slice of toast in yeast, and put in the liquid, which should then be put into a pan or tub to work for one day, then to be put into a cask, which should be painted outside to keep it from being injured by the weather. The cask should then be placed on bricks, to keep it from the ground, in a sunny place; a piece of coarse muslin should be nailed over the bung-hole, and a tile placed on it to keep out the rain. If the simple brewing is done in April, or early in May, the vinegar will be quite fit for use in the following October. It will likewise be found good for pickling and all family uses.

THE TRAINING OF CHILDREN.

This subject is one which to a certain extent is not so fully appreciated as it should be by us as Saints of the Most High God—to train up our children in a way which will prove acceptable to our Heavenly Father; but it is one of the great responsibilities resting upon us as parents of families. We know the position we occupy in this kingdom; we also realize the difficulties, traditions, and prejudices which we have daily to contend with, on account of our early training. Having a personal experience of these things, it should stimulate us to so train our children that they may prove better men and women than we are at present. This part of our duty needs the assistance of the Spirit of God, as much so as any other duty we have to perform, without which it will prove a useless undertaking; but, with its assistance, we are sure of success.

The Lord having established his kingdom upon the earth, he has retained some of the noblest spirits of his creation to come forth in this dispensation and receive bodies of righteous parents. We therefore know not what our children may prove to be, or to what exalted position they may attain, through our instrumentality. This, however, we know that the responsibility of the kingdom will rest on them after we have passed away. Let us, then, remember this, and perform our duty in their behalf. What greater epitaph could be raised to our remains than to have it said by our children, My parents were good and righteous people: they brought me up in the love and fear of God, and to them I am indebted for the position I enjoy. This would be more than sufficient to reward us for any little trouble we might have taken while rearing them in their tender years.

It is not wisdom to treat a child with undue severity: it is also a folly to run to the other extreme and to let the reins of government fall into their hands; but if we rule in the fear of God, our children will love us and fear to do any evil with or without our knowledge. Let our conversation with them be such that it will instruct them and make them feel that, young as they are, there is a degree of responsibility

resting upon them. Let our promises to them be faithfully kept, or else they will lose confidence in us, and place no reliance on our word. Let us, as far as lies in our power, teach them the love they owe their Maker, instructing them in the principles of the Gospel, and explain to them some of the simple incidents contained in Holy Writ. Their curiosity will then be aroused, and they will crave for knowledge; their minds will expand, and the foundation laid will be sure. Let us also remember that their memories will retain things long after they are lost to us. It is therefore necessary that we should be careful in our deeds and expressions, or they may bring to light things which we had rather have forgotten. If in after years they should swerve from the truth, what comfort it would be to us to know that we have done our duty towards them! while, on the other hand, what grief to know that their errors were the fruits of their training! We should learn to govern ourselves; for, if we punish a child in the heat of passion, it does him more injury than good. It is always best to encourage a child to confess its wrong and seek for forgiveness. As the young and tender sapling can be trained in its growth to become a great and useful tree, so can our children from their tender years be trained to become useful and beautiful ornaments to society; while, on the other hand, we can help to stunt their growth, contract their minds, and make them useless and unprofitable men and women, a burden to themselves and to their fellow-creatures. All this lies in our power. We need no new elements. They are perfect in their organization; they possess intelligence, and the attributes of divinity are implanted in them by their Eternal Father, after whose form and likeness they have been fashioned. Knowing, then, their future work and the responsibility devolving upon us, let us discharge this our duty, and endeavour to train them up in the way they should go, so that when they become old they may not depart from it.

WILLIAM CHEVALIER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 10, 1862.

CHANGES AND APPOINTMENTS.

As a number of Elders have been released this spring, (some to return to Zion, and some to go there for the first time,) we have found it necessary to make several changes and appointments to meet the exigences of the work. There being but few Elders, when the extent of the field in which they have to labour and the many demands upon their time and attention are taken into consideration, we have been led to take measures to distribute them in such a manner as, in our opinion, will best conduce to the object which we have in view—namely, the salvation of the people. There are not a sufficient number of experienced Elders now in the field to fill the positions of Conference and District Presidents. We have therefore deemed it wise under the circumstances to appoint the Elders who have been heretofore acting as District Presidents to take charge of the principal Conferences in their Districts, made vacant by the release of the Presidents; and as the care of a large Conference is as much as one Elder can well attend to, especially while Travelling Elders are as scarce as at present, they will not be required to travel or to extend their labours beyond the limits of the Conference to which they have been appointed, unless specially requested to do so by the Presidency of the Mission. Scotland, Ireland, and Wales will be excepted from this arrangement, and the Elders in charge of those Districts will continue for the present to operate as they have been doing in the past, exercising a supervisory care over the work within the limits of their Districts. Should the presence of the Presidency be needed in any part of the Mission, they will, if possible, visit it themselves; or, if it should not be in their power to make a personal visit, they will send an Elder or Elders to attend to whatever may need attention. This will doubtless be necessary, as the supervisory care of the Presidents of Districts will be withdrawn. We trust, however, that no vigilance or exertion will be spared by the Presidents of Conferences to obviate the necessity of such visits being made for the sole purpose of correcting evils that spring into existence through their neglect of duty. Let every Elder take such a course that if he and the people under his watchcare should be visited, it will be for the purpose of instructing and comforting the Priesthood and the Saints, and to confirm that which their President has said and done, and not because his words and actions will have been of such a character as to need correcting.

As we have already said, our reasons for making this change at the present time is because of the scarcity of experienced Elders in the Mission to perform the necessary labours. This being a very valid reason, we hope that those of our brethren and sisters who are averse to all changes which involve the slightest departure from old rules and practices will not be alarmed at this counsel which we now give. Next to the law of God, we know of nothing more binding upon

us and demanding more of our attention and care than the wants of his work. Whenever the wants of the work of God demand a change such as we now propose, we feel at liberty to adopt it. Though the Saints should always pay the highest regard to the commandments and laws of God and be scrupulously careful to comply with all their requirements, yet they should not therefore be fettered and bound by precedents. This is an evil with the world, and they are frequently led astray by their blind and indiscriminating adherence to precedent. Because a certain policy was wise a few years ago in this Mission, or in the Valley, or any other place where the Saints of God reside, it does not follow that that policy will always be wise and proper under the changing circumstances of the people. There was a time in this Mission when Pastors or District Presidents were not known. Then there came a time when it became expedient that there should be men called to act in that capacity. There was an abundance of native help, and every Conference contained a number of Elders; and that all might be benefited by the counsel and experience of the American Elders, the Mission was divided into Districts containing two or three Conferences each, and experienced men placed as Presidents or Pastors to preside over them. But because this arrangement has been found to answer well in the past, it is not on that account to be viewed as an eternal and an immutable practice, to be adhered to under all circumstances and in every condition of the Mission. We speak in this strain to excite reflection on the part of the Elders and Saints, for our observation has taught us that there is a want of breadth in the thoughts of many on this and kindred points.

While on the subject of the Elders changing their fields, and as many of them are leaving for Zion, we wish to impress upon their minds what has been told before in these columns, that we do not wish them to contract debts and leave them unpaid for others to settle; and if they have contracted any, we hope that, before leaving, they will see that they are liquidated. "Pay as we go" should still be the policy of every Elder throughout the Mission. This is the only course we can pursue and be safe, as every day brings its own cares and expenses, and the postponement of the settlement of one day's or month's expenses to another day or another month, under present circumstances and with present prospects, is a policy which we view as decidedly short-sighted and unadvisable, and a policy that will embarrass the Conferences and cripple the Elders who are remaining.

The following are the changes and appointments:—

- Elder W. G. Mills is appointed to preside over the Birmingham Conference.
- Elder Edward Cliff is appointed to preside over the Warwickshire Conference.
- Elder Charles Goodwin is appointed to travel in the Warwickshire Conference.
- Elder John M. Kay is appointed to preside over the Manchester Conference.
- Elder James Lythgoe is appointed to travel in the Manchester Conference.
- Elder Warren S. Snow is appointed to preside over the Preston Conference.
- Elder Joseph F. Smith is appointed to preside over the Sheffield Conference.
- Elder Parley P. Pratt is appointed to preside over the Hull Conference.
- Elder George Halliday is appointed to preside over the Bristol Conference.
- Elder James Bullock is appointed to preside over the Derbyshire Conference.
- Elder Alexander Ross is appointed to preside over the Leicestershire Conference.
- Elder George Wiscombe is appointed to preside over the Reading Conference.
- Elder William Bramall is appointed to preside over the Southampton and Dorsetshire Conferences.
- Elder William Hopwood is appointed to preside over the Staffordshire (now including Shropshire) Conference.
- Elder John S. Gleason is appointed to preside over the Newcastle (now including Durham and Carlisle) Conference.
- Elder Eugene Henriod is appointed to assist for the present in the Liverpool Office.

That every man who bears the holy Priesthood may partake of the spirit and power thereof in such fulness that he will be enabled to fill the position assigned him in such a manner as to glorify the Lord and to save himself and the people with whom he may be associated, is the prayer of your brethren and fellow-labourers,

AMASA M. LYMAN.
CHARLES C. RICH.
GEORGE Q. CANNON.

EMIGRATION "DEPOSITS."—There appears to be some misunderstanding on the part of many of the Saints respecting the object of paying the pound "deposits" on their emigration accounts. Some seem to think that, at any time and under any circumstances, when they choose to change their minds and withdraw from their engagement to sail in any particular ship, after the return of their notifications, they are at perfect liberty to *withdraw their "deposit" money*. But this is a mistake. They have no claim upon such "deposits" after they are once paid in. They are paid as security for their passage, and, according to an express regulation, are liable to be forfeited in case the party whose passage is thus secured fails to fulfil his agreement to sail. When we charter a ship for the emigration of the Saints, we engage to supply a certain number of emigrants at a certain price, which number is determined by the number of deposits entered in our books to the credit of those who have agreed to sail in that particular ship. Our agreement with the proprietary of the ships thus chartered we are legally bound to fulfil; and if the emigrants fail to fulfil their agreement with us, we lose by the transaction, unless we are able to supply the vacancies occasioned by the withdrawals with others who may be found willing to accept the proposals to sail in a different ship from that which they otherwise intended to sail in. This supplying of vacancies thus occasioned by the withdrawals is always attended with considerable trouble and not a little expense; and if we do not succeed in filling up the required number of emigrants as per agreement at the last hour, (for it is comparatively the last hour when the withdrawals of their names are made by intending emigrants,) we have the whole amount of emigration money to make up for such persons ourselves, minus only the cost of provisions.

The Saints will thus, from this explanation, be able to see the difficult position in which we are placed on such occasions as these, and the real injustice they necessarily (although, perhaps, unwittingly) do us when they claim the return of their "deposit" moneys. We have hitherto passed over these matters without remonstrance, being loth to refuse the application of the Saints, knowing the hardness of the times and the difficult positions in which the struggling poor are oftentimes placed. But there must be a limit drawn to every indulgence or forbearance; and while, on the one hand, we do not wish to be unnecessarily hard upon the Saints who are struggling to emancipate themselves from the thralldom of Babylon, we must, on the other hand, do justice to the requirements of our office as emigration agents; and, where the necessities of the case demand it, require those who withdraw from their engagements to emigrate according to the terms of their returned notifications, to pay the stipulated penalty by the forfeiture of their "deposit" moneys.

NEWS FROM HOLLAND.—By letter from Elders Van der Woude and Schettler, we learn that they have encountered divers kinds of opposition to their labours in disseminating the principles of the Gospel in that country, but have baptized fourteen in Amsterdam, and organized a Branch there, which is progressing favourably. We feel to congratulate them on the good results of their ministerial labours thus far, and trust that, although surrounded with trials and obstacles and discouragements of no trifling character, they will still push forward, as servants of God, in faith and hope that their labours will not prove in vain, but that the seed they have sown, as it were, in tears, they shall yet reap in joy.

HISTORY OF JOSEPH SMITH.

(Continued from page 280.)

At 12, noon, orders were sent to the different guards and pickets to let persons pass and repass without hailing them until further orders.

I issued the following

"GENERAL ORDERS.

Mayor's Office and Headquarters of the Nauvoo Legion,
Nauvoo, June 22nd, 1844.

To Col. Jonathan Dunham,
Acting Major-Gen. Nauvoo Legion.

Sir,—You will proceed without delay, with the assistance of the Nauvoo Legion, to prepare the back ground of said city for defence against an invasion by mobs, cause the Legion to be furnished with tents, and make your encampment in the vicinity of your labour.

JOSEPH SMITH,

Mayor of the City of Nauvoo, and
Lieut.-Gen. Nauvoo Legion.

To Col. Jonathan Dunham,
Major-Gen. in command, Nauvoo Legion."

At 6 p.m., I prophesied that in the sickly seasons sickness would enter into the houses of the mob and vex them until they would fain repent in dust and ashes. They will be smitten with the scab, &c.

At 7 p.m. I received the following:—

"We, the undersigned citizens of Hancock County, respectfully request General Joseph Smith to preach on to-morrow, and that we have liberty of seats near enough to the Stand to hear, inasmuch as we have an opportunity to hear him but seldom, and some of us have not heard him at all.

Yours respectfully,

JAMES HAMILTON and Co., Capt. at the Liberty Branch.

NATHANIEL CASE, Capt. 7th Co.,
4th Reg., 2nd Cohort, N. L., from
La Harpe.

URIAH H. YAGER and Co., Capt. at the Branch of Macedonia, 2nd Co.
HIRAM CLARK, 1st Lieutenant at the Miland Branch Company.

Z. D. WILSON's Company.

ALVAH L. TIPPETT's do.

S. HANCOCK, Major of the 1st Battalion of the 3rd Regiment.

WARREN SNOW, Capt., and Co., 4th Reg., 2nd Cohort of the N. Legion."

At 10 p.m., I received the following letter by the hands of Captain Yates, who accompanied Elder John Taylor and Dr. John M. Bernhisel on their return from Carthage:—

"Headquarters, Carthage,
June 22nd, 1844.

To the Mayor and Council of the City of Nauvoo.

Gentlemen,—After examining carefully all the allegations on the part of the citizens of the country in Hancock county, and the defensive matters submitted to me by the committee of your citizens concerning the existing disturbances, I find that there appears to be but little contradiction as to important facts, so that it may be safely assumed that the immediate cause of the existing excitement is the destruction of the press and fixtures of the *Nauvoo Expositor*, and the subsequent refusal of the individuals accused to be accountable therefor according to the general laws of this State, and the insisting, on your parts, to be accountable only before your own Municipal Court and according to the ordinances of your city.

Many other facts have been asserted on both sides as tending to increase the excitement; but as they mostly relate merely to private persons, and committed by individuals, and tend simply to show the present state of affairs, I will not further notice them in this communication.

The material facts to be noticed are

that a newspaper called the *Nauvoo Expositor* was established in Nauvoo; that this newspaper was deemed offensive to the people of that city; that the Common Council, without notice or process to the owners, entered into a trial, and heard statements not under oath, and evidence which was under oath, in relation to the character of that paper, and in relation to the character, conduct, and designs of the owners and editors of the press; that, upon hearing such statements and evidence, the Common Council passed an ordinance or resolution declaring said press and paper to be a public nuisance, and ordered the same to be abated as such; that a writ was issued by the Mayor to the Marshal of the city for that purpose; that a military order was issued at the same time by the Mayor, who is also Lieut.-General of the Nauvoo Legion, to the Major-General in command of that Legion, for a force sufficient to ensure the execution of the writ aforesaid.

It appears also the press was destroyed in obedience to the foregoing ordinance and writ, according to a return on the same by the Marshal in the following words—'The within press and type is destroyed and pried according to order on this 10th day of June, 1844, at about six o'clock p.m.—J. P. GREENE, C.M.'

It appears also that the owners of the press obtained from a justice of the peace at Carthage a warrant against the authors of this destruction for a riot; that the constable charged with the execution of this process arrested some of the persons accused, who immediately obtained writs of Habeas Corpus from the Municipal Court of your city, by virtue of which they were tried in Nauvoo and discharged from arrest, and that they have ever since refused to be arrested or to submit to a trial at any other place or before any other court, except in the city and before the Municipal Court aforesaid.

It has also been reported to me that martial law has been declared in Nauvoo; that persons and property have been and are now forcibly imprisoned and detained there, and that the Legion has been ordered under arms to resist any attempt to arrest the persons accused. I have not particularly inquired into the truth of these latter reports; for, although they may become matters of great importance in the sequel, they are not necessary to be ascertained and acted upon at present.

I now express to you my opinion that your conduct in the destruction of the press was a very gross outrage upon the laws and the liberties of the people. It may have been full of libels, but this did not authorize you to destroy it.

There are many newspapers in this State which have been wrongfully abusing me for more than a year, and yet such is my regard for the liberty of the press and the rights of a free people in a Republican government, that I would shed the last drop of my blood to protect those presses from any illegal violence. You have violated the Constitution in at least four particulars. You have violated that part of it which declares that the printing-presses shall be free, being responsible for the abuse thereof, and that the truth may be given in evidence.

This article of the Constitution contemplates that the proprietors of a libellous press may be sued for private damage, or may be indicted criminally, and that upon trial they should have a right to give the truth in evidence. In this case the proprietors had no notice of the proceeding.

The Constitution also provides that the people shall be protected against unreasonable searches and seizures of their property, and 'That no man shall be deprived of life, liberty, or property, except by the judgment of his peers (which means a jury trial,) and the law of the land,' which means due process of law and notice to the accused.

You have also violated the Constitution and your own charter in this. Your Council, which has no judicial powers, and can only pass ordinances of a general nature, have undertaken to pass judgment as a court, and convict without jury a press of being libellous and a nuisance to the city.

The Council at most could only define a nuisance by general ordinance, and leave it to the courts to determine whether individuals or particulars accused come within such definition.

The Constitution abhors and will not tolerate the union of legislative and judicial power in the same body of magistracy, because, as in this case, they will first make a tyrannical law and then execute it in a tyrannical manner.

You have also assumed to yourselves more power than you are entitled to in relation to writs of Habeas under your charter. I know that you have been told by lawyers, for the purpose of gaining your favour, that you have this power to any extent. In this they have deceived you for their own base purposes. Your charter supposes that you may pass ordinances, a breach of which will result in the imprisonment of the offender.

For the purpose of ensuring more speedy relief to such persons, authority was given to the Municipal Court to issue writs of

Habeas Corpus in all cases arising under the ordinances of the city.

It was never supposed by the Legislature, nor can the language of your charter be tortured to mean that a jurisdiction was intended to be conferred, which would apply to all cases of imprisonment under the general laws of the State or of the United States, as well as the city ordinances.

It has also been reserved to you to make the discovery that a newspaper charged to be scurrilous and libellous may be legally abated or removed as a nuisance. In no other state, county, city, town, or territory in the United States has ever such a thing been thought of before. Such an act at this day would not be tolerated even in England. Just such another act in 1830 hurled the King of France from his throne, and caused the imprisonment of four of his principal ministers for life. No civilized country can tolerate such conduct, much less can it be tolerated in this free country of the United States.

The result of my deliberations on this subject is, that I will have to require you and all persons in Nauvoo accused or sued to submit in all cases implicitly to the process of the courts, and to interpose no obstacles to an arrest, either by writ of Habeas Corpus or otherwise; and that all of the people of the city of Nauvoo shall make and continue the most complete submission to the laws of the State and the process of the courts and justices of the peace.

In the particular case now under consideration, I require any and all of you who are or shall be accused, to submit yourselves to be arrested by the same constable, by virtue of the same warrant, and be tried before the same magistrate whose authority has heretofore been resisted. Nothing short of this can vindicate the dignity of violated law and allay the just excitement of the people.

I am anxious to preserve the peace. A small indiscretion may bring on a war. The whole country is now up in arms, and a vast number of people are ready to take the matter into their own hands. Such a state of things might force me to call out the militia to prevent a civil war; and such is the excitement of the country that I fear that the militia, when assembled, would be beyond legal control.

You are wrong in the first instance, and I can call out no portion of the militia for your defence until you submit to the law. You have made it necessary that a posse should be assembled to execute legal process; and that posse, as fast as it assembles, is in danger of being imbued with the

mobocratic spirit. If you, by refusing to submit, shall make it necessary to call out the militia, I have great fears that your city will be destroyed, and your people, many of them, exterminated.

You know the excitement of the public mind. Do not tempt it too far. A very little matter may do a very great injury; and if you are disposed to continue the causes of excitement and render a force necessary to coerce submission, I would say that your city was built as it were upon kegs of powder, which a very little spark may explode.

It is my intention to do all I can to preserve the peace, and even, if obliged, to call the militia to prosecute the war so as not to involve the innocent and comprehend all in the same punishment. But excitement is a matter which grows very fast upon men when assembled. The affair, I much fear, may assume a revolutionary character, and the men may disregard the authority of their officers.

I tell you plainly that if no such submission is made as I have indicated, I will be obliged to call out the militia; and if a few thousands will not be sufficient, many thousands will be.

I sincerely hope that your people may do nothing which will make such a proceeding necessary. I hope also that they will be well-disposed to co-operate with me in allaying the excitement of the public mind. Immediately discharge such persons as you have under martial law. Let them go without molestation. Abstain from all injury to private property. Let people go where they please without swearing them first to take no part against you. All such proceedings tend only to inflame the public mind and raise up ten men disposed to fight you for every one thus foolishly disabled.

Your committee assures me that you are sincerely desirous of preserving the peace; and if so, I hope you will co-operate with me in everything necessary to allay the excitement in the minds of the people.

The following-named persons are reported to me as being detained against their will by martial law:—John A. Hicks, H. O. Norton, A. J. Higbee, John Eagle, P. J. Rolf, Peter Leman, and T. J. Rolf. It will tend greatly to allay excitement if they shall be immediately discharged and suffered to go without molestation.

It is also reported here, and generally believed, (but whether truly or not I have not yet learned,) that there are many foraging parties abroad from Nauvoo committing depredations upon the cattle and property in the vicinity. These acts,

if correctly reported, must absolutely cease immediately if you expect any person here to have the power to preserve the peace.

In case the persons accused should make no resistance to an arrest, it will be against orders to be accompanied by others. If it should become necessary to have witnesses on the trials, I will see that such persons shall be duly summoned, and I will also guarantee the safety of all such persons as may thus be brought to

this place from Nauvoo either for trial or as witnesses for the accused.

If the individuals accused cannot be found when required by the constable, it will be considered by me as equivalent to a refusal to be arrested, and the militia will be ordered accordingly.

I am, gentlemen, with great respect, your obedient servant,

THOMAS FORD,
Governor and Commander-in-Chief."

(To be continued.)

CORRESPONDENCE.

ESSEX CONFERENCE.

Maldon, Essex, April 28, 1862.
President Cannon.

Dear Brother,—In my communication of March 6th, I said there would but ten emigrate from this Conference the current season, but I take pleasure in stating that since then I have received names for eleven more, and, with Elder Scott's family, our number is increased to twenty-five.

The Saints are feeling well in this part of the Mission, and in their poverty they act rich and liberal in devising ways to assist each other. They are joining their means and starting off, as many as they can, to represent in Zion the friends they leave behind. I rejoice in witnessing the brotherly spirit that exists among the Saints, and it is constantly increasing.

I know that God is favouring Zion's cause in this as in other lands, and it becomes all Latter-day Saints to know their position and be ready when the door opens to step out of Babylon; for who can assure us that it will open again?

May the peace-loving and peace-making among men see the ensign of Zion and flock to its support. The cause of human salvation calls loudly for help, and to it should the attention of all be directed.

May the Lord prosper his servants in spreading the principles of truth among all nations, is the constant breathing of your brother,

FRANCIS M. LYMAN.

AUSTRALIA.

Rosebank, Hinton, Feb. 18, 1862.
President G. Q. Cannon.

My dear Brother,—You express sorrow that so few should be found in this land to render obedience to the ministrations of heaven, and become partakers of the Gospel covenant. I may truly say that you are not alone in this respect; but when we come to view the source from which the greater portion of the population of these lands sprang, and the pursuits that engage the minds of the majority of mankind here, it would be almost a wonder if it were otherwise, for truly the parent stock of this colony were, some of them, the vilest of the vile, and the pursuits of a majority of them were gold-digging and wool-growing, in both of which employments it may truly be said they are living without God in the world; and although the servants of the Lord may occasionally engage their attention sufficiently to lay before them the truths of the Latter-day Gospel in such a manner that they cannot gainsay them, still they seem determined to close their minds against it, and no doubt will remain so until the judgments of God shall have rendered the land desolate. Yet, amid all these difficulties, I feel proud to say, not only that I am determined, by the help of God, still to continue in the way of well-doing myself, but that I have some few here with me who are also anxious to live their religion and assist me in the good work to the best of their ability.

The minds of the Saints here are greatly strengthened to hear of the great increase to the Church in other parts of the British Mission, and I pray that the Lord may strengthen you and those connected with you in the Presidency, and endow you with knowledge and wisdom, so that you may be enabled to perform all the duties pertaining to the sacred trust reposed in you to the honour and glory of God.

The Saints here are fully aware of the state of things as they at the present time exist in America, having the prophecies of the Prophet Joseph laid before them, in which so plainly and pointedly are they given, that had he been alive on the earth to-day, and written of things as they have occurred, he could not have been more truthfully explicit. We can also see, by the same means, what the end of these things will be; and I pray the Lord to shield from harm his faithful people until the time shall come for their deliverance from this and every other land in which any of them may be located.

Last, not least, I have to inform you that at several times the power of God has been manifested among the Saints here in the gift of healing; once, in

particular, on myself. I was attacked with a peculiar malady; and after some days, I took a bleeding in the head, resembling the breaking of a blood-vessel. The blood continued to flow from me almost without intermission for two or three hours, so that I began to have doubts on my mind as to whether I was not going to bleed to death. The pain also that accompanied it was very great. My wife did all in her power for me, and succeeded to some extent in stopping the blood by the application of cold wet cloths to my head; but the awful pain still continued. I had in the meantime sent to Morpeth, a distance of three or four miles, for Elder Blackburn to come to me with all speed. He came and administered to me, and in a short time the blood ceased flowing, the pain left me, and has not since returned.

I will now conclude by asking the Lord to bless you with every needful blessing, so that you may be enabled to perform every duty depending on you, and that you will also pray for my wellbeing here, also for that of the Saints committed to my care.

I remain your brother,

THOMAS FORD.

SUMMARY OF NEWS.

ITALY.—About 200 bishops will be present at the Episcopal Congress which is about to commence its sittings at Rome, and others, who are unable to come in person, will send some authorized representative. Two of the chief subjects of discussion will be—first, the financial question, and the means for making St. Peter's pence yield the largest amount; and secondly, the steps to be taken in the case of a vacancy in the Pontifical throne. A great conspiracy has been discovered among the soldiers of the old Neapolitan army. It is asserted that the clergy supplied them with arms and money. The population is agitated. The conspirators were provided with poignards, pistols, and other arms, and contemplated attempting to get up a reactionary movement in Lombardy. About forty of them have been arrested. A similar conspiracy has been discovered in Monza. A military committee of inquiry has been appointed. Several priests have been arrested.

POLAND.—Letters from Cracow of the 20th instant describe an occurrence in that city similar to the recent disturbances in Warsaw. The Austrian police arrested several persons for singing a Polish hymn in one of the churches after a grand mass, though it does not appear that any public order had forbidden the hymn to be sung. The people, astonished by the arrest, gathered in front of the hotel of the Director of the Police to demand the liberation of the prisoners. At this moment, without any previous warning or notice, a body of troops that had been collected in the Rue St. Nicholas fired on the crowd. The walls of the houses opposite were riddled by balls. The Director of Police, at the request of some of the principal inhabitants of the city, obtained an order for the retirement of the troops, and thus prevented the tumult from increasing.

TURKEY.—Dervisch Pasha has determined to defend himself in Albania. The Bashi-Basouks have deserted Hassem Pasha. The Montenegrins have taken Ljeskopoglie, and are cannonading Zalbjak. A skirmish has taken place at Zubzi. Luca Vucalovitch is concentrating his forces at Stolzi.

THE MAURITIUS.—Cholera has prevailed with great violence on this island, but has abated. The hurricane, which caused so much apprehension, has disappeared.

WEST INDIES.—A great fire at Kingston, Jamaica, occurred on the 20th ult., and is reported to have laid a large portion of the business part of the city in ashes. No destruction of property had ever taken place in Jamaica before. Thirty-five business places were burned in a few hours. The stocks destroyed comprised all kinds of merchandize. The loss is estimated at £200,000, only a small portion of which is covered by insurances. Attempts to fire the city on three different occasions had since been discovered.

AMERICA.—President Lincoln has signed the bill for the emancipation of the slaves in the District of Columbia. Beauregard's official report of the second day's battle at Pittsburg Landing says that 8,000 to 10,000 prisoners and 36 cannon were captured. The Confederates retired to their entrenchments at Corinth. Savannah advices received at Fortress Monroe state that Fort Pulaski had on the 11th surrendered unconditionally to Federal gunboats. Advices from Vera Cruz say that both the Spanish and French troops were marching towards the city of Mexico. The Mexican troops had reoccupied the mountain gorges on the road to the city. The greater part of the foreigners engaged in trade were leaving the country.

POETRY.

—o—

LINES ON THE DEATH OF SISTER ANN CLARKSON,

WHO DIED IN GREAT SALT LAKE CITY, FEB. 7, 1862.

Art thou gone, my gentle sister,
From thy friends and kindred dear?
May we look no more upon thee,
Nor thy winning accents hear?

Like a meek and lovely flower
Shedding sweet perfume around,
So unobtrusive in life's garden
Was thy welcome presence found.

But suddenly thy spirit, soaring,
Left its tenement below,
And went, escorted by the angels,
Where the just and faithful go.

Sheffield.

Yet methinks I hear thee whisper
From thy quiet resting-place,
"Weep not, husband, children, friends;
I've ended well my earthly race."

"I know that my Redeemer lives
And holds the keys of death and hell;
I wait in sure and certain hope;
Thou grieve not, fear not; all is well."

"Parents, brothers, sisters, all
Restrain the unavailing tear;
Be pure, and to your callings true;
The resurrection day is near."

W. CLARKE.

ADDRESSES.—Parley P. Pratt, 10, Richardson's Building, Sykes Street, Hull.
Edward Cliff, 12 Court, 19 House, Spon Street, Coventry.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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Price One Penny.

EMIGRATION AND ITS TRIALS.

The emigrating Saints are now launching forth upon an entirely new field of experience—to them an undiscovered country, concerning which all have some faint idea more or less erroneous. From the time they set their feet upon the deck of one of the vessels destined to bear them towards their distant home in the West to the period of their arrival in Salt Lake City, (and perhaps for some time thenceforth,) their experience will be as unique and original to them, notwithstanding all they may have read and heard concerning the route, as the progress of this kingdom has been, compared with that of those instituted by the children of men. There will be many points in the characters of all, which have never before been tried, tested to the quick; and unless they enjoy the Spirit of the Gospel and keep in view the object of their pursuit in embracing the principles of truth, they will be very apt to flinch and falter. We as a community have no less object in view than to wrestle manfully with the great powers of darkness that envelop the world until we accomplish the design of our Great Master in the ultimate salvation and regeneration of degraded humanity. To labour successfully in this great cause, and to bear with equanimity

and cheerfulness the trials and mortifications incident to journeys such as lie before the emigrating Saints, requires a fund of charity, integrity, and unyielding determination which all do not possess. Not that the trials are so much heavier than those to which all are accustomed who have embraced the Gospel in this and other lands; but simply because they are of a different nature to those with which they have become familiar. The shoemaker can bear an almost unlimited amount of hammering on the knee, because he has been hammering upon it more or less all his life, and it has become partially insensible and callous to the stroke; but let him receive a slight tap in some other quarter,—for instance, from the foot of an ox, or a whisk in the face from his tail; and though it may not be very painful to endure, nor come with half the force of the hammer, to which he is accustomed, it will be keenly felt, and perhaps be considered sufficient reason for inflicting severe and summary chastisement upon the ignominiously offending quadruped; whereas, if judgment were reserved until the tingling sensation had subsided, the animal would escape unmerited punishment, and his master would escape the disadvantage of perhaps losing him, be-

cause of the ill-treatment to which he had been subjected in a moment of passion. Too much restraint cannot well be placed upon the passions under such circumstances, for when they become inflamed and the tongue gets started, we are almost constrained to coincide with the saying of one of old, that it is "an unruly member, and set on fire of hell."

Circumstances will arise such as will cause some to deem themselves justified in a slight departure from the truth—a little prevarication and dissimulation, or, just for the time being, a very slight departure from strict principles of honesty, or the least divergence in the world from those principles of brotherly-kinness, charity, chastity, and general integrity, which were so recommended by one of old. Opportunities in abundance will not be wanting for the display of each latent principle of evil that may be cherished by any.

The journey to Zion is a probation of trial. It is one of the sifting machines for the separation of the chaff from the wheat. To such an extent is this the case that it is almost proverbial among the Elders when anyone makes great pretensions to faith and ability to endure, about which their hearers are doubtful, to say in reference to them—"Wait until you see him (or her, as the case may be,) on the Plains." And they do wait until experience convinces them of their sincerity before implicit confidence is placed in them. As "all are not men that wear the human form," so all are not Saints that bear the name of Saints; and should they give way and yield to the temptation which so easily besets them under such circumstances, they are known and avoided by the truthful and honest who journey

with them; and when they reach their destination, their course of conduct on the ocean and on the Plains is not forgotten. It is such characters who escape with such difficulty from Utah, and who from time to time bring with them such horrible stories concerning the inhabitants of Zion. We wish to impress upon the minds of the Saints the necessity for a course of conduct that shall incessantly tend to their exaltation and advancement in the kingdom of God and in the estimation of all good men,—not alone because of some distant benefit to be derived from such a course as seen far down the dim vista of futurity, but because of the immediate good results that follow. We should remember that upon our conduct hinges not only our own welfare, but that of the kingdom with which we are associated, with all its various interests, as well as that of our children's children to the remotest generation. Let us act with a reference to the positions we occupy as servants of the Almighty engaged in the regeneration of a world. If we will do this, we have the promise of God's blessings, whether journeying or sojourning at home or abroad. "Finally," let us, as St. Paul says, "be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

EDUCATION OF CHILDREN.

BY ELDER WILLIAM C. STAINES.

"Seek ye diligently and teach one another words of wisdom: yea, seek ye out of the best books words of wisdom: seek learning, even by study, and by faith."—"Study and learn, and become acquainted with all good books, and with languages, tongues, and people."—(*Doctrine and Covenants*)

The subject of education has been treated of at different times in many different ways, but still the subject has not been exhausted. There are so many points connected with and bearing upon the proper rearing of children,

that I may perhaps be allowed to throw out a few hints for the guidance of parents.

I often think that it would be much better if parents would attend a little more than they do to the education of

their children, and use a little of the means they possess (now used for dress) for that important purpose. Fathers will work both mentally and physically to see their children fed and clothed, and mothers will sit up at night and tax their ingenuity and strength to decorate their bodies for mere outward show, so they may excel other children in this respect, and yet neglect their education. Attention to the proper feeding and clothing of children, with due economy, is perfectly right in its place, and forms part of the duty of every parent. But this should not absorb every interest, and be made all in all. The child will soon grow up to manhood and forget the feathers, the fancy shoe, and the colour of the frock buttons; but not so with true, sound principles. Serviceable knowledge, when imparted to the child in a proper manner by the parent, will never be forgotten. Children can be taught and trained never to be frightened at anything, provided they do right: but how often we hear the mother or the nurse tell them some silly ghost story, saying that some terrible-looking creature is coming to take the child away, if he or she does not be still! Thus the child grows up frightened almost at its own shadow; and many there are who dare not go alone in the dark, in consequence of some one's having told them foolish ghost stories when they were young.

The first duty of parents is to impress upon the minds of their children the necessity of obedience. We should be very careful what is said in the presence of children, who often listen to conversation when we do not notice them. How often we hear a child relating some little incident that happened, and at times reminding us of something that has been said, which we had forgotten. Children have nothing to do but play and notice things as they transpire around them; and, when company is present, the child is commanded to sit down, and oftentimes told not to stir, under peril of getting flogged, its mind is as active as ours, according to its capacity, and is bound under such circumstances to know what is said, and too often perhaps hear many things that are not very profitable to either party. Then let us, while in this country, see that our children

are educated in every way we possibly can, and send them to schools whenever an opportunity permits. But, instead of sending our children to Sunday schools, when they are told God has not revealed his will to man for ages, or will not reveal any more to man in his fallen state, and that the Scriptures contain all that is necessary for the salvation and exaltation of the human family. We should be as careful with our children as other denominations are, and have our Sunday schools; then our children will know what kind of a being their Father in heaven is: they will understand that he is the same yesterday, to-day, and forever,—that he once walked in a garden, that he once conversed with man, that he heard him speak, that he saw wickedness when upon the earth, and that at no time said he would not speak to man, if he would be obedient and do that which he was commanded to do; for we do verily know that the Lord has spoken again from the heavens, and has revealed his will to man. He has commenced to gather his people, preparatory to the second coming of the Son of Man. All these things, with many others, as important in their nature, children can readily understand when plainly taught to them; and thus they will increase in knowledge and wisdom as they grow in stature, and become more and more in favour with God and man.

The Latter-day Saints, enjoying as they do the light of new revelation, have a great advantage over the world in being able to instruct their children concerning the True God and Father of the human family. In the Sunday Schools and other places of instruction in the so-called Christian world, children are trained to believe and worship a God "without body, parts, or passions." This kind of a being is altogether incomprehensible even to the learned, much more so to a child. We tell our children that the God we worship and serve has the faculty of seeing, hearing, speaking, and doing; for it is much better to tell the real truth, if it be told at all, plainly and unequivocally, than to obscure it by impenetrable clouds of mysticism, which can only bewilder and lead the mind astray. Children are commonly taught that

angels have wings; but the Apostle exhorts the Saints to be careful in entertaining strangers, for that some have entertained angels unaware. Now, it will be evident to the most juvenile mind that no one could well be deceived, if angels have wings, for that would be a very prominent mark of distinction between them and ordinary strangers.

We sometimes hear the Saints say the Lord will bless our children with knowledge, wisdom, power, and understanding far exceeding that which we are in possession of; and this is true, provided we as parents do our duty towards them. Our children will not have their minds beclouded with the traditions of the world as we ourselves have been.

We cannot be too careful who instructs our children on religious subjects. Nearly all sects and denominations in Christendom have their Sunday schools, in which they disseminate their own particular tenets. The Catholics have for centuries had their schools, and but few Catholic children are to be found in other schools. Such is also the case, more or less, with others, except the Latter-day Saints.

I am happy to say that schools have been commenced in the Branches of some Conferences, the reports of which are very favourable. The teachers are awake to the importance of the work they have engaged in, while the children are learning wholesome truths never to be forgotten—truths that are eternal; and as they grow up in ripper years, they will bless those teachers for the kindness they have manifested and the time they have spent in their behalf; and they will not forget their parents for permitting them to attend the Sunday schools of the Saints.

Some refuse to send their children to the Gentiles, and think that they will wait until they get to Zion, to be educated, and then allow their children to go to school. This is wrong. The Lord expects us to gather up the knowledge already revealed; and if the Saints wish their children to read and write correctly, they can learn to do so here as well as there. The same course has to be pursued in the one case as in the other. The same figures are used there that are used here; the same

number of figures added together amount to the same in one place as in another; and so it is with many other things. It is a fact, for instance, that the power of steam will propel heavy masses of machinery. If I wish my son to be an engineer, shall I wait until I get to the Mountains before I have him learn the elements of engineering? No. This would be folly indeed! What, then, shall I do? Why, find out the most suitable man understanding the business, and obtain the benefit of his instruction. So, again, the mother can teach her daughters many things here, which would be worth more than gold to them. She can teach them to boil an egg properly, to make a pie or pudding, cook a joint or steak, bake a loaf or cake, cut out a garment, or mend it when it needs mending, &c. Some may say that their girls work in the factory and have but little time. Then let that little be appropriated in learning house-keeping. There are but few who do not expect to be housekeepers some day or other, and they will find it rather late to learn when their husbands are waiting for their breakfast. I have seen some who have commenced house-keeping who had but little idea of the duties of their calling, and it was all in consequence of their having neglected to learn when they had opportunities. I know of no reason why we cannot be liberal in the dissemination and acquirement of every truth in existence. Why, indeed, should not every Branch in every Conference throughout the entire Mission have its Sunday schools? Let good experienced men and women be chosen to teach; and let every parent choose good and useful books for the children to read, and send them to good week-day schools where they may learn to read and write, and acquire the elements of knowledge of various kinds. Let the daughters be put also to sewing and every other kind of work that would be necessary and useful in after life, so that when they go to Zion they may have the Spirit of God, which is the spirit of wisdom, knowledge, power, and understanding, developed within them, and thus be better prepared to become useful members of society and useful instruments in the hands of the Lord for building up Zion.

HISTORY OF JOSEPH SMITH.

(Continued from page 302.)

To which I wrote the following answer:—

“Nauvoo, June 22nd, 1844,
12 o'clock, p.m.

To His Excellency Thomas Ford.

Sir,—Yours of this date is received by Messrs. Taylor and Bernhisel. A part of the same delegation, Mr. Woodworth, who was detained yesterday, started for Carthage at 12, noon, this date, who we perceive had not arrived at your last date. Some documents conveyed by him would tend to counteract some of the views expressed in your Excellency's communication, and we feel confident, if all the facts could be before your Excellency, you would have come to different conclusions.

Our ‘insisting to be accountable only before our own Municipal Court’ is *totally incorrect*. We plead a Habeas Corpus as a last resort to save us from being thrown into the power of the mobocrats, who were then threatening us with death, and it was with great reluctance we went before the Municipal Court, on account of the prejudice which might arise in the minds of the unbiassed; and we did not petition for a Habeas Corpus until we had told the constable that on our lives we dare not go to Carthage for trial, and plead with him to go before any county magistrate he pleased in our vicinity (which occurrence is common in legal proceedings,) and, not a member of our society, so that our lives might be saved from the threats thus already issued against us.

The press was declared a nuisance under the authority of the charter as written in 7th section of Addenda, the same as in the Springfield Charter, so that if the act declaring the press a nuisance was unconstitutional, we cannot see how it is that the charter itself is not unconstitutional; and if we have erred in judgment, it is an official act, and belongs to the Supreme Court to correct it, and assess damages *versus* the city to restore property abated as a nuisance. If we have erred in this thing, we have done it in good company, for Blackstone, on “Wrong,” asserts the doctrine that scurrilous prints may be abated as nuisances.

As to martial law, we truly say that we were obliged to call out the forces to protect our lives; and the Constitution guarantees to every man that privilege;

and our measures were active and efficient, as the necessity of the case required; but the city is and has been continually under the special direction of the Marshal all the time. No person, to our knowledge, has been arrested only for violation of the peace, and those some of our own citizens, all of whom we believe are now discharged. And if any property has been taken for public benefit without a compensation, or against the will of the owner, it has been done without our knowledge or consent, and when shown shall be corrected, if the people will permit us to resume our usual labours.

If we ‘have committed a gross outrage upon the laws and liberties of the people,’ as your Excellency represents, we are ready to correct that outrage when the testimony is forthcoming. All men are bound to act in their sphere on their own judgment, and it would be quite impossible for us to know what your Excellency's judgment would have been in the case referred to; consequently, acted on our own, and according to our best judgment, after having taken able counsel in the case. If we have erred, we again say we will make all right if we can have the privilege.

‘The Constitution also provides that the people shall be protected against all unreasonable search and seizure.’ True. The doctrine we believe most fully, and have acted upon it; but we do not believe it unreasonable to search so far as it is necessary to protect life and property from destruction.

We do not believe in the ‘union of legislative and judicial power,’ and we have not so understood the action of the case in question.

Whatever power we have exercised in the Habeas Corpus has been done in accordance with the letter of the Charter and Constitution as we confidently understood them, and that too with the ablest counsel; but if it be so that we have erred in this thing, let the Supreme Court correct the evil. We have never gone contrary to constitutional law, so far as we have been able to learn it. If lawyers have belied their profession to abuse us, the evil be on their heads.

You have intimated that no press has been abated as a nuisance in the United States. We refer your Excellency to *Humphrey versus Press* in Ohio, who aba-

ted the press by his own arm for libel, and the courts decided on prosecution no cause of action. And we do know that it is common for police in Boston, New York, &c., to destroy scurrilous prints; and we think the loss of characters by libel and the loss of life by mobocratic prints to be a greater loss than a little property, all of which, life alone excepted, we have sustained, brought upon us by the most unprincipled outlaws, gamblers, counterfeiters, and such characters as have been standing by me, and probably are now standing around your Excellency, — namely, those men who have brought these evils upon us.

We have no knowledge of men's being sworn to pass our city. And upon the receipt of your last message the Legion was disbanded and the city left to your Excellency's disposal.

How it could be possible for us now to be tried constitutionally by the same magistrate who first issued the writ at Carthage we cannot see, for the Constitution expressly says no man shall twice be put in jeopardy of life and limb for the same offence; and all you refer to have, since the issue of the Habeas Corpus, been complied with for the same offence, and tried before Daniel H. Wells, Justice of the Peace for Hancock county, and, after a full investigation, were discharged. But, notwithstanding this, we would not hesitate to stand another trial according to your Excellency's wish, were it not that we are confident our lives would be in danger. We dare not come. Writs, we are assured, are issued against us in various parts of the country. For what? To drag us from place to place, from court to court, across the creeks and prairies, till some bloodthirsty villain can find his opportunity to shoot us. We dare not come, though your Excellency promises protection. Yet, at the same time, you have expressed fears that you could not control the mob, in which case we are left to the mercy of the merciless. Sir, *we dare not come*, for our lives would be in danger, and we are guilty of no crime.

You say 'it will be against orders to be accompanied by others' if we come to trial. This we have been obliged to act upon in Missouri; and when our witnesses were sent for by the Court, (as your honour promises to do,) they were thrust into prison, and we left without witnesses. Sir, you must not blame us, for 'a burnt child dreads the fire.' And although your Excellency might be well-disposed in the matter, the appearance of the mob *forbids our coming. We dare not do it.*

We have been advised by legal and

high-minded gentlemen from abroad, who came on the boat this evening, to lay our grievances before the Federal Government, as the appearance of things is not only treasonable against us, but against this State on the part of Missouri, unless the same has been requested of Governor Ford by the Federal Government. And we suppose your Excellency is well aware by this time that the mass-meetings of the county declared utter extermination to the Mormons, and that the Legion was not called out until complaints were made to the Mayor, and the citizens were afraid of their lives, and losing their confidence in the authorities of the city, and that nothing on the part of the city authorities has been wanting, legally and judiciously, to allay excitement and restore peace. We shall leave the city forthwith to lay the facts before the general Government, and, as before stated, the city is left open and unprotected; and by everything that is sacred, we implore your Excellency to cause our helpless women and children to be protected from mob violence, and let not the blood of innocence cry to the heavens against you. We again say, if anything wrong has been done on our part, *and we know of nothing*, we will make all things right if the Government will give us the opportunity. Disperse the mob, and secure to us our constitutional privileges, that our lives may not be endangered when on trial.

I remain, most respectfully, your Excellency's humble servant,

JOSEPH SMITH,

Mayor, and Lieut.-Gen. 'N. L.'

It appears that the Governor, on arriving at Carthage, ordered the entire mob into service, adopted the lies and misrepresentations circulated against us by our enemies as the truth, turned Supreme Court, and decided on the legality of our municipal ordinances and proceedings, which is the business of the judiciary alone. He charges us in his letter, based upon the most cursed falsehoods, with violations of law and order, which have never been thought of by us. He treated our delegates very rudely. My communications that were read to him were read in the presence of a large number of our worst enemies, who interrupted the reader at almost every line with "That's a damned lie!" and "That's a God damned lie!" He never accorded to them the privilege of saying one word to him only in the midst of such interruptions as "You lie like hell!" from a crowd of persons pre-

sent. These facts show conclusively that he is under the influence of the mob spirit, and is designedly intending to place us in the hands of murderous assassins, and is conniving at our destruction, or else that he is so ignorant and stupid that he does not understand the corrupt and diabolical spirits that are around him.

Elder John Taylor gave the following account of his interview with the Governor:—

"After waiting the Governor's pleasure for some time, we had an audience—but such an audience! He was surrounded by some of the vilest and most unprincipled men in creation. Some of them had an appearance of respectability, but many of them lacked even that. Wilson and (I believe) William Law were there, Foster, Frank and Chauncey Higbee, Mr. Marr, a lawyer from Nauvoo, a mobocratic merchant from Warsaw, Joseph H. Jackson, a number of his associates, and the Governor's secretary,—in all some fifteen or twenty persons, most of whom were recreant to virtue, honour, integrity, and everything that is considered honourable among men. I can well remember the feelings of disgust that I had in seeing the Governor surrounded by such an infamous group, and on being introduced to men of so questionable a character; and had I been on private business, I should have turned to depart, and told the Governor, that if he thought proper to associate with such questionable characters, I should beg leave to be excused; but coming, as we did, on public business, we could not of course consult our private feelings.

We then stated to the Governor that, in accordance with his request, General Joseph Smith had, in response to his call, sent us to him as a committee of conference; that we were acquainted with most of the circumstances that had transpired in and about Nauvoo lately, and were prepared to give him the information; that, moreover, we had in our possession testimony and affidavits confirmatory of what we should say, which had been forwarded to him by General Joseph Smith; that communications had been forwarded to his Excellency by Messrs. Hunter, James, and others, some of which had not reached their destination, but of which we had duplicates with us. We then in brief related an outline of the difficulties, and the course we had pursued from the commencement of the troubles up to the present, and, handing him the documents, respectfully submitted the

whole. During our conversation and explanations with the Governor, we were frequently rudely and impudently contradicted by the fellows he had around him, and of whom he seemed to take no notice.

He opened and read a number of the documents himself, and as he proceeded he was frequently interrupted by—'That's a lie!' 'That's a God damned lie!' 'That's an infernal falsehood!' 'That's a blasted lie!' &c.

These men evidently winced on an exposure of their acts, and thus vulgarly, impudently, and falsely repudiated them. One of their number, Mr. Marr, addressed himself several times to me while in conversation with the Governor. I did not notice him until after a frequent repetition of his insolence, when I informed him that, my business at that time was with Governor Ford, whereupon I continued my conversation with his Excellency.

During the conversation the Governor expressed a desire that Joseph Smith and all parties concerned in passing or executing the city law in relation to the press had better come to Carthage; that however repugnant it might be to our feelings, he thought it would have a tendency to allay public excitement and prove to the people what we professed—that we wished to be governed by law.

We represented to him the course we had taken in relation to this matter, our willingness to go before another magistrate other than the Municipal Court, the illegal refusal of our request by the constable, our dismissal by the Municipal Court, a legally constituted tribunal, our subsequent trial before Esq. Wells at the instance of Judge Thomas (the Circuit Judge), and our dismissal by him; that we had fulfilled the law in every particular; that it was our enemies who were breaking the law, and, having murderous designs, were only making use of this as a pretext to get us into their power.

The Governor stated that the people viewed it differently, and that, notwithstanding our opinions, he would recommend that the people should be satisfied.

We then remarked to him that, should Joseph Smith comply with his request, it would be extremely unsafe, in the present excited state of the country, to come without an armed force; that we had a sufficiency of men, and were competent to defend ourselves, but that there might be danger of collision should our forces and that of our enemies be brought in such close proximity.

He strenuously advised us not to bring any arms, and pledged his faith as

Governor, and the faith of the State, that we should be protected, and that he would guarantee our perfect safety.

At the termination of our interview, and previous to our withdrawal, after a long conversation and the perusal of the documents which we had brought, the Governor informed us that he would prepare a written communication for General Joseph Smith, which he desired us to wait for. We were kept waiting for this instrument some five or six hours.

About five o'clock in the afternoon we took our departure, with not the most pleasant feelings. The associations of the

Governor, the spirit that he manifested to compromise with those scoundrels, the length of time that he had kept us waiting, and his general deportment, together with the infernal spirit that we saw exhibited by those whom he admitted to his counsels, made the prospect anything but promising."

I had a consultation for a little while with my brother Hyrum, Dr. Richards, John Taylor, and John M. Bernhisel, and determined to go to Washington and lay the matter before President Tyler.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 17, 1862.

THE BEST POLICY FOR THE SAINTS TO PURSUE.

At no previous time in the history of the Church in Europe, and especially in Great Britain, has there been a stronger desire, if as strong, manifested by the Saints to gather to Zion, than is exhibited the present season. There have been various causes operating to produce this anxiety which is to be seen among the Saints in every part of the land. Among these, the partial fulfilment of the revelation given to the Prophet Joseph, December 25th, 1832, respecting the division between the Southern and the Northern States of the American Union, and the war and misery that should follow that event in the midst of that and other nations, is not the least. The rebellion of South Carolina, the subsequent secession of other States, and the rush to arms of the people, South and North, with the evident determination of appealing to the dread arbitrament of the sword for the settlement of their difficulties, were events in such striking fulfilment of that prophecy, that they arrested the attention of the Saints, and caused them to reflect seriously upon their position. The first impressions made by these events might, however, have gradually faded away, in consequence of the continuance of the war, and men's minds becoming familiar therewith, had they not been deepened by the hard times and misery consequent thereupon in this country. The living, powerful evidences of the truth of prophecy have been continually before the eyes of the Saints since the commencement of the American difficulty, and they have been compelled to realize that when God speaks his word will be fulfilled, be the consequences what they may; and that, as the first portion of the revelation which he had given had been fulfilled, the remainder would be. Another cause of the strong disposition on the part of the Saints to emigrate is the prospect they have of being able, with a small amount of means, to reach the place where they can be met by the oxen and waggons sent down from Zion to assist them in crossing the Plains. Greater facilities in reaching Zion never have been afforded the Saints than those which were offered last year, and are again renewed this year, and the Saints are eagerly seeking to avail themselves of them. There are as many Saints leaving Great Britain alone this

season as were numbered in the entire European emigration of last year, while the total emigration from Europe this year will, it is quite probable, outnumber last year's about 1,600 or 1,700 souls. This is very cheering to reflect upon, and should be an encouragement to the Saints who remain behind, for very many of those who are emigrating this season had no more prospect of getting off at this time last year than have thousands of the Saints who are now destitute of the necessary means.

The withdrawal of so many Saints from the Mission at the present time makes it imperatively necessary that those who remain should be diligent in the discharge of the duties which devolve upon them. Upon their shoulders, to a very great extent, rests the responsibility of carrying on the work of God. If they are faithful and zealously prompt in rendering all the assistance in their power, the hands of the Elders will be strengthened and the work of God will prosper and many souls be saved. Upon one point the Saints need to be cautioned, and that is, that in their eagerness to effect their own emancipation from Babylon by accumulating the necessary means, they must not neglect the work of salvation around them and the obligations which rest upon them as Saints of God to contribute all in their power to accomplish his purposes here. The amount being so small that they need to enable them to gather to Zion, and the prospects in these lands being so gloomy, it is quite natural that the Saints should feel to strain every nerve to put by every penny that can possibly be spared; and in many instances, so anxious are they to do this, that they overlook the importance of sustaining the work here with which they are immediately connected. We hope the Elders will be duly careful in cautioning the Saints upon this point, for we know that the adoption of such a course would be decidedly short-sighted and injurious. We are warranted by experience in saying that those Saints who are wisely liberal in complying with every requirement made upon them in sustaining and carrying forward the work of God, or that portion of it which they are immediately connected, are those who will ever be in the most prosperous and healthy condition; while, on the other hand, those who indulge in and cultivate a selfish feeling, and whose highest care is for their own welfare and prosperity, will become so contracted and bound up in their feelings that they will wither up and cease to be healthy and thrifty. We repeat what we have often said in sentiment, if not exactly in these words, in these columns, that no Latter-day Saints ever suffered any loss, pecuniary or otherwise, by paying their Tithing and responding to every legitimate requirement made upon them; neither can any Latter-day Saint prosper, temporally and spiritually, who neglects these duties when in his or her power to attend to them, because of the pressure, either real or imaginary, of private necessities. Some may think that by withholding their means and refraining to assist in sustaining the work here, they will be able the speedier to accomplish their emigration, while they imagine that when they reach Zion they will, in consequence of being in more prosperous circumstances, be in a position to contribute more of their means there to build up the kingdom of God. This all the experience of the past proves to be a serious mistake. Every season's emigration carries with it numbers of those who, on limited means, have been the most punctual and liberal in responding to the calls made upon them, and have ever cheerfully contributed to sustain the work in the places where they have resided, while many who have enjoyed equally as good opportunities, and have been in the receipt of as much means, have contributed comparatively nothing, and are still lingering in these lands, desiring to be

gathered, and with no better prospects, if as good, than they had years ago. And those who have been thus liberal here, and whose way has been opened up for them, are the individuals who contribute in Zion by their faithfulness, their integrity, and liberality, to hasten the day when she will become the joy of the whole earth. It is not by withholding the hand from assisting to promote the welfare of the work of God among the nations that the poor yet ungathered will have the desire they express, of being numbered with the inhabitants of Zion, gratified; but by liberally responding to the legitimate calls made upon them, according to their circumstances, to sustain the work here, and acting under the counsels of the Priesthood to carefully economise and husband the residue of their means, so that nothing may be wasted or misappropriated. Those who do so will be blessed by the Lord; his Spirit will be with them to inspire them with wisdom, and their way will be opened up before them to follow those who have already left and those who are now leaving. If the Saints will act upon these suggestions, the work will be prospered abundantly in these lands, and the emigration, we have every reason to believe, will, in point of magnitude, keep pace with the growth of the work, while the way keeps open for the home-gathering of the Saints.

SHORT ABSENCE—NEW APPOINTMENT.—Very unexpectedly to us, we are under the necessity of visiting the United States for a few weeks for the transaction of business. We shall sail (after closing up the business of the emigration by sending off the last ship on the 13th,) on the steamer which leaves for New York on Wednesday, the 14th instant. As Presidents Lyman and Rich are also leaving, having had the privilege of returning home extended to them by the Presidency in Zion, it is necessary that some one should be appointed to act temporarily as President of the Mission during our absence. By reference to another paragraph on this page, it will be seen that Elder Jacob G. Bigler has been selected to fill this position. He will visit the Conferences as time and opportunity permit, and make himself acquainted with the condition and wants of the various fields. All communications on business and correspondence for the *Star*, &c., will still be addressed as heretofore—George Q. Cannon, 42, Islington, Liverpool.

We hope that every Elder in the Mission will perceive the necessity there exists for being diligent in their labours and in the magnifying of their office among the people. Let every one redouble his exertions, if possible, that thereby the work of the Lord may be prospered and the hands of brother Bigler be strengthened in the labours of his calling. Care should be taken by all that the subscriptions to the *Star* and *Journal* be kept up, and that the interest of the people in these periodicals should not be permitted to flag or die. Every Elder should also endeavour to forward interesting communications to the columns of the *Star*, respecting the progress and prospects of the work in his field. The teaching of the principle of Tithing and the sustaining of the work in its various departments should not be omitted nor forgotten. Finally, brethren, let every one of you endeavour to act in your intercourse with the people and in all your teachings in a manner that shall be consistent with the responsibilities of your high and holy callings.

TO THE ELDERS AND SAINTS OF THE EUROPEAN MISSION.

Two of our number, Amasa M. Lyman and Charles C. Rich, having been called away, and George Q. Cannon having been required to go to the United States for a short time,

we have deemed it wisdom to appoint Elder Jacob G. Bigler to the Presidency of the Mission, to take the charge of its interests during the absence of brother Cannon, which we presume will not extend beyond a few weeks.

Brother Bigler is well known to most of the Elders, and has their confidence; and we trust that all the Elders and Saints within the bounds of the European Mission will give heed to his counsels and instructions, and honour him in his position. That God our Father may abundantly endow him with every qualification to enable him to fill with becoming dignity the important station to which he has been called, is our prayer.

AMASA M. LYMAN,	} Presidents of the Church of Jesus Christ	
CHARLES C. RICH,		
GEORGE Q. CANNON,		
		of Latter-day Saints in the British Isles and adjacent countries.

DEPARTURE.—On the 6th inst. the packet-ship *Manchester*, Captain Trask, sailed with 376 souls of the Saints on board, under the Presidency of Elder John D. T. McAllister, with Elders Samuel L. Adams and Mark Barnes as his Counsellors. Elder McAllister arrived in this country from the United States, where he had been on a Mission from Zion, Dec. 28th, 1861; and since Jan. 1st, 1862, has been presiding over the Birmingham Conference. Elder Adams arrived from Zion July 27th, 1860, and has been labouring as President of the Warwickshire Conference. These brethren have laboured with success while upon their Missions, and carry with them the blessings of the Presidency here and the prayers of the Saints who have been blessed under their ministration. Elder Barnes, late President of the Dorset Conference, has laboured diligently in the ministry in these lands for a number of years; and in conjunction with Elders George Reed, late President of Reading Conference, George Burgon, late Travelling Elder in the Southampton Conference, and David Neilson, late Travelling Elder in the Kent Conference, who left with this company, felt grateful to God for the privilege of gathering with the Saints under the blessings of the Presidency here. On Tuesday evening Presidents Lyman, Rich, and Cannon held a meeting on board, delivered addresses to the Saints, and organized the company. It was a cheering sight to look upon the joyful countenances of the Saints radiant with happiness and bright anticipation, while they appeared to have a fair idea of the trying circumstances they would be called to pass through on their homeward journey. Peace, unanimity, and goodwill prevailed among them, and the Spirit of God was richly enjoyed by them. A neater and more respectable-looking company of emigrants has rarely, if ever, left these shores. When the Presidency gave them their parting blessing, and prayed that they might have a safe and prosperous voyage and journey, all felt that the blessings and prayers would be realized in their fulfilment by the Saints on whose behalf they were uttered. May the blessings of the Lord be upon them and round about them, that they may be prospered in their journeyings, and reach their destination in peace and safety.

CORRESPONDENCE.

ENGLAND.

River Mersey, on board the
Manchester, May 6, 1862.

Dear President Cannon, — I left Birmingham for Liverpool on Saturday, 3rd inst., and on arriving in Liverpool,

accompanied a few brethren to the above-named vessel. Having previously learned that I was to conduct her passengers over the sea, I commenced work to make the Saints as comfortable as the circumstances would admit of;

and, while working among the luggage, I was glad to see that boxes, in a great measure, were superseded by waterproof bags. Monday was spent in getting ready for sea; and between one and two o'clock on Tuesday morning, we left the dock, and were towed out into the river, where we cast anchor, served out provisions, and prepared for passing the Government officers, who came on board about 12, noon. We afterwards held a meeting, the Presidency of the European Mission being present, when the following organization took place:—Elder J. D. T. McAllister was appointed President of the company, with Elders Samuel L. Adams and Mark Barnes as his Counsellors.

My labours during the four months that I have been in England must speak for themselves. This much I can say, it has been my desire to preach the Gospel of Christ in plainness, and save the honest in heart.

I pray the blessings of the Priesthood and all that pertains to the new and everlasting covenant to be with you and with all those who are striving to advance the cause of Christ upon earth, at home and abroad.

Yours truly in the bonds of peace,
JOHN D. T. McALLISTER.

KENT CONFERENCE.

Faversham, Kent, May 2, 1862.
President Cannon.

Dear Brother,—We have been busily engaged of late in the emigration business of this Conference, and 64 left their places of abode this morning for London, on their way to our mountain home, and all manifested a good spirit and a thankful heart to our Heavenly Father, for the privilege they have of leaving Babylon, and escaping the calamities which are fast spreading over the earth, for a place of refuge and safety, where they can enjoy the society of their brethren and sisters in Zion, and partake more fully of the blessings of God to his people. Those that are left behind express their determination to do all in their power to go next season.

We held a Conference at Faversham on Sunday, April 6, when the Travelling Elders and several of the Branch Presidents, with the Saints, were present.

We enjoyed much of the Good Spirit, and the Saints felt that it was a time of refreshing.

The authorities were, as usual, put before the meeting, and unanimously sustained. Reports were given of the Districts and Branches, which were exceedingly cheering. The meetings in most parts of the Conference are well attended, both by Saints and strangers, and the feelings manifested by the strangers are generally good. Several have been baptized of late, and there is a good prospect for many more to fill the places of those just left for Zion.

With kind love to yourself and those in the Office, I remain yours in the Gospel of peace,

JOHN NEEDHAM.

AFRICA.

Port Elizabeth, March 18, 1862.

Dear President Cannon,—As the mail is about leaving for England, I embrace the present opportunity of dropping you a few lines to let you know that we are all well in this quarter of the world.

Since I wrote my last to you, I have rented a commodious room in a respectable part of the city, and am, with the help of God, holding forth to all that come, both Saints and strangers. Very few of the latter class visit us as yet, but we hope for the best. The Saints, as a general thing, are beginning to round to. A few have been re-baptized, and are determined to take a different course, and some who have been cut off are coming to again. I am glad to say they are improving, for which I feel to thank the Lord, and give glory to his name for all the good that he will enable us to accomplish. I am glad to see things as well as they are, when taking all things into consideration; but some are yet a long distance from the mark. It will be a work that will take time, and may God grant me patience that I may exercise that fatherly care over them which will tend to save. The Port Elizabeth Branch, when all get straightened out, will number about 40 members from eight years old and upwards, and we have six Elders.

I remain your brother in the kingdom of God,

WILLIAM FOTHERINGHAM.

GOD'S PLAN TO SAVE.

BY ELDER THOMAS CRAWLEY.

While our mother earth is drinking the blood of those who find a premature grave by means of the inhuman and more than savage wars now transpiring, desolating many a once happy home, and depriving many a helpless family of a father and guide, resulting, as it does, from the wisdom of the age being concentrated upon making weapons to destroy—the most destructive ever invented—while the glory of many nations and kingdoms is departing, and the hearts of kings and rulers are quaking for fear of those things that are coming, the signs of which are plainly seen around them, clouds dark and gloomy are gathering over the world—a world stained with the blood of the innocent. In the midst of all this strife of war and words, the feelings of the Saints are calm and serene, and their future is bright and glorious. The sun of their prosperity shines with great lustre, for the God that made the world is their God and Father. He it is who rules the storms of the world's fury, and all the changes brought about thereby are that the earth may be prepared for their inheritance, and become a heaven for their enjoyment. But, before any can have a fulness of confidence in these sayings, they must understand, to some extent, the Gospel. Hence the necessity of studying it, with the effect it has upon those who practise its holy principles, and the extent of the privations these must suffer who do not embrace it.

If we can understand the object of our being, why we are surrounded with so many apparent inconveniences, then we should understand why the Gospel of salvation has been revealed to the

sons of earth by the administration of holy angels, and should see, to some extent, the advantages we must enjoy by "living by every word that cometh from the mouth of God." We should plainly see that we came into this lower world to enter upon a new scene of circumstances and trials. Hence this estate is called a state of trial. Good and evil exist before us in order that we may have our choice, exercising our agency, and thereby manifesting which of these principles we prefer, and showing, by our actions, the road we intend to travel.

That we may be perfectly happy, we must perfectly understand and practise that which will produce real enjoyment; and if we are ever filled with misery, we must have rejected that which we know to be right and heavenly, and do that which we know to be wrong. We have power to make ourselves happy or miserable—to attain to the highest exaltation or sink to the lowest hell.

Thus we see that no man can save us by any act which *he* can perform, nor can *he* deprive us of our glory or happiness upon the same principle. The only way by which we can be saved is by obeying that which will give us power over sin; and the only way by which we can be destroyed is by obeying that which will lead us to sin.

If, then, such is the case, who would not seek to *know* saving principles, and, when known, to obey them? *This* and this only will give us power to overcome all things, and prepare us to inherit all things.

SUMMARY OF NEWS.

FRANCE.—A commission has been appointed (Marshal Neil to be president,) to inquire into the expediency of casing with iron the stone and earthworks which now form the system of fortifications in France.

ITALY.—Letters have been received from Naples describing the arrival in that city of the King of Italy, when his reception was more enthusiastic than was anticipated, or than can be described in words. The entire scene was magnifi-

cent, for the impulsive Neapolitans threw their whole soul into the pageant, and brought forth all their resources. Naples was decorated in a right royal fashion, and the whole population, swollen by the arrival of thousands from the provinces, turned out to witness the spectacle. The King landed in a beautiful green barge prepared for the occasion; and the moment that he set his foot on shore, he was received with a hurricane of applause, mingled with the booming of guns. The streets were lined by the national guards, and the windows, balconies, and housetops were thronged with people. Although there were several hundred thousands of persons in the streets, not one instance of disorder occurred, and not one arrest was made. On the 1st inst., six thieves, armed with pistols and daggers, made their way into the offices of one of the principal bankers in the city of Genoa, garotted the officials, and carried away the sum of 800,000 francs.

INDIA.—Telegraphic advices from Calcutta are to April 10. Sickness is prevailing in certain districts of the country. Smallpox has appeared in the north-west. Cholera has made its appearance in Central India, and is on the increase in Poonah. The country between Cawnpore and Jubbulpore is infested with highway robbers, headed by an Englishman. The Persians, in great force, have made an incursion into Affghanistan. They have advanced so far as Herat, and their advance has not been checked. It is not doubted that they have a design on Candahar. Herat, Candahar, and Cabul are in a state of the utmost excitement. The railway from Allahabad to Agra was opened on the 1st April. The Punjab Railway between Lahore and Umritsir was to be opened for traffic on the 10th of April.

AMERICA.—The Southern journals report that an engagement has taken place at Elizabeth City with a portion of Burnside's expedition. Heavy loss was sustained on both sides. The Federals have commenced an attack on Fort Macon, Savannah. Southern newspapers urge a vigorous defence of Savannah. The Confederate Government has made a requisition on the slaveowners of Prince George and Surrey Counties for one-half of their negroes to erect fortifications at Williamsburg for the protection of Yorktown in the rear.

FACTS FOR THE CURIOUS.

TEST FOR ARSENIC.—For detecting the presence of arsenic in paper, wreaths, and dresses, the following is a good method:—Touch the article with a drop of strong liquid ammonia, and if it turns blue, copper is present; and copper is rarely, if ever, present in these tissues and fabrics without arsenic being also present—the green compound being arsenic of copper.

SOUTH SEA BUBBLE.—This term is applied to a company instituted in 1710, and incorporated in 1716. Under cover of its legality, enormous frauds were carried on. Thousands of persons were ruined by it. The cunning of the directors had raised shares originally valued at £100 to the enormous price of £1,000. The scheme exploded in 1720; when the directors' estates, to the value of £2,014,000 were seized. Mr. Knight, the cashier, absconded with £100,000; but he compounded the fraud for £10,000, and returned to England in 1743. Such was the mania at that time that a great many wealthy persons in the kingdom became stock-jobbers and speculators in this ruinous scheme.

MEAL-TUB PLOT.—This was a forged conspiracy against the Duke of York, afterwards James II., and so called from the place where some pretended correspondence lay concealed. The plot was contrived by one Dangerfield, who hid a bundle of seditious letters in the lodgings of Colonel Maunsell, and then gave information to the custom-officers to search for smuggled goods. After Dangerfield's apprehension on suspicion of forging these letters, papers were found concealed in a meal-tub at the house of a woman with whom he cohabited, which contained the scheme to be sworn to, accusing the most eminent persons in the Protestant interest, and who were against the Duke of York's succession, of treason—particularly the Earls of Shrewsbury, Essex, and Halifax, &c. 1679. On Dangerfield being whipped the last time, as part of his punishment, one of his eyes was struck out, which caused his death.

GUY'S HOSPITAL.—Thomas Guy, the founder of Guy's Hospital, London, was the son of a lighterman of Horsleydown, and was born in 1644. He was brought up to the business of a bookseller, and had a lucrative trade by dealing in the importation of Bibles from Holland, and afterwards contracting with Oxford for those printed at that university; but his principal gains arose from the disreputable purchase of seamen's prize tickets, and by jobbing in South Sea stock. By these means, joined to most penurious habits, he amassed a fortune of nearly half-a-million sterling, of which he spent about £200,000 in building and endowing the hospital in Southwark which bears his name. He also erected almshouses at Tamworth, and made bequests to Christ's Hospital and various other charities, besides leaving £80,000 to be divided among those who could prove any degree of relationship to him. He died in 1724, aged 80.

MEANING OF WORDS.—How many words men have dragged downwards with themselves, and made partakers more or less of their own fall! Having originally an honourable significance, they have yet, with the deterioration and degeneration of those that used them, or those about whom they were used, deteriorated or degenerated thereto. What a multitude of words, originally harmless, have assumed a harmful meaning, as their secondary lease: how many worthy have acquired an unworthy! Thus, "knave" once meant no more than lad, (nor does it now in German mean more,) "villain" than a peasant; a "boor" was only a farmer; a varlet" was but a serving man; a "menial" one of the many or household; a "churl," a strong fellow; a "minion," a favourite. ("Man is God's dearest minion,"—Sylvester.) "Time-server" was used 200 years ago quite as often for one in an honourable as in a dishonourable sense, "serving the time." "Conceits" had once nothing concealed in them; "officious" had reference to offices of kindness, and not of busy meddling; "moody" was that which pertained to a man's mood, without any gloom or sullenness implied. "Demure" (*des mœurs*, of good manners,) conveyed no hint, as it does now, of an overdoing of the outward demonstrations of modesty. In "crafty" and cunning" there was nothing of crooked wisdom implied, but only knowledge and skill; "craft," indeed, still retains very often its more honourable use, a man's "craft" being his skill, and then the trade in which he is skilled.

VARIETIES.

—o—

A NEW RIFLE.—The Rev. J. Moore, of Birmingham, Iowa, has invented a rifle capable of firing forty shots a minute. Its calibre is nineteen balls to the pound.

AN IRISHMAN AT A DINNER PARTY.—'I was in dhread, my lord,' says I, 'after lookin' about and seein' no signs o' dinner, 'that I was behind time.' 'Oh no,' says he, laughing, 'we don't dine before seven; but I'm glad you've come early.' 'Seven!' says I to myself, 'that's four hours from us yet, at laste, an' I'm a'most perisht with the heat after the long walk, an' not atin' a bit since eight o'clock that morning. That's four hours' fasting, clear! Murther, what'll I do at all! Oh! wait till they ketch me come to dine at a great house again.' Well, there I was, talkin' and lookin' about me for four long hours, an' I gnawed inwardly with the hunger, but of course I had too much manners to spake of it. At last, when I was 'most off, the door opened, and in came one of the jintlemen in the red velvet small clothes, and tould 'em dinner was on the table. 'A canary couldn't sing sweeter,' says I to myself, listening to him. So they all got up, and every jintleman gev his arm to a lady, an' out they went in pairs, as if it was to a dance they were goin'. The dinner was there before us, laid an' all; but what I most admired, was, the jintlemen I before spoke of in the red velvet small clothes, who, though they were the grandest in the company, behaved like the very lowest, takin' away the plates, an' showing the greatest attention to every one present. I took my sate among the rest. 'What'll you take, Mr. Guerin?' says Lord Peppercorn. 'Why, thin, my lord,' says I, 'since you're maa o' the house, what you have yourself must be best, an' I'll take some of that, if you please.' So he ga' me a helpin'. Well, hardly had I took the second mouthful, when he looked over at me, an' 'Mr. Guerin,' says he, 'Lady Peppercorn is lookin' at you.' 'Why, thin, my lord,' says I, 'not knowin' what he was at, 'she's heartily welcome, an' a purtier pair of eyes she couldnt have to do it,' says I. So they all burst out laughin'. 'I mean to say, Mr. Guerin,' says he again, 'that Lady Peppercorn will take wine with you.' 'Oh, now I twig you,' says I, 'with a heart an' a half, me lady, I hob-nob with you if you please.' Well, while I was talkin' to Lady Peppercorn, what does one of the jintlemen in the red velvet do but slip in a hand under my elbow, an' whip away the plate from me a'most before I touched what was on it! I could ait him with a grain of salt! but I was ashamed to call for it agin; an' before I could ax for another helpin', the whole o' what was on the table was cleared away. 'Oh, murther, Pether,' says I to myself, 'is that all you're to get to-night?' But the minute after there was a fresh dinner laid, and they all went to work atin' again as brisk as ever. Well, I got another cut of mait, an' says I, 'Now there's hopes that I'll be let ait a bit in paece an' quietneess,' when 'Mister Guerin, will you do me the honour of wine?' says Lord Peppercorn. 'With pleasure, my lord,' says I, bowin' down

to me plate, quite mannerly. So, while I was drinkin' wine with Lord Peppercorn, what should I see only the same jintleman in the red velvet slippin' in a hand for the plate agin, an' I not a morsel of it touched. So I laid a houl't of it with the other hand. 'Aisy awhile, sir,' says I, 'if you plaze; I'm not done with that yet.' Well, they all began laughin', as if it were a play, so that I thought some of the ladies would dhrop off their chairs. An' thin one o' the jintlemen begun takin' wine with me, and another after that, so that I could'nt find time to ait one morsel before the table was cleared agin. 'You're done for now, Pether, says I; 'you'll be starved alive.' Sorry a bit, for there was a third dinner brought in to 'em! 'O, I see how it is,' says I, 'when once they begin they never stop aitin' here. Well, 'tis a bad wind that blows nobody good; I'll get something at last.' So I was helped the third time, an' I had jist took up me knife and fork and was going to begin in airnest, when a jintleman that sat close by me said in a whisper, 'What did the ladies do to you, Mr. Guerin, that you would'nt ask any of them to take wine?' 'Why so sir,' says I, 'is that manners?' 'Oh, dear, yes,' says he, 'don't you see all the gentlemen doing it?' An' sure enough, so they wor. So, not to be unmannerly, I began and axed 'em all round, one after another, an' hardly I had the last of 'em done, when down comes the jintlemen in the red velvet, and sweeps all away before 'em agin, without sayin' this or that. There was no help for it. There I sat, a'most dead. 'What'll they bring in next, I wondher?' says I. Twas'nt long until I see 'em comin' and layin' before every one at table a great big glass full of cowl'd spring wather. 'Cool comfort, Pether,' says I; 'but here goes for manners.' So I drank it. He filled it again, and as he did, I drank it again to plaze him; but seein' he was goin' to fill it again, I could'nt stand it no longer. 'No more o' that, sir,' says I, 'if you plaze.' Well, I thought they never would stop laughin'. But, shure, I thought the sight would be took out of me two eyes, when I seen all the ladies and jintlemen dipping their hands in their glasses. an' washing 'em before me face at the dinner table! 'Well Pether,' says I, 'such manners as that you never seen before this day, any way.'

P O E T R Y .

—O—

ZION'S HOMEWARD MARCH.

All hail, thou verdant spring!
We give thee right good cheer;
Ten thousand hearts in gladness sing
That freedom's day is near.

Chorus.

Though now in Babylon pent,
Far from our rest we roam;
We'll nightly pitch our moving tents
A day's march nearer home.

To friends and scenes of youth

'Tis hard to bid good-bye;
Yet in obedience to the truth
We willingly comply.
Though now, &c.

Long have we sighed for rest;
And now the day has come,
We'll hush emotions in our breast
And hie to Zion's home.
Though now, &c.

Leicester.

Far o'er the deep blue sea
And nature's barren plains,
We'll journey on to meet the free,
Where virtue's goddess reigns.
Though now, &c.

Around truth's sacred board,
When marching time has ceased,
With Saints and Prophets of the Lord,
We'll join in freedom's feast.
Though now, &c.

May Heaven bless our camp
And keep us ever true,
As homeward-bound, with steady tramp,
The journey we pursue.

Though now in Babylon pent,
Far from our rest we roam;
We'll nightly pitch our moving tents
A day's march nearer home.

ALEXANDER ROSS.

ADDRESSES.—John S. Gleason, 18, Back Belford Street, Sunderland.
Alexander Ross, 52, Upper Brunswick Street, Leicester.

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AND ALL BOOK-SELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

'And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call.'—JONAH.

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Saturday, May 24, 1862.

Price One Penny.

A DISCOURSE

DELIVERED IN DUNDEE, SUNDAY AFTERNOON, MARCH 16, 1862, BY PRESIDENT
AMASA M. LYMAN.

(Reported by E. L. Sloan.)

We will continue our search for understanding and knowledge, and our efforts for their acquirement, by considering the nature of the ordinances of the Gospel, and the relationship they bear to the acquirement of the blessings that the Gospel promises to the obedient and faithful. I would not presume to define what I would say should constitute all the ordinances of the Gospel, but will simply confine my remarks to those of which we know as having been presented to us. What the future has in reservation for us we will know by and by as we learn it, just as we know all these things which we have already learned. Among the ordinances of the Gospel that of the Lord's supper, which has just been administered, may be considered as truthfully reflecting the nature of all the other ordinances with which it has been associated. It is only one of a number, yet, perhaps, in relation to it, there may exist all the contrariety of opinions and notions that divide men in reference to the nature and design of the various ordinances which are presented to them in the Scriptural history of the Gospel. All the difference of feeling and sentiment that may exist in regard to this ordi-

nance can only have their origin in the ignorance of the purpose for which it was instituted, for if all alike understood and comprehended the nature and object of its institution, all would be agreed in feeling and united in sentiment—would think alike and act in concert, and but one feeling and one sentiment would pervade the minds of those thus enlightened. We, as a community of Saints, have been gathered up from among people like ourselves, and by our becoming Saints, we have not become altogether unlike those with whom we have made our way, thus far, through life's journey. Our having been baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints has made very little change in us, only as we have learned and acquired a knowledge of the truth. Perhaps we have not left in the baptismal grave many of our notions and prepossessions. That baptism should follow our death to, or ceasing from, our former course of action, is true; yet, strange as it may appear, though we have been buried and raised from the baptismal grave, we have brought back many of our preconceived notions and views. I do not wish the

Saints to hear me with the conviction that I am here with the design to correct the views and opinions of those who do not as yet believe the Gospel, independent of what opinions or notions the Saints may entertain in relation to it. I wish to see Latter-day Saints correct in all their views, that they may be rationally religious. Baptism abstractedly considered is not particularly an enlightening process. In passing through its waters we are not instantaneously filled with a knowledge of the truth, but we have to await its development in the soul afterwards the same way as we acquired it before. With prepossessions and habits formed before hearing the Gospel we have listened to its proclamation, and having received it, often view its ordinances and requirements through this medium; and, strange as it may appear, in those who do so, have lived all their prepossessions in all their strength through the death unto sin they have seemed to die, as indicated by their baptismal burial. Certainly we would think it very improper to see people buried before they had died, yet such is often the case with those who should have arisen to newness of life, but who, with the feelings of the old man and his deeds still hanging around them, have arisen from the baptismal grave. We might be baptized and re-baptized a thousand times, and still, until knowledge is developed in the soul, we would ever remain ignorant, and consequently would bring back with us from the scene of our emblematic death all our preconceived notions and views. These may be right and they may be wrong, but our duty is to obtain an understanding of their truthfulness or error, so that we may reject that which is wrong as we acquire a knowledge of the truth. With regard to the Lord's supper we justly contemplate it as a sacred and holy ordinance; while some suppose, perhaps, that because of the greatness of the ordinance itself, we should, when about to partake of it, possess and be influenced by a certain frame of mind and feeling different from that which should influence us at any other season. If we have a difficulty with a brother or sister, an extra effort must be made to dispose of that wrong before partaking of the

emblems of the death of the Lord Jesus, as though the occasion itself could increase the magnitude of already existing wrongs. When Jesus instituted this ordinance it was with a few of his confidential believers who had been with him in his sorrow, his weariness, toil and wanderings—who had been participants with him in his sufferings, and had drank with him the cup of bitterness. With them he instituted the Supper. What was the course he had pursued with these same individuals previous to that mournful period when they gathered around the supper table, and he knew his death was approaching? If you consult the brief history of his career, contained in the New Testament, you will find he had made it a chief point to enlighten and instruct them in the principles of truth; and when the time had arrived that he was soon to be parted from them, knowing they as yet possessed but a limited comprehension of the principles he had taught them, which their positions and important duties required them to possess, he instituted this ordinance to be a standing monitor, that should preach to them when he was gone. So he said to them, "As often as ye do this do it in remembrance of me." In this declaration is embraced and inculcated the principle I wish to have the Saints see and understand, that in partaking of these emblems Jesus should be remembered, and the truth he taught, as the great Expositor of the Gospel, as well as the sufferings he endured when pouring out his life a sacrifice for sin. To what feelings of the human soul does his death appeal? It does not appeal to the judgment which revolts at cruelty, and could not be enlightened by such an appeal, but to the sympathy. It tells of the sufferings of Jesus, his sorrow, pain, and excruciating tortures. This would inspire other feelings of kindred sympathy till the sensitive soul would itself suffer anguish from the contemplation. What kind of sentiment would it inspire in a well regulated mind? I do not know that I can describe it, but it would be a feeling of horror and detestation of that state of things that could subject such a being to such a cruel, torturing, and ignominious death. But did Jesus say, Do it in remembrance of my death?

No. He said, "Do it in remembrance of me." That was only one small point in the history of Jesus. We may read of it and think of it, and if we know nothing but of his death, how limited must be our knowledge of his character. In partaking of this ordinance we, who are the members of his body and church, should be awakened to a living, ceaseless remembrance of Jesus: of the *me*. It is a little word, but how vast its import. To remember Jesus is to remember him as the Son of God—to remember him as the Saviour of the world, the spotless example of purity, the brightness of his Father's glory and express image of His person, the sinner's friend, the great exponent of the principles of salvation who came the bearer of salvation to a fallen world, and the great preacher of the Gospel. Well, now, remember him. But how could you remember him and be forgetful of the glorious principles he taught, of the Gospel he revealed that comes to waiting humanity as a message of mercy to visit it in its humble dwelling, to lay underneath man the arm of strength and power, and, lifting him from his low estate, place his feet in that path which he has only persistently to follow to win his way to endless glory? It was for this that Jesus came to earth and suffered all the indignities, scorn, and cruelty heaped upon him. For this he could forego for a time the honour and glory of his Father's courts above, and become "the man of sorrow and acquainted with grief." He knew, when he was about to leave the earth, the importance of keeping the nature of his mission before those who believed on him, and he said to his Apostles, "Do this in remembrance of me. What would they remember? They would remember him in all his relationships to them as "the Captain of their salvation made perfect through suffering," who pointed the way to glory and eternal life. Not a strange way; but when he pointed the waiting soul to the way of happiness and power, he had walked its entire weary length himself, had encountered every obstacle, and triumphantly conquered. And it was to this way he pointed humanity. To remember Jesus is to remember him as the simple, truthful, yet godly exponent of the principles of salvation. There

are men who can descend to senseless and disgraceful dispute about the nature and qualities of the emblems of the body of Jesus—men who profess to be believers in him who is the Prince of Peace, and yet make this sacred ordinance a subject of unholy contention. As often as ye partake of these emblems, contemplate the cause of the institution of the ordinance, and drink in knowledge to the soul. If we do not, we drink in a delusion. The Saviour did not say, as often as ye eat and drink of the emblems of my body, do it as though ye were eating and drinking knowledge. No; but he instructed his followers to remember him, and in that remembrance they could not forget the truths he had proclaimed, the example of purity he presented to the world, nor the path he required them to walk in. He left this ordinance that this truth might be reiterated in the hearing of the Saints when he was gone, that Jesus, the victor over the power of death and hell, the "Only begotten of the Father," descended to the outcast and the vile, to the poorest of the poor, to minister life and salvation to them. None so low but what Jesus was their friend; none so ignorant but he could stoop to enlighten them—to minister deliverance to the soul chained in the captivity of ignorance—and indicate the way to heaven. To remember Jesus is to remember him in all his character; and while we worship him as God, remember that he dwelt among men; that great as he was, he could descend to your state and mine. There was no sinner so vile but could breathe a prayer to Heaven through Jesus. Was the murderer, whose crimes we hate and deprecate for their heinous wickedness, beyond the bounds to which the mercy and compassion of Jesus extended? No. When he closed his ears and would not hear the Saviour's offers of mercy, while with compassion and patience he sought to instruct him ere His life was offered up the Sinless for the sinners; as his lacerated body hung in agonizing tortures on the cross, his last words were, when the parting spirit hung on the quivering breath, a prayer,—not for the honest in heart, not for the whole who needed no physician, not even for those who had

been his partners in his hungerings, wanderings, and sorrow, but for sinners—the most vile and wicked of sinners, the very individuals who tortured him and were his assassins—for them, when his agonies were rending the spirit and body asunder, he breathed forth a prayer that they might be forgiven—"Father forgive them, they know not what they do." This should show us the nature of the Gospel Jesus taught, the heavenly influence that moved him to act, and the feeling of undying affection and regard he ever cherished for his Father's children ignorant of the truth. Do we remember this when we partake of the emblems of His body and blood, that this is the pattern by which we should regulate our thoughts, our views and actions.

This is the way in which I would have the Saints contemplate the ordinances of the Gospel. Not this one only, but every ordinance of it. The preaching of the word requires us to believe in Jesus. How will we believe in him? Why, as he was, is, and ever will be. We should believe in him as the Son of God, as we will know him when we have arrived at the possession of that knowledge which constitutes eternal life, for it is "Eternal life to know God and his Son Jesus Christ whom He hath sent." In this way we should be baptized. Are our sins remitted because we are baptized? No. What is required of us before we are baptized? To cease from sinning. What are we baptized for? "To wash away our sins," says one. You are mistaken, if you believe so, that is all. "Why," says one, "I thought it might wash away our sins!" I tell you it will not wash away your sins if you continue in them, and if you cease sinning there are no sins to wash away. You are baptized in the likeness of the death of Jesus, that you should live no longer in sin; but as he rose from the tomb to immortality and glory, so you should rise to newness of life. It is also a sign of the covenant you make with your God at the water's brink. You covenant to keep his commandments, to cease from sin and live unto God in righteousness, and your baptismal burial is the sign of that covenant. You are required to be dead to

sin before you are baptized—before you are thus buried. If you are dead to sin you have ceased to do wrong, and then you are freed from sin because there exists no wrong; but if you will continue to sin, then you are not dead to it, and the sin will lie at your door. Baptism should be a standing, constant and perpetual preacher of the purity of the Gospel, of a perfect departure from sin. When you are baptized, the record of that baptism is the evidence that you have made a covenant with God to cease from doing wrong. Can you see where and how in connection with baptism you find a remission of your sins? That it follows as a result of your repentance, which is simply a ceasing from sin. "But," says one, "the Scriptures say that baptism is for the remission of sins. What does it mean?" Why, simply that baptism is only connected with the remission of sins by repentance, which is ceasing from sin. When the Saviour sent his servants out to preach the Gospel, he instructed them to call on all men to repent and cease to do evil, and then, when they had repented, when they had thus died to sin, they would be in a condition to be buried in the watery grave, emblematic of the burial of Him who rose from the sepulchre of mortality to endless life, so that when they should rise from that grave in which should be laid off "the old man with his deeds," they might rise to newness of life, and, according to the purity of that life, forsake every evil and become clothed upon with principles of purity and power, with every sentiment of the soul awakened to follow after righteousness, and possessing within them a living, deathless fountain of righteousness. This should result from our repentance and baptism in the name of Jesus Christ as required by the Gospel. Why is it we cannot so understand it? One reason may be that we are ignorant, and the cause of that ignorance may be that we have never been directed to an understanding of it, for it is as easy to understand the truth as it is to understand error. These ordinances are all valuable, but they derive all their value from the fact that they are calculated to lead us to happiness and glory. They are not the Gospel we seek, but simply the means

to lead us from ignorance to knowledge, to guide our footsteps in the way that will lead us to the salvation, happiness and glory that is promised. If it were not for the Holy Ghost that is promised to us (on our faithful, repentant obedience to the ordinances) to lead us into all truth, what benefit would it be to us to be baptized? Eternal life lies beyond these ordinances. They point the way to a glorious immortality, and this gives them their value, as by following in the way they indicate they lead us to the rich banquet of knowledge which Heaven has provided for the enlightenment and blessing of redeemed humanity. Let us consider this matter seriously, that we may learn that if we would be changed and improved, prepared to be participants in a heaven of glory and bliss, we must acquire knowledge and have the principles of the Gospel developed in us. But will we believe that the blessings we desire, the glory and salvation we hope for and anticipate, are to be found in the emblems of the death or burial and resurrection of Jesus—in the ordinances? Suppose a wanderer over a long and dreary desert had travelled till his body, faint with hunger, was well nigh sinking; his feeble limbs could scarcely bear him on, as, step by step, with tedious slowness, he struggled along his toilsome way. Weary and footsore, faint for lack of food, and almost ready in despair to lay his body down and die, at length he reaches a board placed by the way side to inform travellers that a little farther on there is a town. He stands and gazes on it, while a thrill of gladness passes through his soul, and in the ecstasy of the moment he almost dances with joy, fresh vigour entering his feeble limbs and imparting to them renewed strength. There is bread before him; food to satisfy the cravings of his appetite and give strength to his fainting frame; rest to re-invigorate his body and enable him to enjoy the possession of those means of sustenance he has learned by experience to appreciate and realize the value of. But suppose he stops by the way side and pours out his soul in gladness before the board, the messenger of joy to him—suppose he stops there and proceeds no further, how much will he be benefited by the information it afforded

him? So if we stop by the way side on our heavenward journey, when we have reached the ordinances that point the way to the bliss which the future has to reveal, and here pour out our feelings of adoration, resting our hopes of happiness on the guide-marks that indicate the way to the treasures that lie beyond, how far will they carry us on to exaltation and glory? Why, no further than we now are. We could never travel to where Jesus is with these narrow, contracted feelings. The life and glory we seek is not in the ordinances any more than in the blood shed on Calvary. It is in the knowledge of God awakened in the soul, in the light that leads us onward and upward to exaltation and happiness. There deliverance and glory are found. "Well, now," says one, "this view of the matter seems rather irreligious, not giving to Jesus that honour which is due to him. He has shed his blood for us, and that fact must live in our remembrance." As I said this morning, I do not care what feelings you may entertain in reference to the blood of Jesus if you will depart from sin and do no wrong. If you will seek virtue and practise it in your lives, I do not care where you go, nor how you act, because you will do nothing that is wrong, and develop nothing in your conduct but what is good. This is the way I wish to see people live who profess the religion of the Lord Jesus, I do not care who they are. "Do you care for anybody but Latter-day Saints?" Why, yes, just as much for those who profess other forms of faith, as for them. It is the good that Saints do that I love. I stand up as the representative of God my Father, and the principles of truth which I have to declare to those who are in ignorance and darkness. If I have no regard only for the few who are Saints, I would not be acting like God whom I profess to represent, who pours his blessings down upon all His children with a never-failing paternal love? How could I say I was honest, or just in my professions, if no portion of my anxiety extended to any but the few who have entered into the same bond of fellowship that I have entered into. I wish to see humanity saved from the sorrowful consequences of sinning, and when we are saved, we will all meet

on the same broad plain. The narrow notions now entertained will be dissipated when we thus meet, and we shall meet as we really are, members of the same great family, redeemed by the same truth, and exalted to the same heaven of glory and bliss. Though they may not have received the Gospel to-day they may to-morrow, and if not to-morrow they may at some other time. Eternity is made up of periods of endless succession, and in some one of them they may receive that Gospel, which we covenanted to obey on the brink of the baptismal grave, which will develop in them, although it may be far in the future, the well-spring of life and glory; and then when we meet, as they stand on the same broad plain that we stand on, there will be no difference between us, no questioning as to the means of salvation when we have both travelled up the path which Jesus has pointed out, and clearly comprehend all that is connected with it. There will be no contention about this ordinance, no senseless disputes about that ceremony, about the nature of the Lord's supper and baptism, which disputations only serve to feed, fatten and cherish that feeling that makes man the enemy of man. Suppose every man that opens his mouth to-day as a teacher of humanity would speak of peace and its results, would instruct the people to depart from iniquity and call them to the truth with all the strength of undivided affection, there would be one day when there would be no contention, and peace universally would be the result; while friendly fellowship would increase and man would begin to look upon man as his brother and friend. But it is not so, and this is one of the causes of sorrow that are in our path. But is this any reason why we should not cultivate that broad charity that leads us to love all mankind and look upon them in a spirit of kindness, however far they may be removed from the possession of the principles in which we rejoice as we understand them. The sicker they are the more they need the physician. Do not despise them because they may not come up to your standard of right, nor because they have not received the Gospel. You should despise nothing but ignorance and its consequence, and the beings

who may be ignorant ought to be the objects of our pity and sympathy and not of our detestation. We have no right to detest intellectual humanity. We never should hate intelligent man or woman, because they reflect the brightness of God. In them is the germ of all that light and glory that makes heaven the seat of happiness and bliss. Humble as we are, yet in us is the principle which when developed will make us great and glorious. Can you not comprehend it? You can all do it. This is the fountain and source of all man's greatness and power which will grow and increase while eternity endures. Suppose you were to learn one truth in a day of our time, or the application of truth to some one thing, and continue such acquisitions during an existence that would never end, can you imagine any point of knowledge which you would not ultimately reach? It is only a question of time—time that is endless. Who can look on man in this light and believe that he is a poor, crawling worm of the dust, to be crushed out after a brief moment of being. We are the offspring of God, made in his own image and possessing the germ of every quality and power He possesses, which when developed in us will prepare us for his presence and the holy associations of eternity. I began to think nearly fifty years ago and have been acquiring knowledge ever since, and I can learn more to-day, make broader, richer, and deeper acquisitions of knowledge to-day, than I could ever have made in any period of time before. This proves to me that my capacity to acquire knowledge increases and strengthens with years and exercise, and that I can ever continue to add to the store I already possess from the boundless and exhaustless treasures that lie invitingly before me in the future ever opening up with fresh knowledge inciting me to fresh acquisitions. "But," say you who are now listening to me, "you are going to die soon and all this will be at an end." No, I am not going to die soon; I am not going to die at all. It was said of the Latter-day Saints at one time that they belonged to the live-for-ever class because they talked of never dying, people supposing they meant they would not share the common fate of mortality. It

is not of that class I speak. My body may die and may mingle with the dust over which future generations will tread, But will I die? No, the spirit that lives within me shall never die, but in that vast future into which all the family of man are continually drifting it will wing its upward flight, making its acquisitions of knowledge and developing all its powers, and in that endless future extend its journeyings wider and wider, ever increasing in knowledge and power. This is the future that lies before me and in view of this I say I shall never die. You may see the form I now wear laid in the dust, and when you cease to see it you cease to see me, not because the darkness of the tomb shall cover me or that I shall be there. If you would follow me when this house becomes too frail for me to inhabit it, you must turn the other way, for a broader course opens before me than humanity now travels in. Would you know where I will be, do not look in the grave among the worms, for I am not going to be there. The Saviour said "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Where is this place that is so secure where treasures can be laid up? Somebody may have supposed there was some remarkably strong place and in it some strong box like those which many people keep their treasure in—their gold, sought after with such avidity and when gained guarded with the eye of sleepless vigilance, and secured in a strong room prepared for the purpose. But even there the daring robber might break in, steal the hoarded store, and leave him, who perhaps the day before was rolling in wealth, in poverty, and suffering all the anguish of soul which the loss of his treasured store, gathered and preserved with unceasing care could bring. Where shall we go to find this place of security of which the Saviour speaks? Shall we go to the moon? I do not know what kind of arrangements they have there for securing treasures. Shall we go to the stars? I do not know that they have any better capabilities for making strong boxes there than they have here. Where shall we go? I will tell you of a treasure that may be secured, and of

a place where it can be laid up, and from which it cannot be taken by force or fraud, for it is the knowledge of God developed in the soul which you carry about with you. Your thinking self is the strong-box that contains it, and within your thinking self is the tablet on which it is written. Can you be rifled of it? No, no! for it is knowledge that lives within yourself and cannot be taken from you. You may impart it to others and yet you become no poorer, you may tell it a thousand times and your store will not be diminished. It is yours still in all its glory and excellence. "But when I die!" says one. But you are not going to die. Memory is not a property of the body, neither is sensibility nor intellect, and these shall never die. But when the houses we inhabit become useless and untenable, we go away leaving the ruined fabric and bear with us our treasure, the knowledge we have gained. The hand of the assassin may render the house we live in unfit for use, but can he filch from us our treasure? No, no! the place where the treasure is deposited is far beyond his reach. We bear away with us all that we have gained, and in going away ourselves that which we have gained goes with us, by the possession of which we can be made happy. Our knowledge goes with us, our understanding goes with us, and what is beyond this our form goes with us. We carry with us our identity to resume the joys and associations of existence that have been interrupted here by the touch of death. Lay up then your treasure in heaven—knowledge that will enable you to shun every evil—by bringing home to yourselves an ever-increasing store of intellectual blessings. And remember it is to bring these to you that the ordinances of the Gospel have been established—to point the way to those elements of happiness which lie beyond. May God bless you my friends, in becoming intelligently and rationally devoted to the truth, that you may be freed from every error and folly, and rise in the light of truth; not only bearing about with you the germ of divinity, but the living evidence of its progressive development. That this may be your lot is my prayer in the name of Jesus Christ. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 24, 1862.

A RETROSPECTIVE GLANCE.

THE growth of the kingdom of God in these last days is not only rapid, but the history of that growth is, in many respects, different to that furnished by the experience of any other people. While other communities and nations have prospered only when surrounded by circumstances favourable to their growth, it has thriven and prospered exceedingly, under the most adverse circumstances, and has arisen superior to every obstacle or difficulty which has lain in the path of its progress. This is not only true of the progress of the body of the Church in a gathered condition, but also of the workings of the kingdom in these and in other countries, of which the emigration which has just closed is one of the strongest evidences that could be demanded, and should form an additional testimony to us, if such were required, that the Lord is overruling and controlling all things for the good of His Saints and the prosperity of His work. If the Saints had been in prosperous circumstances, if they had even been fully employed, and in the receipt of a fair remuneration for their labour, it would have presented a different aspect. But it was not so. They were poor in worldly things, and labouring under adverse circumstances, yet rich in faith, and the blessings of God were upon them and round about them. It might not be out of place to briefly glance at the leading incidents of a late period which have had their influence on the condition of the Saints, and the country at large, and then we will more fully perceive the overruling hand of an ever-loving Parent in the salvation of His children. When Presidents Lyman and Rich arrived in this country, a little under two years ago, though the angry sounds of war were heard upon the continent of Europe, the United States of America, upon the good relations with which so much of the commercial prosperity of Britain depended, presented an aspect but little different from that which it had borne for years. The season was propitious for spreading the truth, and the Elders laboured diligently to do good, while the blessing of God attended their efforts to bring honest souls into the Church, and the condition of the Saints, as an integral part of the entire community, was much the same during that year as it had been for some time previous. But the opening of the year 1861 brought with it a blow to the prosperity of this country, in the disruption of the States and a consequent stoppage of the exportation of cotton, which, severely as it has been felt, is, even now, in its entire consequences, hardly begun to be fully realized, and the effects of which had their influence upon the Saints as keenly as upon others. The emigration of that season started at a time when almost every ship coming from the States brought back a load of passengers fleeing from the troubles which had come upon that nation. It started in faith and was preserved and prospered until it reached its destination. As the year waned, the condition of matters in this country, and in the States, seemed to be militating strongly

against the emigration this season of those who desired to effect their emancipation. The depression of trade in this country curtailed in a very great degree the limited amount of means which the Saints could under more favourable circumstances have commanded; the tide of war in the States rolled north and blocked up the route over which the emigration had previously passed, thereby threatening to prevent the free passage of those who might have been able to raise means sufficient to carry them to the frontiers; while the affair of the *Tylen* threatened to disturb the amicable relations between this country and the States, and cover the ocean with a shoal of cruisers which would have rendered emigration almost, if not altogether impossible. Thus, dark and threatening clouds overhung the prospects for the emancipation of the Saints on either hand; yet, the counsels of the Presidency here and in Zion were directed to the preparation for emigration, and the Saints, moved by a faith which rises superior to what would be to many insurmountable obstacles, followed the instructions given, and in the face of the difficulties which lay in the path prepared to journey Zionward; trusting in confidence that the Lord would control circumstances in their favour, and overrule the counsels and plans of nations for the accomplishment of His designs. Nor were they deceived. The threatened difficulty between Britain and the United States was amicably arranged, the belligerent forces in the States turned their movements south, and God raised up friends for many of the poor Saints in a way and manner least expected by them. The consequence is that the number of those who have emigrated this season from Britain alone is about the same as emigrated last season from all parts of Europe, nearly 2000, while that from the continent is more than proportionally as large. These facts ought to inspire the Saints with additional energy, and a still stronger faith to live their religion in purity and holiness, and look forward with unshaken confidence to the fulfillment of the purposes of Jehovah in the gathering of His people and the building up of His kingdom. As in the past, so in the future, incidents will transpire, and events take place that may threaten to stay the progress of the work, to close the door of emigration, and militate against the peace and welfare of the inhabitants of Zion; but every such event or incident, and every difficulty that may lie in the pathway of her progress will be like the rising crests of a terraced mountain, to be but scaled, to place the kingdom of God in a more exalted and prominent position than it occupied before it was met; while the faithful and pure will be gathered with the Hosts of the Lord, and swell the numbers of the ransomed in Zion.

DEPARTURES.

On Wednesday morning, the 14th instant, Presidents Amasa M. Lyman Charles C. Rich, and George Q. Cannon, accompanied by Elder John Van Cott, late President of the Scandanivan Mission, Elder William H. Dame, late President of the Manchester Conference, and Elder George J. Taylor, lately assisting in this Office, left this port per steamship *Kangaroo*, for New York, in good health and spirits. Presidents Lyman and Rich, who are returning to Zion, arrived in this country, July 27th, 1860, since which time they have laboured in these Missions, building up the churches, and cheering the Saints by their counsels and instructions. That God has abundantly blessed their labours the

thousands gathering to Zion, and the great increase to the churches throughout Europe testify, and are evidences more tangible than any other that could be presented; while the prayers of the Saints arise to heaven in their behalf, that they may be prospered in their journeyings, and reach in safety the homes and families left by them to minister in their holy callings in these lands. President Cannon visits the States on business, and does not anticipate being long absent from this country.

Elder John Van Cott, who arrived in this country from Zion, November 13th, 1859, has, under the blessing of God, done a good work in the north of Europe, and prior to his departure had the satisfaction of seeing a large emigration, noticed in a previous number of the *Star*, embark in safety. Elders Dame, who arrived July 27th, 1860, and G. J. Taylor, who arrived December 12th, 1860, have both suffered from sickness for some time, and have been released to return home with the blessings of the Presidency, having been instrumental in blessing the Saints, among whom their ministrations extended, during their stay in this land.

May the Lord be with these His servants continually, and preserve them from everything that might militate against their happiness, that they may reach their destination in safety and rejoice in the participation of the blessings of God.

On Tuesday, the packet-ship *William Tapscott*, Captain Bell, cleared with 807 souls of the Saints on board, under the Presidency of Elder William Gibson, with Elders John Clark and Francis M. Lyman as his Counsellors, and sailed on Wednesday morning. Elder Gibson arrived from Zion in the beginning of December 1859, and for some time travelled through the Mission, teaching and instructing the Saints in the various Conferences where his labours extended. Since January 1st, 1860, he has presided over the Cheltenham District. Elder F. M. Lyman, who arrived July 27th, 1860, has been presiding over the Essex Conference, and Elder Clark over the Sheffield Conference. The following Elders accompanied these brethren on the *William Tapscott*—namely, Elder Samuel Hargraves, late President of the Durham Conference, who arrived September 21st, 1860, Elder William Dallin, late President of the Newcastle-on-Tyne Conference, who arrived August 26th, 1860, and Elder Thomas C. Stayner, from Zion, who have been on missions to this country; also Elders Thomas Liez, late President of the Preston Conference, Thomas W. Rees, late President of the Eastern Glamorgan Conference, Israel Bale, late Travelling Elder in the Cheltenham Conference, Charles R. Jones, late Travelling Elder in the Worcestershire Conference, William Shires, late Travelling Elder in the Leeds Conference, and Joseph R. Morgan, late Travelling Elder in Herefordshire Conference, who with gladness and joy embrace the privilege of gathering with the Saints. These brethren have all laboured with diligence and faithfulness, and are released with the blessings of the Presidency, and the prayers of the Saints. Elder H. Whittall, who has laboured in this office for some years, likewise sailed with this company, feeling to rejoice at the privilege of gathering with his family to the Valleys of the Mountains. On Tuesday afternoon, Presidents Lyman, Rich, and Cannon held a meeting on board, addressed the Saints, and organized the company. Good feelings seemed to be enjoyed by all, and the Spirit of God was copiously poured out. May the prayers which were offered up on their behalf be realized in their fulfilment, that their voyage and journey may be speedy and prosperous, till they reach their destination in the home of the Saints.

By letter from Elder L. A. Bertrand, we learn that a company of 109 Saints,

mostly from Switzerland, under the Presidency of Elder Serge L. Ballif, left Havre for New York on the 15th inst., on board the *Windermere*. Among them were a few families from Paris. Elder Balliff, who arrived here from Zion on September 17th, 1860, has laboured diligently in the ministry, and carries home with him the blessings of the Presidency and the prayers of those who have been benefitted by his labours.

NEWS FROM HOME.

We have received files of the *Deseret News* up to March 26th, containing interesting matter from Utah. Among these are the description and dedication of the New Theatre, which, we feel assured, will be read with interest by every reader of the *Star*. We copy the following from its columns:—

"The Theatre is situated on the corner of State and First South streets, on a lot belonging to President Young. In its unfinished condition it is an object of attraction to persons visiting the city, and when completed, it will doubtless be an ornament to the city and a credit to its projector and builder. In dimensions, its ground plan is eighty by one hundred and forty-four feet, with walls forty feet high to the square. From the ground to the top of the decking, it is sixty-five feet, and the dome, when finished, will be twenty-five feet still higher—making in all ninety feet from the ground. The rock work, three feet thick, rises twenty feet above the ground; the remainder, or upper story, being of adobies, two-and-a-half feet thick. The roof is self-supporting, and "hipped" all round.

The front entrance of the building has an open porch of twenty by thirty-two feet, supported by two Grecian-doric columns. Directly in front are the principal doors leading to the parquet and dress circle, and at the sides are the stairways leading to the three galleries. As the Theatre has only been opened for a short season, in an unfinished state, we will only say of the accommodations that there is in a parquet, dress circle, family circle, and first and second galleries, which will doubtless be ultimately finished, providing fully for the convenience of the audience in hearing and seeing. The orchestra, of course, is directly between the stage and parquet. The stage, so far as the mechanics are concerned, is entirely finished, but the artists will likely have yet considerable occupation for their pencils and brushes. The scenery, which has been presented to the public already, is certainly very fine, and creditable to those who have painted it. It is altogether a very fine stage, with an opening at the drop curtain of thirty-one by thirty feet, and shows on the flat twenty-six feet—the whole depth of the stage being sixty-two feet, and forty feet high.

The ground on which the building is erected was first "broke" on the 1st of July last, and probably two hundred men, "off and on," have been engaged in one way and another in its erection—as teamsters, as mechanics, as labourers, and as artists. The superintendence of the building was entrusted to Mr. William H. Folsom, who has certainly gained for himself great credit as an architect and practical builder; and, while we cheerfully and unreservedly accord this meed of praise, we would neither satisfy ourselves, nor the many who have visited the building during its erection, did we suppress the expression that, over and above all and every body, the practical sense and skill of President Young has constantly and everywhere been manifested. When finished, it is probable the building will have cost one hundred thousand dollars, if not a much larger sum, and for that outlay, we believe, we are again indebted to President Young."

On Thursday, March 6th, the opening took place, when President Daniel H. Wells offered up a dedicatory prayer, which we omit for the want of space.

HISTORY OF JOSEPH SMITH.

(Continued from page 312.)

About 7 p.m., I requested Reynolds Cahoon and Alpheus Cutler to stand guard at the Mansion, and not to admit any stranger inside the house.

At sundown, I asked O. P. Rockwell if he would go with me a short journey, and he replied he would.

Abraham C. Hodge says that soon after dark Joseph called Hyrum, Willard Richards, John Taylor, W. W. Phelps, A. C. Hodge, John L. Butler, A. Cutler, William Marks, and some others, into his upper room, and said—"Brethren, here is a letter from the Governor, which I wish to have read." After it was read through Joseph remarked, "There is no mercy—no mercy here." Hyrum said, "No; just as sure as we fall into their hands we are dead men." Joseph replied, "Yes; what shall we do brother Hyrum?" He replied, "I don't know." All at once Joseph's countenance brightened up, and he said, "The way is open. It is clear to my mind what to do. All they want is Hyrum and myself; then tell everybody to go about their business, and not to collect in groups, but scatter about. There is no doubt they will come here and search for us. Let them search; they will not harm you in person or property, and not even a hair of your head. We will cross the river to-night, and go away to the west." He made a move to go out of the house to cross the river. When out of doors he told Butler and Hodge to take the *Maid of Iowa* (in charge of Repsher,) get it to the upper landing, and put his and Hyrum's families and effects upon her; then to go down the Mississippi, and up the Ohio river to Portsmouth, where they should hear from them. He then took Hodge by the hand and said, "Now, brother Hodge, let what will come don't deny the faith, and all will be well."

I told Stephen Markham that if I and Hyrum were ever taken again we should be massacred, or I was not a Prophet of God. "I want Hyrum to live to avenge my blood, but he is determined not to leave me."

AN ACCOUNT OF THE ARREST, IMPRISONMENT AND MARTYRDOM

OF PRESIDENT JOSEPH SMITH, AND PATRIARCH HYRUM SMITH, IN CARTHAGE JAIL, HANCOCK COUNTY, ILLINOIS,

As collected from the journals kept at the time by Dr. Willard Richards, and the statements published by John Taylor, Messrs. Reid and Woods, and John S. Fullmer, and the writings and statements of Dan Jones, Cyrus H. Wheelock, Stephen Markham, and many other persons who were personally acquainted with the transactions.

BY THE HISTORIAN.

June 22, 1844. — About 9 p.m., Hyrum came out of the Mansion, and gave his hand to Reynolds Cahoon, at the same time saying—"A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. Good-bye brother Cahoon, we shall see you again." In a few minutes afterwards Joseph came from his family. His tears were flowing fast. He held a handkerchief to his face, and followed after brother Hyrum without uttering a word.

Between 9 and 10 p.m., Joseph, Hyrum and Willard, while waiting on the banks of the river for the skiff, sent for W. W. Phelps, and instructed him to take their families to Cincinnati by the second steamboat arriving at Nauvoo, and when he arrived there to commence petitioning the President of the United States and Congress for redress of grievances, and see if they would grant the Church liberty and equal rights. Joseph then said—"Go to our wives, and tell them what we have concluded to do, and learn their feelings on the subject; and tell Emma you will be ready to start by the second steamboat, and she has sufficient money wherewith to pay the expenses. If you ascertain by to-morrow morning that there is anything wrong, come

over the river to Montrose, to the house of Captain John Killien, and there you will learn where we are."

About midnight, Joseph, Hyrum, and Dr. Richards called for O. P. Rockwell at his lodgings, and all went up the river bank until they found Aaron Johnson's boat, which they got into, and started about 2 a. m. to cross the Mississippi river. O. P. Rockwell rowed the skiff, which was very leaky, so that it kept Joseph, Hyrum, and the Doctor busy baling out the water with their boots and shoes to prevent it from sinking.

Sunday, 23.—At daybreak arrived on the Iowa side of the river. Sent O. P. Rockwell back to Nauvoo with instructions to return the next night with horses for Joseph and Hyrum, pass them over the river in the night secretly, and to be ready to start for the Great Basin in the Rocky Mountains.

Joseph, Hyrum, and Dr. Richards walked up to Captain John Killien's house, where they arrived at sunrise; but he not being at home, they went from thence to brother William Jordan's. About 9 a. m., Dr. Bernhisel came over the river to visit Joseph; also Reynolds Cahoon, who made some explanations respecting Governor Ford's letter.

Early in the morning a *posse* arrived in Nauvoo to arrest Joseph, but as they did not find him, they started back to Carthage immediately, leaving one man of the name of Yates behind them, who said to one of the brethren that Governor Ford designed that if Joseph and Hyrum were not given up, he would send his troops and guard the city until they were found, if it took three years to do it.

At 1 p. m., Emma sent over O. P. Rockwell, requesting him to intreat of Joseph to come back. Reynolds Cahoon accompanied him with a letter which Emma had written to the same effect, and she insisted that Cahoon should persuade Joseph to come back and give himself up. When they went over they found Joseph, Hyrum, and Willard in a room by themselves, having flour and other provisions on the floor ready for packing.

Reynolds Cahoon informed Joseph what the troops intended to do, and urged upon him to give himself up, inasmuch as the Governor had pledged

his faith and the faith of the State to protect him while he underwent a legal and fair trial. R. Cahoon, L. D. Wasson, and Hiram Kimball accused Joseph of cowardice for wishing to leave the people, adding that their property would be destroyed, and *they* left without house or home. Like the fable, when the wolves came the shepherd ran from the flock, and left the sheep to be devoured. To which Joseph replied—"If my life is of no value to my friends, it is of none to myself."

Joseph said to Rockwell, "What shall I do?" Porter replied, "You are the oldest, and ought to know best; and as you make your bed, I will lay with you." Joseph then turned to Hyrum, who was talking with Cahoon, and said, "Brother Hyrum, you are the oldest, what shall we do?" Hyrum said, "Let us go back and give ourselves up, and see the thing out." After studying a few moments Joseph said, "If you go back I shall go with you, but we shall be butchered." Hyrum said, "No, no; let us go back and put our trust in God, and we shall not be harmed. The Lord is in it. If we live or have to die, we will be reconciled to our fate."

After a short pause Joseph told Cahoon to request Captain Daniel C. Davies to have his boat ready by half-past five o'clock, to cross them over the river.

Joseph and Hyrum then wrote the following letter:—

"Bank of the River Mississippi,
Sunday, June 23, 1844, 2 p. m.

His Excellency Thomas Ford.

Sir,—I wrote you a long communication at 12 last night, expressive of my views of your Excellency's communication of yesterday. I thought your letter rather severe, but one of my friends has just come to me with an explanation from the captain of your *posse*, which softened the subject matter of your communication, and gives us greater assurance of protection, and that your Excellency has succeeded in bringing in subjection the spirits which surround your Excellency to some extent. And I declare again, the only objection I ever had or ever made to a trial by my country at any time, was what I have made in my last letter—on account of assassins, and the reason I have to fear deathly consequences from their hands.

But from the explanation, I now offer

to come to you at Carthage on the morrow, as early as shall be convenient for your *posse* to escort us in to headquarters, provided we can have a fair trial, not be abused, nor have my witnesses abused, and have all things done in due form of law, without partiality, and you may depend on my honour without the show of a great armed force to produce excitement in the minds of the timid.

We will meet your *posse*, if this letter is satisfactory, (if not, inform me,) at, or near the Mound, at, or about two o'clock to-morrow afternoon, which will be as soon as we can get our witnesses and prepare for trial. We shall expect to take our witnesses with us, and not have to wait a subpoena, or a part at least, so as not to detain the proceedings, although we may want time for counsel.

We remain most respectfully, your Excellency's humble servants,

JOSEPH SMITH,
HYRUM SMITH."

Also wrote to H. T. Hugins, Esq. :—

"Sunday, Nauvoo, June 23, 1844.

H. T. Hugins, Esq.

Sir,—I have agreed to meet Governor Ford at Carthage to-morrow to attend an examination before Justice Morrison, and request your attendance professionally with the best attorney you can bring.

I meet the Governor's *posse* on the Mound at 10 a.m.; in Carthage at 12 noon. Do not fail me, and oblige,

Yours respectfully,

JOSEPH SMITH,
per W. Richards, Clerk.

P. S.—Dr. J. R. Wakefield I wish as witness, &c."

And also to Dr. J. R. Wakefield as follows:—

"Nauvoo, Sunday, June 23, 1844.

Dr. J. R. Wakefield.

Sir,—I would respectfully solicit your attendance at court in Carthage to-morrow at 12 noon, as witness in case 'State of Illinois, on complaint of F. M. Higbee *versus* Joseph Smith and others.' Dear sir, do not fail me, and oblige your old friend,

JOSEPH SMITH,
by W. Richards, Clerk.

P. S.—Esq. Hugins and co-partner are expected. We meet the Governor's *posse* on the Mound at 10 a.m.; at Carthage at 12 noon. Bearer will give particulars."

About four p.m., Joseph, Hyrum, the Doctor, and others started back. While walking towards the river, Joseph fell behind with O. P. Rockwell. The others shouted to him to come on. Joseph replied, "It is of no use to hurry,

for we are going back to be slaughtered," and continually expressed himself that he would like to get the people once more together, and talk to them to-night. Rockwell said if that was his wish he would get the people together, and he could talk to them by starlight.

It was the strong persuasions of Reynolds Cahoon, Lorenzo D. Wasson, and Hiram Kimball, who were carrying out Emma's instructions, that induced Joseph and Hyrum to start back to Nauvoo. They re-crossed the river at half-past five. When they arrived at his Mansion in Nauvoo, Joseph's family surrounded him, and he tarried there all night, giving up the idea of preaching to the Saints by starlight.

He sent the letter to Governor Ford of this date by Col. Theodore Turley and Elder Jedediah M. Grant, who carried it to Carthage, where they arrived about 9 p.m. They gave the letter to Governor Ford, who first agreed to send a *posse* to escort General Smith in safety to Carthage. Immediately afterwards, Mr. Skinner came in and made a very bitter speech to the Governor, in which Wilson Law and Joseph H. Jackson joined, telling him naught but lies, which caused Elder Grant to ask if messengers to him were to be insulted in that manner. The Governor treated them coldly, and rescinded his previous promise, and refused to send or allow an escort to go with Joseph, as he said it was an honour not given to any other citizen. He would not allow the messengers to stay in Carthage through the night, but ordered them to start at 10 o'clock, and return to Nauvoo with orders for General Smith to be in Carthage by 10 o'clock to-morrow morning without an escort; and he threatened that if Gen. Smith did not give himself up at that time, that Nauvoo would be destroyed, and all the men, women, and children that were in it. Messrs. Grant and Turley immediately started; but on account of their horses being wearied, they did not arrive in Nauvoo until about four a.m. of the 24th, when they went to General Smith to report to him the state of excitement in Carthage. He would not hear one word of the warning, as he was determined to go to Carthage and give himself up to the Governor.

At night Joseph conversed with Capt. Anderson, who reported that the mob at Warsaw had stopped his boat, and threatened to fire into her with their cannon. He gave the following certificate:—

"Nauvoo, June 23, 1844.

This is to certify that on Tuesday morning last, I stated to General Joseph Smith that the number of passengers leaving that day might produce the effect on the public mind that they were afraid of being attacked, and prove injurious; and I further observed, in order to preserve peace and good order, that it would be better to use his endeavours to retain those in the city until the excitement should abate.

GEO. C. ANDERSON,
Capt. Steamboat *Osprey*."

Joseph received the following letter:—

"Sunday evening, June 23, 1844.

Gen. Joseph Smith.

Sir,—I have this moment received your favour of this day per the hands of Mr. Adams. I regret to say, in reply, that I am now awaiting every moment a boat for St. Louis, whither my business requires me to go, and which, of course, will deter me from acceding to your request. I have introduced Mr. Adams to a friend who is entirely competent to do full justice to your cause.

In great haste, your's respectfully

ED. JOHNSTON,
Fort Maddison, Iowa."

Preparations are making for an early start to-morrow morning for Carthage. Joseph gave directions to gather some horses for the purpose of carrying him and his friends to Carthage to-morrow.

Although the Governor has threatened to send his troops into the city, none have appeared as yet.

SUMMARY OF NEWS.

RUSSIA.—A report is current that a military conspiracy in favour of Poland has been discovered in St. Petersburg. A great number of officers, all of whom are Russians, are said to be seriously implicated, more especially those belonging to the garrison of Kalisch. A full and searching inquiry into the affair has already been instituted.

MEXICO.—The allied expedition to Mexico has been broken up, owing to the resolution taken by the French to establish themselves in the city of Mexico. The English and Spanish authorities in the expedition, regarding the step as a violation of the treaty between the allied powers, had withdrawn entirely, leaving the French to follow the course they have marked out for themselves. The remainder of the Spanish troops were embarking when the Berthollet left Vera Cruz. The British ships of war were also to leave immediately. Sir Charles Wyke, the English Minister to Mexico, had resolved upon quitting the country. He and Commodore Dunlop, C. B., the British commissioner under the convention, were to leave shortly after the 21st of April for Bermuda. The French were to commence their march for Mexico on the 21st. 8000 French were on their way to the city, 2000 more were near the Mexican coast, and 4000 more were at St. Thomas, on their way to the Gulf.

AMERICA.—Latest despatches from New Orleans report the surrender of the city by the mayor. A battalion of Federal marines from the squadron occupied the city. General Butler's forces landed on Lake Pontchartrain, and were within a few miles of the city. The Washington correspondent of the *New York Times* says—"It is rumoured in Washington that all the members of Congress from the border slave States, and many Conservative sympathisers from other States, were considering the propriety of withdrawing in a body from Congress, thus precipitating the decision by the people of the whole country on the Radical measures of confiscation and emancipation." The Royal Engineers in Canada are actively strengthening the fortifications and erecting new defences. It is reported, by advices from New York, May 6th, that the Confederates had evacuated Yorktown. General McClellan followed with his army, and an engagement took place, between the belligerent forces, about two miles from Williamsburg. Loss heavy on both sides; but particulars not known.

VARIETIES.

TO CAST HORN INTO MOULDS.—Put some horn shavings into a new earthen pot, with two parts of wood ashes and the third part of lime; pour as much clean lye upon it as will cover it, boil it well, stirring it well with an iron ladle till it has the consistence of paste; then if a red colour be required, take vermilion, or red lead, and temper it with the paste; cast it into a mould and let it dry, and you may smooth it with a knife, and it will be of one solid piece. In this way any colour may be given it.

JAPAN INK.—Eight ounces of Aleppo galls, four ounces of logwood, four ounces of sulphate of iron, three ounces of gum arabic, one ounce of sulphate of copper, and one ounce of sugar candy. The galls and logwood to be boiled in twelve pounds of water, till reduced to six pounds, and after straining, the other ingredients are to be added.

TO MAKE BLACKING.—Three ounces of ivory black, two ounces of treacle, half an ounce of vitriol, half an ounce of sweet oil, quarter of a pint of vinegar, and three-quarters of a pint of water. Mix the oil, treacle, and ivory black gradually to a paste; then add the vitriol, and by degrees the vinegar and water. It will produce a beautiful polish.

TO EXTRACT INK.—Mix one ounce of cream of tartar, a quarter of an ounce of oxalic acid, and a quarter of an ounce of citric acid, with half a pint of cold soft water. Apply the mixture to paper lightly with the feathery part of a quill; and when the ink has disappeared, clear off with pure water. For blue ink, use merely chloride of soda, or chloride of lime.

CLEANING SILKS, MERINOS, &c.—Grate two or three large potatoes, add to them a pint of cold water, let them stand a short time, and pour off the liquid clear, or strain it through a sieve, when it will be fit for use. Lay the silk on a flat surface, and apply the liquid with a clean sponge till the dirt is separated. Dip each piece in a pail of clean water, and hang it up to dry, without wringing. Iron, whilst damp, on the wrong side. Should the silk be more than one colour, it is desirable to wet a piece of a dress first, lest the dress should be spoiled by the moisture causing the colours to run. Satinettes, even of light colours, if not greased or stained, make up again nearly equal to new.

P O E T R Y.

LINES ON CHARITY.

Oh be not the first to discover,
A blot on the fame of a friend,
A flaw in the faith of a lover,
Whose heart may prove true in the end.

We all ought to love one another,
For oft into error we fall;
Then let us speak well of a brother,
Or speak not about him at all.

A smile or a sigh may awaken
Suspicion most false and undue,
And thus our belief may be shaken,
In hearts that are honest and true.

How often the bright smile of gladness
Is worn by the friend that we meet,
To cover a soul full of sadness,
Too proud to acknowledge defeat.

Hull.

How often the sigh of dejection,
Is heaved from the hypocrites breast,
To parody truth and affection,
Or lull a suspicion to rest.

How often the friends we hold dearest,
Their noblest emotions conceal,
And bosoms the purest, sincerest,
Have secrets they cannot conceal.

Leave base minds to harbour suspicion,
And small ones to trace out defects,
Let ours be a nobler ambition,
For base is the mind that suspects.

We all ought to love one another,
For oft into error we fall,
Then, let us speak well of a brother,
Or speak not about him at all.

ANN ELIZABETH R. PIER.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON:
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

'And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call.'—JOEL.

No. 22, Vol. XXIV.

Saturday, May 31, 1862.

Price One Penny.

HOW AND WHEN WILL THE KINGDOM OF GOD BECOME INDEPENDENT?

BY ELDER EUGENE HENRIOD.

When viewing the growth of the kingdom of God upon the earth, at the present time, and the means which our heavenly Father has used to accomplish what has been done, one can plainly see, that from the establishment of that kingdom, up to the present time, every step that has contributed to its growth has been of an independent nature; and as the demands of that kingdom have increased, and called for new regulations to provide for them, it has found within its limits all the elements necessary to frame and sustain those regulations without having to borrow from other governments, and thus it has developed itself independently of their influence. Were it not for this, the system of government and control in His kingdom would not be perfect, and the management and supervision of all matters pertaining to its welfare, instead of being under the entire control of the Priesthood, would be divided with those who acknowledge not that Power, thereby enabling them to weaken and curtail all further regulations for its development. We can see this clearly illustrated by referring to the dream that Nebuchadnezzar had, and which the prophet Daniel interpreted, showing that in the last days that kingdom would break all other king-

doms into pieces; plainly indicating, that, as this kingdom grows and acquires power and influence, it will introduce laws and regulations which will be calculated to break up the long established and iron-fettered laws of these kingdoms, because of their superiority and greater fitness to govern men.

It does not appear, that, although the kingdom of God may have to do with other nations, and probably enter with them into operations of varied natures, it will connect itself in the least with any of their established rules, but we are told that it will lift up a standard unto the oppressed of all nations and offer protection to all such as would require the same. Such a kingdom would most assuredly gather within its pale all the noblest spirits that would come to a proper knowledge of its laws, and, in the sequel, one can easily portray the picture that its perfect organized state will present.

It may be that this will not be accomplished without much opposition from those kingdoms which are destined to be crushed, and that much wisdom and forbearance may have to be exercised in encountering the same, but, the same God who controlled the destinies of his people in ancient days,

and who endowed his servants with wisdom so that they could lead his people out of the many dangers and difficult circumstances in which they were placed, will surely qualify them at this late period to accomplish the same; the more so, when he has decreed that His kingdom should not be overthrown anymore. That independence will increase as fast as the people of God qualify themselves to appreciate and enjoy it, and can only be obtained and retained by them upon the principle of obedience, the early history of the Israelites, as also that of the Saints in these last days, plainly demonstrates.

Many have thought, and still retain the idea, that at a certain period (and many have looked for that time for years past) the kingdom of God would declare itself independent, regardless of the capabilities of the people to maintain that independence, and that when this had taken place, no more obstacles would prevent its increase, and that it would at once crush every thing before it which was opposed to its welfare. This is erroneous. Our heavenly Father has so far used natural means to accomplish what has been done, and will continue to do so; and all the steps that will enhance its further progress will be of that nature. An increase of faith and works among his people will naturally call for an increase of Territory and resources to maintain its wants, and that will be obtained legally, and as far as practicable with the sanction of that government in the midst of which the Saints dwell; for it should be remembered, that, the elements of increase and progression are to be found within the Constitution of the United States, which secure unto all men, who become citizens of that government, a right to "life, liberty, and the pursuit of happiness," and those when fully enjoyed by a people who would use and apply them to the establishment of righteousness, would bring about the purposes of the Almighty, in liberating his people from all former bondage, and thus, as his kingdom increases, diminish the power and reduce the influence of that or any other nation connected with them.

There are many reasons why the

kingdom of God should prevail over every other kingdom, and among these is the fact that, all that pertains to its organization is based upon true principles, while those of the nations of the earth are fabrics of their own making, and have proved totally unfit to govern and sustain them. A glance at the present experience of the nations of the earth will suffice to convince any rational being that the majority of the masses are fast becoming dissatisfied with their respective modes of government, and that a turbulent spirit is at work which causes nearly all the rulers of these kingdoms to feel no longer secure in enforcing the laws which heretofore ruled their contented subjects.

We can, at any rate, safely conclude, that there is yet much to be done by the Saints in the way of improving themselves in the principles of self government, and in fact, in every other connected with their welfare and prosperity, before they can look to any great amount of independence and wield much influence abroad as a people.

The revelations of God to His Church in these last days, if hearkened to by His people are calculated to make them independent, for they command the people, as far, and as fast as practicable, to produce and manufacture the various articles they need, and in a revelation given February 1831, (see Doctrine and Covenants, sec. 23, page 126,) the Lord commands them that their garments should be plain and their beauty the beauty of the work of their own hands. Any one can see that these principles when fully carried out by the Saints will make of them a free and independent people, qualified in every respect through the blessings of God and their own exertions to maintain themselves. Thus the kingdom of God will grow progressively, and like the "little stone" to which it has been compared, roll from the mountain with increasing speed, striking different spots in its onward journey, and after many successive blows, finally crush the image and from that time, have universal sway over the entire world.

The height of St. Paul's Cathedral, London, is 340 feet.

EDUCATION.

The subject of education may seem a hackneyed one, still it may be worthy of a little further consideration by many than they have yet bestowed upon it. According to the common acceptance of the word, education comprises that amount of information which is obtained at school, beginning when the child begins to learn the names and appearances of the characters used to represent distinct sounds,—to learn its A B C, and terminating when the usual course of lessons has been gone through; and, then, that child, having increased in years, is ushered into society, having "finished" his, or her "education!" For males, in polite society, the regular course of study prior to going to college, and after going to college the usual course of readings and examinations in the regular number of terms; for females, an acquaintance with English literature, drawing, music, dancing, a little French, and a few other accomplishments, and the education of the future fathers and mothers of a nation's legislators and leading characters is complete! While with the poorer classes, who cannot afford this expense, a slight acquaintance with the rudiments of scholastic education, such as reading tolerably and writing badly, is considered sufficient. Thus the extent of an education is placed within prescribed limits, and he who the soonest reaches the bounds of these limits is lauded as one every way worthy of praise, a pride to his parents, and an ornament to society. The consequence of this common acceptance of the meaning of education is apparent on every hand. If a father has a child whose head presents the appearance of possessing a large amount of brain, and that child manifests symptoms of precocity, or, is "a smart child," as the phrase goes, without consulting the physiology of the child, as to whether it is of sufficient strength to bear the mental strain it will be subjected to, he stimulates the young and pliant mind to progress in study, and outstrip all its competitors in the acquirement of knowledge. And for what? That his

paternal pride may be gratified in seeing his child *dur* in the class, or foremost on the list of those who have obtained prizes, having distanced all his companions in the educational race, though it may be at the expense of health, strength, and even life itself; and the young student just merging, as it were, into life, or into that period of life when he might become useful, often sinks into the grave, having "*finished*" his education," and all his powers, talents, and abilities are lost to society and the world, for whose benefit they might have been employed. Though this is rarely the case with any of the Latter-day Saints, still the evil exists, is widespread, and should be understood that it might be guarded against.

This generation is being educated to brains. That is, the physiological education is almost lost sight of, while the intellectual is cultivated, till many of the noblest minds of the age sink into the grave with their powers undeveloped, and are thus lost to the world which they might have blessed by them in a thousand ways, if they had only been spared a longer existence upon the earth. The great purpose of a child's existence is to grow and become a man, or a woman, according to the sex; not a man or woman in point of intelligence alone at a certain age, numbered by fifteen, sixteen, or twenty years, but with the physiological structure keeping on an equality with the mental powers, so that the being, formed to give life to unborn millions, may carry with it the principles of life, and gain wisdom and intelligence with growing years to train the young lives committed to its charge in such a manner that life, and through that life, usefulness, may be prolonged upon the earth. It is only through the powers we possess in life that we can make ourselves great and noble, and thus become the benefactors of our kind, and a blessing to many; for the development of these powers constitute our greatness, and make us truly useful; hence to live, and to live in righteousness, ought to be an object ever before our minds. Education does not consist

alone of what is learned at schools, though scholastic acquirements are useful and necessary for the proper development of the intellectual powers, and the acquisition of that knowledge which the experience and labours of the past have placed within our reach; neither does it commence when the child begins to go to school, but with the parents from whom the child derives its being. As they cultivate the powers of life, and become healthy and strong, with minds trained in obedience to principle, and not swayed by the promptings of feeling and passion, so will their children inherit vigorous and healthy organizations, fit to endure the vicissitudes and incidents of early life, until those organizations become matured and strengthened by years, and their period of existence and usefulness be prolonged upon the earth; while they will possess powers that will enable them to bear with ease the mental effort consequent upon the cultivation of their intellectual faculties. As for learning, when the infant begins to notice the smile that plays across its mother's face, and the love-light glancing in her eye, then it begins to learn—to develop its dawning reasoning powers, and will never cease learning so long as reason sits enthroned in the being thus opening into a new existence. But education is varied in its kind, and in all its variations is valuable. The man who has received a scholastic education can, by its aid, make himself useful, and his services valuable, in certain places and conditions of society, while in others his education would be comparatively useless. This was so well exemplified in California and Australia, during the gold fever which caused so many to rush to those auriferous regions, that it is hardly necessary to amplify upon it. There, it was no uncommon thing to see barristers, clerks, clergymen, and others who had moved in polite circles, in localities where the education which they had received was valued, begging, or performing the most menial offices, while labourers, miners, and others accustomed to manual labour, were luxuriating in wealth, and commanding the services of those who in other conditions of society had looked down upon them with contemptuous indifference or scorn. The reason was,

simply, that the education of the one, being entirely of the brain, had been valued in countries and localities where it was in demand—highly valued because it cost more and was more difficult of attainment, while there it was comparatively valueless; and the education of those who had been inured to toil, who had learned to use the pick, the shovel, the barrow, and other implements of manual labour, had found a place where it was prized, and valuable because of its utility. No man should look upon the education of his fellow-man with scorn because it happens to be different from his own, or because he may be looked upon with more respect in consequence of the nature of his occupation. Yet this feeling of contempt and scorn for the education, or, as it is often termed, the occupation of others, enters into almost, if not all trades and kinds of labour. The professional man looks down upon the tradesman, or mechanic, because of the vulgarity of his employment; they, in turn, retaliate the feeling, while often with cringing servility soliciting patronage, arguing that the professional man could not enjoy his comfort, nor live without their labour. Nay, the tailor, or shoemaker, will sometimes look with contempt upon the hodman, and treat him almost as an inferior being, because his employment is not so "respectable" (P) as theirs, and because, perhaps, he has not so much time or inclination to cultivate his mind; while the hodman will view with admiration his own well-developed muscles and physical powers, and look upon the others as puny, sickly beings, not to be compared with himself. It requires no stretch of imagination to see that circumstances might arise where a mechanic would be, in point of usefulness, worth far more than the most learned man in the world; or, where a tailor, a blacksmith, a joiner, or a farm labourer would be in possession of an education of more real value at the time, for practical utility, than a clerk, a literateur, an astronomer, or any learned man, according to the common acceptance of the term, who did not understand those kinds of labour, while these in their turn would find places where their abilities and education could be advantageously employed

for the benefit of their fellows, and would be most valuable. Education, then, embraces everything that comes within the range of usefulness, or accomplishments; and accomplishments that do not conduce to usefulness, to make mankind happy, noble, and good, if there are any such, might well be dispensed with. But every individual should study, in bestowing an education upon his children, to let them have that kind which will be most beneficial for them. First the really practical; then the ornamental: we first build a house before we embellish it. Parents should first educate themselves, to impart to their children healthy organizations and equable tempers; then cultivate these organizations and the intellectual powers enshrined within them as carefully and as wisely as possible. Teach them to labour, and teach them the value of labour. Not first; but in their order and place. Direct their minds to the principles of righteousness, virtue, and probity, the first in fact including all the others. Direct their studies, so that they may be enabled to read, that they may gain knowledge by perusing good books; to write, that they may communicate their thoughts to others correctly and intelligently, and in their order every branch of scholastic education, as opportunity and means will permit.

One branch of education is sadly neglected by the people of almost all nations and communities, the educating of females to become wives and mothers. Thousands and thousands are yearly assuming those serious responsibilities who are in total ignorance of the duties that devolve upon them. To learn their daughters how to bake, sew, spin, (this last is almost obsolete in this country,) patch, darn, cook, knit, be economical, and attend to the varied wants of a family, is a consideration that rarely enters into the minds of mothers. How, then, can it be expected that the daughters themselves will turn their minds to such things. Yet these are useful, nay, are necessary to preserve comfort and happiness in the house-

hold, and are comprised within the limits of education. Thousands of mothers in this, and other countries, do not know even how to nurse their children and keep them in that condition of health which they might, and ought to enjoy; and thousands of infants are annually sacrificed at the altar of their mother's ignorance. And, in ninety-nine cases out of a hundred, it is too late to begin the work of tuition when the words have been pronounced which give them the holy name of wife, and lay upon them the weighty responsibilities which appertain to that sacred relationship. Mothers, educate your daughters, as you would wish for their happiness in the conjugal state. If you have learned yourselves, let them profit by your experience. If you are ignorant, do not hesitate to own it to yourselves, but take the wisest and speediest steps you can to remedy the evil for them, that they may be taught to bear off the responsibilities resting upon them in the marital relationship. Fathers, see that your children are educated. Teach them principles of life. Teach them to live, and in that living to become useful members of the society they may be called to mingle in. Remember that from one pair all the vast multitudes of the inhabitants of the earth have sprung, and those young lives committed to your care may have within them the germ of worlds. Let this consideration influence you in all your educational plans and intentions, that the germs of life, of power, and greatness may be cultivated and become developed. Let the education of your children commence with yourselves, and continue while existence is prolonged upon the earth to you and to them; that they, realizing the beauty of the path you have directed their footsteps in, and the future of bliss, exaltation, and glory, to which it leads, may continue to tread in it when your powers shall have become hidden from sight, and your knowledge have gone with you beyond the tomb.

VIATOR.

YOUNG AMERICA AND OLD ENGLAND.—Hobbs, the celebrated locksmith, was astonished at seeing over a shop in London, "Established 1762," and exclaimed, "If I were going to open a shop I would write over it 'Established yesterday.'"

HISTORY OF JOSEPH SMITH.

(Continued from page 335.)

Monday, 24.—Francis M. Higbee having sworn out a writ before Thomas Morrison, a Justice of the Peace at Carthage, on the 11th inst., against Joseph Smith, Hyrum Smith, Samuel Bennett, John Taylor, William W. Phelps, John P. Greene, Stephen O. Perry, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, William W. Edwards, Jonathan Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, David Harvey Redfield, Orrin P. Rockwell, and Levi Richards, for riot, in destroying the *Nauvoo Expositor* press, the property of William and Wilson Law and others, on the 10th inst., and Governor Ford having sent word by the *posse* that those eighteen persons *should be protected* by the militia of the State, they, upon the assurance of that pledge, at half-past six a.m., started for Carthage, Willard Richards, Dan Jones, Henry G. Sherwood, Alfred Randall, James Davis, Cyrus H. Wheelock, A. O. Hodge, and several other brethren, together with James W. Woods as counsel, accompanying them.

When they arrived at the top of the hill, Joseph sent Rockwell with a horse for Dr. Southwick, a southern gentleman who had been staying some days at the Mansion, and who wished General Joseph Smith to buy considerable property in Texas; but Ed. Bonny took possession of the horse, so that Dr. S. could not then go.

Joseph paused when they got to the Temple, and looked with admiration first on that, and then on the city, and remarked, "This is the loveliest place and the best people under the heavens; little do they know the trials that await them." As he passed out of the city, he called on Daniel H. Wells, Esq., who was unwell, and on parting he said, "Squire Wells, I wish you to cherish my memory, and not think me the worst man in the world either."

At 10 minutes to 10 a.m., they arrived at Albert G. Fellows' farm, four miles west of Carthage, where they met Captain Dunn, with a company of about sixty mounted militia,

on seeing which Joseph said, "Do not be alarmed, brethren, for they cannot do more to you than the enemies of truth did to the ancient saints—they can only kill the body." The company made a halt, when Joseph, Hyrum, and several others went into Fellows' house with Captain Dunn, who presented an order from Governor Ford for all the *State arms* in possession of the Nauvoo Legion, which Joseph immediately countersigned.

Henry G. Sherwood went up to Joseph and said, "Brother Joseph, shall I return to Nauvoo and regulate about getting the arms, and get the receipts for them?" Joseph inquired if he was under arrest, or expected to be arrested. Sherwood answered "No," when Joseph directed him to return a-head of the company, gather the arms, and do as well as he could in all things. Joseph then said to the company who were with him, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offence toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'he was murdered in cold blood.'" He then said to Father Sherwood, "Go, and God bless you." Sherwood then rode as swiftly as he could to Nauvoo.

Esq. Woods left the company there, and continued his journey to Carthage.

This order for the delivery of the State arms was evidently designed to drive the citizens of Nauvoo to desperation, so that in the heat of their indignation they might commit some overt act which the Governor could construe into treason, and thus have a shadow of excuse for his mob militia to destroy the Mormons.

Captain Dunn requested the company to return to Nauvoo to assist in collecting the arms, and pledged his word, as a military man, that Joseph Smith and his friends should be protected, *even if it were at the expense of his own life*, and his men responded to that pledge by three cheers. Captain Dunn no

doubt feared that the order of the Governor would excite the inhabitants of Nauvoo beyond endurance, and therefore chose rather to depend upon the well-known integrity of General Smith than to risk the chances of exciting the wounded feelings of a much-abused people. At the same time Joseph sent a messenger to the Governor with the following letter:—

"Four Miles West of Carthage Mound,
Hancock county, Illinois,
Monday, 10 o'clock.

His Excellency Governor Ford.

Dear Sir,—On my way to Carthage to answer your request this morning, I here met Captain Dunn, who has made known to me your order to surrender the State arms in possession of the Nauvoo Legion, which demand I shall comply with; and that the same may be done properly, and without trouble to the State, I shall return with Captain Dunn to Nauvoo, see that the arms are put into his possession, and shall then return to head quarters in his company, when I shall most cheerfully submit to any requisition of the Governor of our State.

With all due respect to your Excellency,
I remain your obedient servant,

JOSEPH SMITH."

He also issued the following order:—

"Head quarters, Nauvoo Legion,
Prairie, four miles west of Carthage,
June 24, 1844, 10 o'clock & 10 min.
To Major-Gen. Jonathan Dunham, and
all commissioned and non-commissioned
officers and privates of the Nauvoo
Legion:—

You are hereby ordered to comply strictly, and without delay, with the within order of the Commander-in-Chief, Governor Thomas Ford.

JOSEPH SMITH,

Lieut.-Gen. Nauvoo Legion."

And requested that the State arms should be taken to the Masonic Hall without delay.

Hyrum then said to Abram C. Hodge, "You go on in'o Carthage, and see what is going on, and hear what is said on this matter."

Joseph and his company then returned with Captain Dunn, and arrived in Nauvoo at half-past two p.m.

When Hodge arrived at Carthage, he met with the Rev. Mr. Dodge, who had some time previously been very kindly treated by Hyrum. He warned Hodge that as sure as Joseph and Hyrum came to Carthage, they would be killed. Hodge also saw Hamilton,

the innkeeper, who, pointing to the Carthage Greys, said, "Hodge, there are the boys that will settle you Mormons." Hodge replied, "We can take as many men as there are there out of the Nauvoo Legion, and they would not be missed."

When the fact of the order for the State arms was known in Nauvoo, many of the brethren looked upon it as another preparation for a Missouri massacre; nevertheless, as Joseph requested that it should be complied with, they very unwillingly gave up the arms.

About six p.m., when all the State arms were collected, and the company were ready to start, Captain Dunn and Quarter-master - (General Buckmaster made a short speech, expressing their gratitude at the peaceable conduct of the citizens of Nauvoo, and that while they thus conducted themselves, they would protect them.

It appears Governor Ford feared that the Nauvoo Legion, although disbanded, might avenge any outrage that might hereafter be committed on the persons of their leaders, and so thought he had better disarm them, as he had previously disbanded them; yet this mob was suffered to retain their portion of the State arms, even when within a half day's march of Nauvoo, and they in a threatening and hostile attitude, while the Nauvoo Legion had not evinced the least disposition whatever, except to defend their city in case it should be attacked; and they had not set a foot outside the limits of the corporation.

Joseph rode down home twice to bid his family farewell. He appeared solemn and thoughtful, and expressed himself to several individuals that he expected to be murdered. There appeared no alternative but that he must either give himself up, or the inhabitants of the city would be massacred by a lawless mob, under the sanction of the Governor.

The company (about 15) then started again for Carthage, and when opposite to the Masonic Hall, Joseph said, "Boys, if I don't come back, take care of yourselves; I am going like a lamb to the slaughter." When they passed his farm, he took a good look at it; and after they had passed it, he turned round several times to look again, at which some of the company made re-

marks, when Joseph said, "If some of you had got such a farm, and knew you would not see it any more, you would want to take a good look at it for the last time." When they got to the edge of the woods near Nauvoo, they met A. O. Hodge returning from Carthage. He reported to Hyrum what he had heard in Carthage, told him what his feelings were, and said, "Brother Hyrum, you are now clear, and if it was my duty to counsel you, I would say, do not go another foot, for they say they will kill you if you go to Carthage;" but as other persons gathered round, nothing further was said. About this time Joseph received the following letter:—

"Carthage, five o'clock p.m.

Gen. Joseph Smith.

Dear Sir,—In accordance with previous arrangement with Elder Adams, I am here at your service; and it will be necessary for us to have, on the examination here before the justice, a certified copy of the *City Ordinance* for the destruction of the *Expositor* press, or a copy which has been published by authority. We also wish the original order issued by you to the Marshal for the destruction of said press, and such witnesses as may be necessary to show by whom the press was destroyed, and that the act was not done in a riotous or tumultuous manner.

Yours respectfully,

H. T. REID."

"Dear Sir,—I concur fully as to the above, and will add, from an interview with Governor Ford, you can with the utmost safety rely on his protection, and that you will have as impartial an investigation as could be expected from those opposed to you. The excitement is much allayed, and your opponents (those who wish to make capital out of you) do not want you to come to Carthage. Mr. Johnson has gone east, and that will account for Mr. Reid being here.

Respectfully, your obedient servant,

JAMES W. WOODS.

Carthage, 24th June, 1844."

The company arrived at Fellows' house, four miles west of Carthage, about nine p.m., where they stopped about half an hour, and partook of such refreshments as they had brought with them. Captain Dunn, and his company of mounted militia, returning with the State arms from Nauvoo, joined them here, and escorted them into Carthage, where they arrived at five minutes before 12 at night, and went to Hamilton's Tavern. While passing the public

square, many of the troops, especially the Carthage Greys, made use of the following expressions, which were echoed in the ears of the Governor and hundreds of others—"Where is the damned Prophet?" "Stand away you McDonough boys, and let us shoot the damned Mormons." "God damn you old Joe, we've got you now." "Clear the way and let us have a view of Joe Smith, the Prophet of God. He has seen the last of Nauvoo. We'll use him up now, and kill all the damned Mormons." The rear platoon of the Carthage Greys repeatedly threw their guns over their heads in a curve, so that the bayonets struck the ground with the breech of their guns upwards, when they would run back and pick them up, at the same time whooping, yelling, hooting, and cursing like a pack of savages. On hearing those expressions, the Governor put his head out of the window and very fawningly said, "Gentlemen, I know your great anxiety to see Mr. Smith, which is natural enough, but it is quite too late to-night for you to have that opportunity; but I assure you, gentlemen, you shall have that privilege to-morrow morning, as I will cause him to pass before the troops upon the square, and I now wish you, with this assurance, quietly and peaceably to return to your quarters." When this declaration was made, there was a faint "Hurrah for Tom Ford," and they instantly obeyed his wish.

There was a company of apostates also quartered at Hamilton's hotel—viz., William and Wilson Law, the Higbees and Fosters, Augustine Spencer, Henry O. Norton, John A. Hicks, (formerly President of the Elder's Quorum,) and others. Hicks stated to C. H. Wheelock that it was determined to shed the blood of Joseph Smith by not only himself, but by the Laws, Higbees, Fosters, Joseph H. Jackson, and many others, whether he was cleared by the law or not. He talked freely and unreservedly on that subject, as though he was discoursing upon the most common occurrence of his life. Said he, "You will find me a true prophet in this respect." Wheelock told Ford what Hicks had said, but he treated it with perfect indifference, and suffered Hicks and his associates to run at large and mature their murderous plans.

A writ was also issued by R. F.

Smith against Joseph W. Coolidge, on complaint of Chauncey L. Higbee, charging him with the illegal detention of Charles A. Foster.

Next morning the prisoners voluntarily surrendered themselves to the constable, Mr. Bettisworth, who held the writ against them. The Governor was at headquarters in person, and had pledged his own faith, and the faith of the State of Illinois, that the Smiths

and the other prisoners should be protected from personal violence, and should have a fair and impartial trial, if they would surrender themselves to be dealt with according to law. During the Governor's stay in Carthage, he repeatedly expressed to the legal counselors of the Smiths his determination to protect the prisoners, and to see that they should have a fair and impartial examination.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 31, 1862.

CONDITION OF MANKIND—RESPONSIBILITIES OF THE SAINTS IN CONNECTION THEREWITH.

EVERY one who possesses anything like a correct understanding of the position which the inhabitants of the earth occupies in the sight of God, must have all the feelings of sympathy with which the soul is endowed stirred into lively action in their behalf. That they are ignorant of the designs and purposes of Jehovah concerning them, and the means He has ordained for their salvation in His presence, is plainly evinced by the fact that multiplied opinions and notions, which lead to endless discussion, are prevalent among them. For where there exists contrariety of opinion, and conceptions at variance, there must exist ignorance of the subject concerning which these opinions and conceptions are formed. On a matter of such vital importance to all, as their condition in a future that is to be endless, there ought to be uniformity of views which can only exist where a knowledge of the truth is enjoyed. It was that mankind should be brought to a knowledge of the truth, and through that knowledge be placed in a position to be eternally happy, that the Gospel was revealed and the Priesthood restored to the earth, through the ministration of which mankind might be instructed concerning the designs of God, and learn those principles the acceptance of which would secure happiness to all who embraced them. But the Gospel was not revealed simply to bless a few, neither was the Priesthood restored only to extend its ministrations to certain favoured localities and then cease its operations. The Gospel was to be proclaimed to all; the Priesthood to continue its ministrations while human beings were in darkness and misery who would receive light and happiness. Assuming this consideration, and comparing the vast multitudes of the human family with the, comparatively, few who have yet received the truth, it will be seen how vast and comprehensive the work is that lies before those who have been the recipients of Gospel light, and who are the harbingers of mercy to a world lying in darkness, misery, and the grasp of the Destroyer. Take these islands alone, with a population, in round numbers, of some thirty millions, to say nothing of the hundreds of millions who reside in less favoured portions of the earth, where the liberty of thought and freedom of action enjoyed here

are unknown, and compare them with the few thousands who have yet embraced the Gospel in Britain; and consider that among these thirty millions, who are fleeting fast into what is to them a dark and undefined future, fearful in its darkness and indefiniteness, there are many thousands who earnestly desire to do right, who are honest-minded before God, and who only lack a knowledge of the truth, kept from them by various causes and circumstances, to embrace it with joy and thankfulness, and it will be easily realized that the field before us in which to labour, is not only wide-spread, but rich in the elements of which the kingdom of God is to be composed. To gather together these elements, by awakening honest minds to a sense of the importance of the Gospel and obtaining their adhesion to its laws and requirements, is the work of every one who has the welfare of the kingdom of God, and the salvation of the human family at heart. It is a work which those who are called to devote their entire time and abilities to the ministry cannot accomplish alone with that rapidity which is consonant with the designs of God as portrayed in His workings among the nations. And, in the present condition of the Mission, bereft as it is of the services of a great number of Elders who were engaged in the ministry, this consideration ought to impress itself with increased force upon the minds of the local Priesthood, and the Saints in general. There is no human being so weak or impotent but exercises an influence of some kind. The blind, the mute, and even the poor idiot have each some one that clings to them in love, and looks upon them with affection. How much greater, then, must be the influence of those who are in the enjoyment of the faculties which make man the superior of all the rest of God's creations that dwell upon the earth; and, with the Saints this influence should ever be exerted in the direction that will increase righteousness upon the earth, and subserve the glory of God and the interests of His kingdom. Not only can the local Priesthood accomplish much good in the places where they reside, and surrounding neighbourhoods, by, in humility and faithfulness, under the direction of those appointed to preside over them, striving to disseminate the principles of truth, but every Saint can aid in the progress of the work in these lands, and the ingathering to the Church of many souls from among the thousands of honest-hearted men and women who are yet ignorant of the Gospel, and the blessings which its reception bestows.

The first, and most important consideration, is, for the Saints to so live in the the practise of righteousness themselves that the Spirit of God may continually abide with them, so that their influence and power to do good may be ever on the increase. They might assume the name of Saints for a thousand generations, but, unless their actions were in consonance with that assumption, unless they practised those principles of righteousness by which human beings are sanctified, the Spirit of God would not abide with them, and their testimonies would fall lifeless and powerless upon the ears of those who heard them. Or, if they could by any means obtain assent to their declarations of the truth of the Gospel, those who thus assented would be no nearer salvation than they were before, nor than those who testified to them are, for they would naturally feel justified in having their actions in conformity with that of those from whom they had received the principles through which they professed to be able to gain salvation. Hence the necessity for the Saints to be pure and holy, honest and upright, not only that by thus living they may obtain salvation themselves, but, also, that all who receive their testimony may be imbued with a like desire to practise righteousness, and thus obtain possession of the blessings accruing from keeping the commandments.

of God. Thus living, then, the Priesthood, and Saints, can exercise a mighty influence for good; and the fruits of this influence, when it is rightly directed, will be made manifest in as varied ways as its operations extend. Those possessing it can bear an honest, humble testimony to the truth, whenever it is wisdom to do so, which will be supported by their whole course of action, and endorsed by the Spirit of God. They can spread the written works of the Church, the *Star*, the *Journal*, the tracts, and other publications of the Church; they can invite their friends and acquaintances to accompany them to their meeting places, that they may hear the principles of the Gospel explained, for thousands would believe the Gospel if they only could be brought to listen to its being taught, and thus have their minds disabused of many prejudices which now bind them in ignorance concerning it; and they can sustain the Elders by their faith, prayers, means, and active exertions in carrying out those counsels which may be given for the furtherance of the work. These means, by being employed, have in times past resulted in much good in spreading the work, and they are as potent now as they ever were, if not more so from the plain fulfillment of many prophecies to which the Saints have been bearing testimony for years.

The season is again propitious, by the approach of summer, for the local Priesthood to extend their labours, by out-door preaching, in the most suitable localities. They will find in almost every place where they go to preach, certain characters who make it their study to oppose the truth and those who proclaim it. In dealing with such characters they will find the instructions which have been lately given in the *Star*, relative to discussion, of much value, if they will study them, and seek to gain possession of that Spirit of Wisdom by the aid of which they can practically apply them. In extending their ministrations it is not wisdom to persistently seek to continue preaching in any place where the bulk of the people are averse to listen to them, and manifest a disposition to reject them and their testimony. There are many places, if carefully sought out, where they will find audiences who will listen with respectful attention, if the truth is presented to them in simplicity and mildness, and not proclaimed with that bitterness and asperity which marks the course taken by the propagandists of the various sectarian theories of the day. Neither is it wise to cease visiting a place, after once or twice going to it, where a good impression has been made. The evidence of such good impression on the part of those who hear is proof that the seed has been sown on willing and genial soil, and only requires careful cultivation to bring forth an abundant harvest to bless the labours of those who have been engaged in the work of garnering for eternity. And every soul thus enlightened, who will receive the truth and become devoted to it, will be like an additional lever applied to the propelling onward of the kingdom of God, the progress of which will be thus accelerated, and the redemption of the great family of man hastened on to a glorious consummation.

DEPARTURE.—On Sunday morning, the 18th inst., the packet ship *Antarctic*, sailed for New York, with 38 souls of the Saints on board, under the charge of Elder William C. Moody. Elder Moody arrived in this country December 11th, 1860, and returns to his home with the blessings of the Presidency under whose watchcare he has laboured. Elder William Ajax who has assisted in this Office, in connection with the *Udorn Seion*, and has laboured with diligence in the discharge of his duties, left with this company. Like those who preceded them, the

Saints on board the *Antarctic* felt well, presented a cheerful appearance, and rejoiced that the long hoped-for day had arrived when they could have their yearning anticipations realized in gathering to Zion. No other emigrants sailed in the same ship. This is the last company of emigrants from these shores this season. May the blessings of God be with them continually, that they may reach in safety their destination, and be preserved from everything that might mar their peace and happiness.

NOTICE TO BOOK AGENTS.—All Conference Book Agents are particularly requested to send in their orders for books, &c., so as to reach this Office, not later than Monday morning of the week in which the books ordered are required to reach the Conferences. As the invoices are made out on that day, any orders arriving later will necessarily be delayed a week longer.

NEWS FROM HOLLAND.—By letter from Elder Van der Woude we learn, that, though himself and Elder Schettler have not baptized any since their last communication to us, yet the Saints composing the little Branch which they have already organized are feeling well.

C O R R E S P O N D E N C E .

ENGLAND.

Off Holyhead, Ship *Wm. Tapscott*,
May 14th, 1862.

Editor of *Millennial Star*.

Dear Brother,—The following are the leading particulars of what has, up to time of writing, transpired on the good ship *Wm. Tapscott*, since leaving the dock basin:—

After the usual business of clearance, medical examination, &c., a meeting was held on board on the afternoon of the 13th inst., when Presidents Lyman, Rich, and Cannon addressed the Saints on various matters of interest pertaining to their passage over the broad waters of the Atlantic, and their duties towards themselves, each other, and the Lord, whose Divine blessing and protecting care they invoked on behalf of all who determined to "do right."

The following appointments were then made, and accepted by the Saints with uplifted hands:—Elder Wm. Gibson, as President of the ship's company; Elders John Clark and F. M. Lyman as his Counsellors. In the evening a marriage took place on board between

Elder Israel Bale, of Oheltenham Conference, aged 26, and Emma Goddard, of Leicestershire, age 21.

About noon to-day (14th), about an hour after we had set sail, Presidents Lyman, Rich, and Cannon passed us in the steamer *Kangaroo*, on their way to New York, when a valedictory exchange of waving of hats, &c., took place between us.

In the afternoon, a meeting of the Elders on board was held, when the ship was divided into 19 wards, and the following brethren appointed to preside over them:—No. 1, H. Whittall; 2, C. R. Jones; 3, J. R. Morgan; 4, W. Dallin; 5, I. Bale; 6, S. Hargraves; 7, J. H. Harrison; 8, J. Huntington; 9, W. Price; 10, W. Woodhead; 11, W. Probert; 12, S. Brooksbank; 13, G. Pope; 14, T. Memmott; 15, J. Hibbert; 16, J. Godfrey; 17, T. W. Rees; 18, W. Cooper; 19, C. C. Tester. Captain of the guard, T. Liez. Various arrangements were then entered into for the proper regulation and comfort of the Saints in the different wards. The following are the more prominent items:—Each ward president to keep a list of

the names, &c., of all the emigrants under his charge, whose comfort and general wellbeing he shall make it his special business to promote. Prayers in each ward every morning at 9 o'clock, and every evening at 8. Whatever article may be lost or found by any of the emigrants on board, the same to be reported to the president of their respective ward, who will take measures to restore it to the owner, if possible. No private lights to be allowed below deck, except by special permission of the Captain. The emigrants of each ward to arrange their cooking, &c., together, in rotation, instead of indis-

criminately. The president of each ward to keep a judicious check upon the conduct of all emigrants under his watchcare, &c., &c.

Up to the moment of the departure of the pilot boat, the Saints and their officers are in the enjoyment of good health and spirits, and all is well with us. That it may remain so, and that all may safely and happily reach their longed-for destination, is the earnest prayer of your brother and fellow servant in the good cause of Zion,

WM. GIBSON, President,
H. WHITTALL, Clerk.

NEWS FROM HOME.

By *Deseret News*, March 19th, we learn that the election returns, which were nearly completed, were unanimously in favour of a State Constitution; and Senators, and Representatives had been elected to the General Assembly from the various counties.

We extract the following items which will possess interest to our readers:—

INAUGURATION OF GOVERNOR BRIGHAM YOUNG.

On Monday, the 17th inst., the Secretary of the Convention, William Clayton, Esq., having canvassed the returns of the election, as provided for by the Constitution of Deseret, Article VII, Sec. 5, issued the following certificate:

Great Salt Lake City, March 17, 1862.

Hon. Brigham Young.

Dear Sir,—I have the honour to inform you, that upon canvassing the votes cast at the General Election held on the third day of March inst., "for" and "against" the Constitution adopted by the Convention on the 22nd day of January, A.D. 1862, and submitted to the people for their rejection or ratification as provided therein, I find that the said Constitution was unanimously adopted; and I certify that you were also, at the same time, duly elected to the office of Governor of the State of Deseret, by the unanimous vote of the people.

(Signed) WILLIAM CLAYTON, Secretary of the Convention.

Upon the receipt of the certificate, the governor elect, as required by the Constitution, proceeded to qualify for entering upon the duties of his office, by taking and subscribing the following oath:

I, Brigham Young, do solemnly swear that I will support the Constitution of the United States and of this State, and faithfully discharge the duties of the office of Governor of the State of Deseret, according to the best of my abilities.

(Signed) BRIGHAM YOUNG.

State of Deseret, Great Salt Lake County.

I do hereby certify that the foregoing oath was taken and subscribed to before me, this seventeenth day of March, A.D. one thousand eight hundred and sixty-two.

(Signed) E. SMITH, Probate Judge Great Salt Lake City.

Hon. Heber C. Kimball having received a certificate of his election, to the office of Lieutenant Governor of the State of Deseret, by the unanimous vote of the electors, also qualified for entering upon the duties of said office, by taking and subscribing to a similar oath of office.

The Governor elect had issued a proclamation convening the General Assembly.

SUMMARY OF NEWS.

FRANCE.—The accounts from Lyons state that the recent success of the Federalists, and the visit of the French minister to Richmond, had raised the drooping spirits of the silk manufacturers of that city. Several purchases on speculation have been made, under the impression that the civil war in America is about to be put to end by the intervention of the English and French Governments. In the meantime great distress prevails both in Paris and the departments. The *Globe's* correspondent says that considerable uneasiness prevails at Paris on account of the part which France is playing in Mexico. The restoration of the Union flag at New Orleans has caused fresh alarms. A million of North American drilled and armed men may now on a possible termination of their civil struggles assert the right to champion republican institutions on their southern frontiers. A Paris letter says, the Mexican expedition has already cost 74,000,000 francs, or nearly 3,000,000 sterling, and 1600 men are in hospital or dead. 20,000 men are to be sent out as reinforcements.

ROME.—The inhabitants of Rome are convinced that the fall of the temporal power of the Pope is near at hand. At the present moment there are 83 bishops and 37 cardinals in Rome. The expense of the canonization of the Japanese martyrs will amount to 400,000 francs. Rome is full of priests and soldiers.

TURKEY.—“Beyrout, May 18, a portion of the Turkish troops have been withdrawn from the interior. 600 have already embarked. The Lebanon is quiet. Some slight disturbances have taken place in Damascus, on account of the conscription. Bands of Kurds and Bedouins still infest the environs of Aleppo.”

INDIA.—It is rumored that a telegram had reached Government from Lord Elgin, the new viceroy of India, asking permission to send a body of British troops to support the new ruler of Cabul, who had solicited assistance against the Persians.

AMERICA.—Federal accounts from New Orleans state that the bombardment of the forts below New Orleans lasted six days without intermission. Twenty-one Federal mortar-boats and three gunboats were in action. On the 25th ult. they silenced the fortifications, and secured a passage up the river for 14 Federal steamers. General Butler landed 4,000 troops above the forts. Eleven Confederate gunboats were destroyed. The Federal officer, Bailey, officially reports the capture by the Federals of New Orleans and Forts Jackson, Philip, Livingstone, and Pike. He also reports the total destruction of the Confederate gunboats, steam rams, iron-clad floating batteries, fire rafts, obstructions, and chains. The Confederates with their own hands are stated to have destroyed cotton and shipping to the value of from \$8,000,000 to \$10,000,000. The loss of the Federals amounts to 30 killed and 100 wounded. The Confederates lost 1,500 men! The way is clear, and all the Confederate defences are destroyed from the Gulf to Baton Rouge, and probably to Memphis. The *Louisville Dispatch* reports that along the Mississippi from New Orleans to Memphis there is a general bonfire of property, particularly of cotton. At Memphis sugar and molasses in large quantities were on the Bluff ready to be rolled into the river, and all the cotton was to be burnt. At the approach of the Federal fleet the people of the river towns retreated inland, destroying the property all along the southern tributaries of the Mississippi. Among their great number only one planter was found who objected to burning his cotton. General McCellan fought the Confederates, on the 6th inst., at Williamsburg, and was victorious. 30,000 Federal, and 50,000 Confederate troops are reported to have been engaged. The Federal loss was 300 killed and 700 wounded; Confederate, 700 left dead on the field, with as many wounded. Mr. Adams the American Minister at the Court of St. James's, has made a demand on the British Government for the surrender of the *Emilie St. Pierre*, recently re-captured from a prize crew by the Captain, and two of the men belonging to the *Emilie St. Pierre*.

VARIETIES.

SOLDER.—Tin, two parts; lead, one part; melt together. Melts at 350 degrees. Used to solder tin plates, &c.

SHARP RETORT.—A mathematician, being asked by a stout fellow, "If two pigs weigh 20 lb., how much will a large hog weigh?" replied, "Jump into the scales, and I will tell you immediately."

PAT'S NOTION OF PIANOFORTES.—An Irish editor, claiming the invention of everything from potatoes to potheen for the Green Isle, gravely claims the pianoforte, and he does it thus: "The pianoforte of the present day is simply the Irish harp, placed horizontally in a long box, and played by machinery!"

A NATURAL INQUIRY.—At a recent wedding the bridegroom, being an officer, wore his side-arms at the nuptials. A little wide-awake brother of the bride was attracted by the display of weapons, and as he has another sister whose "true love" is a carpenter, he boldly inquired, "May, when Jenkins comes to marry Milly, will he wear his saw by his side?"

FOR A COUGH.—Quarter of a pound of linseed; quarter of a pound of raisins; two ounces of stick liquorice; two quarts of soft water, to be boiled until reduced to half the quantity. When strained, add a quarter of a pound of brown candy, pounded; one table-spoonful of good old rum, one table-spoonful of lemon juice, or vinegar; to be taken on going to bed, and more frequently if required.

OPTICAL EXPERIMENT.—Take a sheet of letter-paper, roll it up so that the opening at one end shall be large enough to take in the full size of the eye, and at the other end let the opening be not half so large. Take it in the hand, holding it between the thumb and forefinger; place the large end to the eye, and look through it, both eyes open, towards the light. You will see a hole through your hand.

PERSONAL APPLICATION.—"John," said the minister to his man, "you should become a teetotaller—you have been drinking again to-day."—"Do you never take a drop yourself, sir?"—"Ah, but John, you must look at your circumstances and mine."—"Very true, sir," says John; "but can you tell me how the streets of Jerusalem were kept so clean?"—"No, John, I cannot tell you that."—"Well, sir, it was just because every one kept his ain door clean."

CHARITY.—One of the characters in which the late Charles Mathews used to delight his audience during his "At home," was that of an old Scotch lady, who was in the habit of inculcating the duties of charity into her grandchildren after the following fashion:—"My dears, when I and your father and mother have finished our meals; when you have all eaten as much as you conveniently can; and when you have gorged the pug, the three cats, and the parrot—then, my dear children, remember the poor."

LONDON CIVIC.—There are four swords belonging to the City of London. The "Pearl" sword, presented by Queen Elizabeth, when she opened the first Royal Exchange, in 1571, and named such from being richly set with pearls. This is carried before the Lord Mayor on all occasions of rejoicings and festivity. The "Sword of State," borne before the Lord Mayor as an emblem of authority. The "Black" sword, used on fast days, in Lent, and at the death of any of the Royal Family; and the fourth is that placed above the Lord Mayor's chair at the Central Criminal Court.

RATHER DIFFERENT.—A Russian serf goes to confess. "Ah! dear father," he says, "I have stolen some pigeons."—"Pigeons! and what did you do with them? Where are they?"—"They are lying in that corner."—"Let them lie there," and the confessor lays a penance on him and confiscates the pigeons. And the next time the peasant confesses "I love a pretty girl, and she has not proved unkind to me."—"What! a pretty girl! What is her name? Where is she?"—"Oh, no, dear father, that is not like the pigeons."—*Journal of Varnhagen.*

THE DUCAL TITLE.—The first duke we meet with in England, properly so called, was Edward, surnamed the Black Prince, from the sable plumes he wore, eldest son to King Edward III., whom his father on the 13th March, 1337, created in Parliament Duke of Cornwall, by which creation the first-born sons of the Sovereigns of England are Dukes of Cornwall from their birth. A duke is so called from *dux*, a leader or captain, because the *duces* of the ancient Romans were leaders of an army, and chosen in the field either by casting lots or by the common voice; but now the dignity of duke is generally con-

ferred by kings or princes, and descends to the heir, though in some nations sovereigns are so called, as in Germany. All dukes' eldest sons, by the courtesy of England, are from their birth styled marquises, if their fathers enjoy that title, and the younger sons lords, with the addition of their christian names, and all dukes' daughters are styled ladies. A duke is a prince, and has the title of Grace.

SINGULAR PHENOMENON.—Mr. G. W. Kinney, of Barston, communicated to the *Standstead Journal* the following statement of an extraordinary appearance in the west side of a small lake in that township. It is evidently what is termed a mirage, but the question is, where was the army thus reflected? Were they British troops on their way from Halifax to Canada? "Two weeks ago to-day, in the morning, I discovered that the mountains on the west side of the lake looked very different from what they usually do. It came to my mind what I had heard had been seen a few days before this in the same place. I stopped, and saw apparently a train of cars, four in number: presently they changed their position and came together, forming into one body, one side of which was perpendicular to a great height: and then another similar form made its appearance at a short distance. I then saw, as it looked to me, an army of men advance towards each other from these large forms. They came within a short distance of each other and then disappeared; it then passed away into some different position. I then saw a ship come in sight, turn broadside to the apparent army of men, and thus they appeared and disappeared for six hours, passing before my eyes like a splendid panorama. There were no clouds to be seen in the sky that day, in that direction, or any fog. This is no idle dream or fancy, and I can substantiate it with the testimony of a very good number of people who were with me in the morning and saw the same sight."—*Quebec Gazette*, Feb. 10.

P O E T R Y .

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F A I T H .

(From the *Deseret News*, Feb. 19.)

An angel came from her far, bright home,
Wrapt in the robes that the moonbeams wear:
Her hand was white as the lily leaves;
The light of her eye was the soul of prayer.
She ever smiled, but her sweet lips wore
A strange expression that was not mirth,
A pleading beauty, that seemed to draw
The gazer's heart from the thoughts of earth.
And much they wondered who saw her pass,
That her shining sandals never bore
A stain from the sod it lightly trod,
And dirt clung not to the robe she wore.

'Twas strange;—she flashed like a gleam of light
Thro' the drear abode of shame and woe,
To lay her hand on the outcast's brow,
And breathe in his ear a whisper low.
And lines of pain from his face would fade;
His eyes would fill with an eager thought;
And his paling lips would part to breathe
Some low, child prayer that his mother taught.

G. S. L. City.

And then, away to the cheerless home
Where age and indigence toiled for bread,
Where the widow's eyes looked wildly down
On the dear, dear ones! that must be led;
And oh! if the niggard wage should fail,
"What shall I do, if they pay me not?"
The angel visitor calmly smiled,
And, softly whispering, told her what.
Her pale cheek flushed with a sudden start,
Tho' the tear-drop gleamed there all the while:
The angel passed, but the widow's heart
Mirrored forever her holy smile.

And still, the garments around her hung
Won no stain from the touch of clay;
And still, the smile that her pure lip wore
Beautiful shone as the early day!
And would you see her, the angel Faith,
When life seems dark to your tear dimm'd eyes,
Ye may catch a glimpse of her snow-white hand,
Pointing aloft to the far, bright skies.

S. E. CANNONMAN.

ADDRESS.—George A. Wiscombe, 7, Coley Street, Reading, Berkshire.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, FLORENCE STREET ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

'And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverances, as the Lord hath said, and in the remnant whom the Lord our God shall call.'—JOEL.

No. 23, Vol. XXIV.

Saturday, June 7, 1862.

Price One Penny.

A DISCOURSE

DELIVERED BY PRESIDENT C. C. RICH, IN LIVERPOOL, SUNDAY EVENING,
APRIL 28TH, 1862.

(Reported by E. L. Sloan.)

I feel glad to meet with the Saints this evening in this place, and to have the privilege of worshipping God; for I feel it is a pleasure as well as a duty. It should ever be a pleasure with us to worship God and keep his commandments. Without we feel it a pleasure to serve God, we cannot enjoy his Holy Spirit, for what we do grudgingly would not be acceptable in his sight. When we do it willingly, because we love to do it, it is acceptable to God. We should at all times seek to worship God in that manner that will secure to us the greatest amount of blessings; if we do not, we are making slow progress in the knowledge of the things of God. It ought to be our aim and study, by day and night, to adopt the principles of salvation, that we may act upon them at all times and under all circumstances, for that was the object of our Father in revealing the Gospel to man upon the earth. We may have a great many notions with reference to serving God which may be correct or incorrect. If they are incorrect, we should get rid of them, for whilst we are labouring under them we are cherishing a delusion which cannot benefit us. Our Father is pleased with us only on correct principles; and

while we imagine that He is pleased with us when we adopt false opinions, we are under a delusion. The faster we come in possession of the truth, and apply it in our lives and actions, the better it is for us. This should be thought of by us as Saints; and if we think of it in its true light, it will lead us to search after truth, for by so doing we will bless ourselves. If we look at it in any other light, it is an untrue one. I have often said, and feel to repeat it, that we do not fully realize the blessings which are poured out upon us. Many of us look at our poverty, and at the difficulties we have to encounter, and often feel that we have a great deal to endure. If we could look at the matter as it really is, and that is, that all we have to encounter will eventually result in blessings to us if we are faithful—that our trials only serve to give us experience through which we may become wiser, how differently we would often feel. The Saviour had to endure the evils which were in the world in his day—the same kind of evils which we have to encounter. He met them, endured them, and did not sin, but was “made perfect through suffering.” We might

ask ourselves how we expect to be made perfect, for we look forward to a time when we shall be perfect. Shall it be upon any better or wiser principle than He was made perfect upon, who, as the "Captain of our salvation was made perfect through suffering?" We will be made perfect by encountering the evils that surround us, and overcoming them. We are not necessitated to "sin that grace may abound." We have the power to act, and we do act. We all acknowledge this, and we understand that we are free agents upon the earth. What hinders us, then, from refraining from doing wrong and continuing to do right, when we know what right is, if we are disposed to do so? The first thing is for us to learn what right is, and then do it; and the Gospel comes to us to teach us what is right. When we embrace the Gospel we adopt its principles and forsake doing wrong, having entered into a covenant with God to work righteousness and refrain from doing evil. Then we are instructed by the messengers of light—the servants of God appointed to teach and instruct His people. There is one thing it would be well for us to remember, and that is, that all the teachings of the servants of God appertain to our present duties. They teach us how to live, and instruct us in the duties pertaining to our living. They do not lead us away from this world particularly, but they teach us how to think, speak, and act in this life. This reveals the fact that our present and real wants are taken into consideration by them.

We must first learn what is right, and then we can go to work and do it understandingly. We are not left in this matter to the testimony of the servants of God alone, but our Father has poured out his Holy Spirit, which fills us with light, and we can comprehend for ourselves the principles of salvation, which have existed from all eternity, and will continue to exist for all eternity. We can bear record of them ourselves, for we have received a knowledge of them by the gift and power of the Holy Ghost. We might ask ourselves if we understand and possess enough of the principles of truth to secure a full salvation in the future, and if we do so, we can all truly answer that we come short. We have to

learn those truths of which we are ignorant by the gift and power of the Spirit of God, and to retain it, we will have to pursue the same course in the future that we have pursued in the past, inasmuch as that course has been a righteous one. There is but one channel opened unto us by which we can obtain the blessings we seek, and that is the channel of the Holy Priesthood, through which God has ordained that man should be instructed.

We can easily see that there is much for us to do in order to prepare ourselves for an inheritance in the kingdom of God. Every day we should seek to acquire knowledge, and put into practice the knowledge we thus acquire.

There are other matters which might be spoken of, and which have an influence over us and over all mankind. One of these is, that we find in ourselves appetites and passions which we require to govern and keep in subjection; and the Gospel has been revealed to teach us how to govern them. It is right and proper that we should eat, for without it these temporal bodies would not exist; but that is no reason why we should eat enough at one time to destroy ourselves. This proves to us that we should govern our appetites, and only take that that will conduce to life. This leads us to the "Word of Wisdom," for that revelation inculcates the adoption of principles that will tend to the preservation and continuation of life. It teaches us a knowledge of the principles of life. If we do not adopt them, we adopt views and practices which are contrary to life, and which, consequently, are not principles of the Gospel. Can we live the Gospel and reject principles which conduce to life? We may think or imagine that the principles of eternal life apply to us only when we become spiritual—when we pass from this stage of life to another; if so, we are mistaken. We require to apply the principles of life to ourselves temporally. We require to govern our appetites that we may not eat or drink anything that will tend to destroy life, and will not promote our health and happiness. The Gospel teaches us the principles that bring to these bodies a continuation of life; and if the children of men understood and practised these principles, would they not live where

they now die? I think they would. We can see that in the first ages of the world men lived a long time, whereas now they live but a very brief period. This is because they have not applied to themselves the principles of life, but have practised those things which lead to death. We read in the Scriptures that the time will come when the age of a man shall be as the age of a tree. What will cause this difference in the length of time human beings will live upon the earth? Will it not be that mankind will have learned how to apply principles of life to themselves? And thus their lives will be lengthened out. It can be upon no other principle.

The other subject I spoke of in relation to the passions, has as much to do with life as the matter I have just named. We are filled with passions. We have passions of love and hatred, and if we do not restrain them, they will lead us very far astray. We cannot restrain them unless we learn their power and influence, and gain knowledge to know how to keep them under control. We must first learn what is right before we can do it. If we did not know that it is wrong to kill a man, we would not try to restrain ourselves and refrain from committing the crime of murder, but we would give way to the evil passion within us when it was roused, and would commit that sin. Where people are taught that passion must be controlled to secure happiness to themselves, they adopt the principles of right and govern themselves accordingly, and do not suffer passion to lead them to evil. It is the same with love as with hatred in a degree. It must be governed in righteousness, or it will lead us into evil; hence the necessity for us to understand what is right, and how we should conduct ourselves and control ourselves, our passions, and all that appertains to us, governing ourselves in all things, in this world, in accordance with the principles of righteousness. When we do so, we are saved from doing wrong or committing evil—from going astray, because we have learned what is right and do it; and when we do no wrong, evil is not in the world, so far as we are concerned. If all mankind would do right and cease from doing wrong, all would be peace and happiness among the families

of the earth, and nations now suffering wretchedness, misery, and sorrow, would be blessed with peace, prosperity, and happiness. We might ask ourselves when will the Millennium come? That period that we believe and know is not far distant. It will come when the Saints adopt and practise the principles that will give it an existence upon the earth, and not until then. Is there anything to hinder you and me from doing right and no wrong from this time forward? If there is I do not know it. Why then should we not continually do right? If we do so, what difference will there be between our actions now and what they will be when the Millennium has come? When it comes, everybody will know their duty and do it. Right will be done and no wrong, and that is what will make a Millennium; consequently, we can begin to make a Millennium, so far as we are concerned, to-day. We live in an age when the principles of truth can be received and practised, and I know of nothing that hinders us from practising them, if we are disposed to do so. As Saints of the Most High we should practise them, because, if we do so we will be blest; but we must first learn them before we can do so. If we have not learned them, we must acquire a knowledge of them before we can know what is required to be done. If we do not know, we are like a blind man who cannot see his way, and who is guided by those who lead him wheresoever they please, whether it be the right or the wrong way. If we walk in the light we can see our way, and we can understand that there is but a short space between us in this temporal state and the dissolution of our bodies and spirits, when the spirits will have to exist separate and apart from the bodies which they now inhabit. When that time arrives, we anticipate these spirits will exist in a state of happiness and not of misery. But if they are ignorant and know not God, upon what foundation does our hopes rest that their existence shall be in a condition of happiness? It is said of certain characters in the Scriptures, that they "looked forward with fearfulness to the judgment of the great day." If there are beings who look forward to that day with fear, there are others who

look forward to the resurrection with joy, having bright anticipations of the future before them in the knowledge they have received. If our spirits are ignorant—if we are ignorant when we depart from this state of existence, what is there that leads us to imagine that we will be wise when we have passed away? Is there not every chance to learn here that we can desire? The Priesthood is here, and the Spirit of God can be poured out upon us here, and this is the only channel through which we can learn the principles of truth. It is for us to take advantage of the opportunities placed within our reach, that we may profit thereby, and secure to ourselves the blessings of the everlasting Gospel.

By taking this view of the subject, we can see that there is much for us to do as Saints of the Most High God. There are labours for us to perform, and they should be performed so as to bring happiness and peace to us. If we have troubles, that is no reason why we should not be happy. I have seen the Saints when they have been robbed, and plundered, and driven from their homes, and they have been able to sing the songs of Zion; but they have not been robbed of everything. They have not been robbed of the principles of truth, for those could not be taken from them. The way to the heaven

they looked forward to was open for them, and they could sing the songs of Zion though troubles surrounded them, and the hand of persecution was laid heavy upon them. We have to encounter what comes in our way, and if we do so without doing wrong, there is nothing to hinder us from rejoicing in the principles of life, for they are ours. Let us rejoice and not be cast down, knowing that we possess the principles of the kingdom of God; and that if we are faithful and true, and practise the principles which have been revealed unto us, we shall possess a fullness of salvation. While the door is open by which we can reach that condition of existence when we shall possess a fullness, we have reason to rejoice all the time; and if it is closed against us, we will close it ourselves. We will find in the end that we will have to attribute all our sufferings and lack of happiness to ourselves, and to no other being. I hope none of us will have to accuse ourselves of failing to obtain the glory and happiness which lies before all the faithful children of God; but that I practising the principles of righteousness we may become good citizens of His kingdom. That we may ever live in the truth, and sanctify ourselves before our Father who is in heaven, my prayer in the name of Jesus Christ Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 345.)

Tuesday, 25.—At 8 a.m., President Smith had an interview with William G. Flood of Quincy, U. S. Receiver of Public Moneys. While in conversation with him, Constable David Bettisworth arrested Joseph for treason against the State of Illinois, with the following writ, which had been granted on the oath of Augustine Spencer:—

“State of Illinois, Hancock County, ss. The people of the State of Illinois, to all sheriffs, coroners, and constables of said State, greeting:

Whereas complaint has been made before me, one of the justices of the peace in and for said county aforesaid, upon the oath of Augustine Spencer, that Joseph Smith, late of the county aforesaid, did

on or about the nineteenth day of June A. D. 1844, at the county and State aforesaid, commit the crime of treason against the government and people of the State of Illinois aforesaid.

These are therefore to command you take the said Joseph Smith, if he be found in your county, or if he shall be fled, that you pursue after the said Joseph Smith into any other county within the State, and take and safely keep the said Joseph Smith, so that you have him forthwith before me to answer the complaint, and be further dealt with according to law.

Given, under my hand and seal, this 24th day of June A.D. 1844.

R. F. Smith, J. F.

Hyrum Smith was also arrested at the same time for treason, on the following writ, granted on the affidavit of Henry O. Norton:—

"State of Illinois, }
Hancock County, } ss.

The people of the State of Illinois to all sheriffs, coroners, and constables, greeting:

Whereas complaint has been made before me, one of the justices of the peace in and for the county of Hancock, upon the oath of one Henry Norton, that one Hyrum Smith, late of the county of Hancock and State of Illinois, did, on the 19th day of June, 1844, commit the crime of treason against the Government and people of the State of Illinois aforesaid.

These are therefore to command you to take the body of the said Hyrum Smith, if he be found in your county, or if he shall have fled, that you pursue after the said Hyrum Smith into any county within this State, and take and safely keep the said Hyrum Smith, so that you have his body forthwith before me, to answer unto the said complaint, and be further dealt with according to law.

Given, under my hand and
Seal } seal, this 24th day of June, 1844.
R. F. SMITH, J. P."

8½ a.m. Governor Ford called all the troops, and ordered them to form a hollow square on the public ground near the Court House; and when formed, he mounted an old table, and addressed them in a most inflammatory manner, exciting the feelings of indignation against Generals Joseph and Hyrum Smith, which were already burning in their breasts, occasioned by the falsehoods and misrepresentations that were in circulation, giving his assent and sanction to the rumours that had gathered them together, and stating that although they were dangerous men in the community, and guilty of all that they might have alleged against them, still they were in the hands of the law, which must have its course. He continued speaking some 20 or 30 minutes.

9½ a.m. The Governor came and invited Joseph to walk with him through the troops. Joseph solicited a few moments private conversation with him, which the Governor refused. While refusing, the Governor looked down at his shoes, as though he was ashamed. They then walked through the crowd with Brigadier-General

Miner B. Deming and Dr. Richards, to General Deming's quarters. The people appeared quiet, until a company of Carthage Greys flocked round the doors of General Deming in an uproarious manner, of which notice was sent to the Governor. In the meantime the Governor had ordered the McDonough troops to be drawn up in line for Joseph and Hyrum to pass in front of them, they having requested that they might have a clear view of the Generals Smith. Joseph had a conversation with the Governor for about ten minutes, when he again pledged the faith of the State that he and his friends should be protected from violence.

Robinson, the postmaster, said, on report of martial law being proclaimed in Nauvoo, he had stopped the mail, and notified the Postmaster-General of the state of things in Hancock county.

From the General's quarters Joseph and Hyrum went in front of the lines, in a hollow square of a company of Carthage Greys. At seven minutes before 10, they arrived in front of the lines, and passed before the whole, Joseph being on the right of General Deming, and Hyrum on his left, Elders Richards, Taylor, and Phelps, following. Joseph and Hyrum were introduced by Governor Ford about twenty times along the line, as General Joseph Smith and General Hyrum Smith, the Governor walking in front on the left. The Carthage Greys refused to receive them by that introduction, and some of the officers threw up their hats, drew their swords, and said they would introduce themselves to the damned Mormons in a different style. The Governor mildly intreated them not to act so rudely, but their excitement increased. The Governor, however, succeeded in pacifying them by making a speech, and promising them that they should have "full satisfaction." General Smith and party returned to their lodgings at five minutes past 10.

10.30. News reached Joseph at the hotel, that the Carthage Greys had revolted, and were put under guard by General Deming. Joseph told all his friends to stay in the two rooms occupied by them in the hotel.

10.50. Quietness was apparently restored among the Carthage Greys.

11.15. News arrived that the Warsaw

troops were near Carthage, and had come of their own accord.

Mr. Prentice, U.S. Marshal for Illinois, called to see Joseph.

12 min. before 1. Intelligence was given to Joseph that the Laws, Higbees, Fosters, and others, were going to Nauvoo to plunder. The Governor called at the door with some gentlemen, when Joseph informed him of what he had heard, and requested him to send a guard to protect the city of Nauvoo.

Willard Richards wrote a letter to his wife.

1½ p.m. After dinner, Mark Aldrich of Warsaw called to see Joseph.

2½. The Governor communicated that he had ordered Captain Singleton with a company of men from Mc Donough county, to march to Nauvoo to co-operate with the police in keeping the peace; and he would call out the Legion, if necessary.

Joseph wrote to Emma as follows:—

"Carthage, June 25, 1844,
2½ o'clock p.m.

Dear Emma,—I have had an interview with Governor Ford, and he treats us honourably. Myself and Hyrum have been again arrested for treason, because we called out the Nauvoo Legion; but when the truth comes out, we have nothing to fear. We all feel calm and composed.

This morning Governor Ford introduced myself and Hyrum to the militia in a very appropriate manner, as *General Joseph and General Hyrum Smith*. There was a little mutiny among the 'Carthage Greys,' but I think the Governor has, and will succeed in enforcing the laws. I do hope the people of Nauvoo will continue pacific and prayerful.

Governor Ford has just concluded to send some of his militia to Nauvoo to protect the citizens, and I wish that they may be kindly treated. They will co-operate with the police to keep the peace. The Governor's orders will be read in the hearing of the police and officers of the Legion, as I suppose.

3 o'clock. The Governor has just agreed to march his army to Nauvoo, and I shall come along with him. The prisoners, all that can, will be admitted to bail.

I am, as ever,

JOSEPH SMITH.

Emma Smith."

Joseph also sent a message to Orrin P. Rockwell not to come to Carthage, but to stay in Nauvoo, and not to suffer himself to be delivered into the hands

of his enemies, or to be taken a prisoner by any one.

It was reported by Israel Barlow, that he had heard resolutions of the Warsaw troops read, to the effect that they would return to Warsaw at 3 p.m., then go to Golden's Point on Thursday, and thence to Nauvoo.

Several of the officers of the troops in Carthage, and other gentlemen, curious to see the Prophet, and to gratify a propensity to see the elephant, visited Joseph in his room. General Smith asked them if there was anything in his appearance that indicated he was the desperate character his enemies represented him to be; and he asked them to give him their honest opinion on the subject. The reply was, "No sir, your appearance would indicate the very contrary, General Smith; but we cannot see what is in your heart, neither can we tell what are your intentions." To which Joseph replied, "Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true."

12 min. to 4. Report came to Joseph that William and Wilson Law, Robert D. Foster, Chauncey L. Higbee, and Francis M. Higbee, had said that *there was nothing against these men; the law could not reach them, but powder and ball*

would, and they should not go out of Carthage alive.

Joseph, Hyrum, and thirteen others, were taken before Robert F. Smith, a justice of the peace residing in Carthage, (he being also Captain of the Carthage Greys,) on the charge of riot in destroying the printing press of the *Nauvoo Expositor*.

It is worthy of notice here, that when the defendants went before Squire Wells, the prosecution objected, and insisted that they should be taken before the justice who issued the writ—viz., Thomas Morrison, and that Governor Ford had also stated in his letter to General Joseph Smith, that he must go before the justice in Carthage who issued the writ. But when the prosecution had the defendants in their own power in Carthage, they could then ride over their own objections by taking them before another justice who was known to be a greater enemy to the defendants than Justice Morrison, and moreover, before one who was not only a justice of the peace, but also the military commander of a company of Carthage Greys, who had already been arrested for mutiny.

C. L. Higbee, one of the prosecutors, moved an adjournment.

H. T. Reid and James W. Woods, on behalf of the defendants, objected to an adjournment, and said that the court was not authorized to take recognizance without their acknowledging their guilt, or having witnesses to prove it, and we admit the press was destroyed by order of the Mayor, it having been condemned by the City Council as a nuisance.

They read law to show that justice could not recognize without admission of guilt, and offered to give bail.

Mr. Reid stated that the law quoted by the prosecution belonged to civil, not criminal cases.

The prosecution insisted to have a commission of the crime acknowledged.

After a good deal of resistance on the part of the prosecution, court asked if the parties admitted that there was sufficient cause to bind over, and the counsel for the defence admitted there was, and offered to enter into cognizance in the common form, in order to prevent, if possible, any increase of excitement.

5 p.m. Court acknowledged the ad-

mission, and ordered recognizances, whereupon Joseph Smith, Hyrum Smith, John Taylor, William W. Phelps, John P. Greene, Stephen C. Perry, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, Jonathan H. Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, David Harvey Redfield, and Levi Richards, gave bonds, with John S. Fullmer, Edward Hunter, Dan Jones, John Benbow, and other unexceptionable sureties, in the sum of \$500 for each of the defendants, total \$7,500, for their appearance at the next term of the Circuit Court for Hancock county.

It was evident that the magistrate intended to overreach the wealth of the defendants and their friends, so as to imprison them for want of bail; but it happened that there was strength to cover the demand, for some of the brethren went security to the full extent of their property; and Justice Smith adjourned his court over, and left the Court House without calling on Joseph and Hyrum to answer to the charge of treason, or even intimating to those prisoners, or their counsel, that they were expected to enter into an examination that night.

Captain Smith, the only magistrate who could grant subpoenas for witnesses, disappeared until a late hour, as if purposely to prevent the appearing of the defendants' witnesses, and in keeping with the conviction expressed by Joseph's enemies the previous day, "that the law cannot touch them, but that powder and ball will."

About 6½ p.m., Dan Jones heard Wilson Law, whilst endeavouring to get another warrant against Joseph Smith for treason, declare that while he was once preaching from Daniel 1st ch., 44th verse, Mr. Smith said that the kingdom referred to was already set up, and that he was the king over it. He also heard Joseph H. Jackson, and other leaders of the mob, declare that they had eighteen accusations against Joseph, and as one failed, they would try another to detain him there, and that they had had so much trouble and hazard, and worked so hard in getting him to Carthage, that they would not let him get out of it alive. Jackson pointed to his pistols and said, "The balls are in *there* that will decide his

case." Jones immediately went up stairs to Joseph and informed him what he had heard Jackson say.

About 7½ p.m., Dr. Levi Richards, and most of the brethren, after they had signed the bonds, left for Nauvoo, when Joseph and Hyrum went into the Governor's room and spoke with him, as Governor Ford had promised them an interview. After a few moments' conversation, the Governor left them to order the captain of the guard to give the brethren some passes. They then went to supper.

At 8, Constable Bettisworth appeared at the lodgings of Joseph and Hyrum, and insisted that they should go to jail. Joseph demanded a copy of the mittimus, which was refused. Messrs. Woods and Reid, as counsel, insisted that the prisoners were entitled to be brought before a justice of the peace for examination before they could be sent to jail. The constable, to their

surprise, then exhibited the following mittimus:—

"State of Illinois, Hancock County. The people of the State of Illinois to the keeper of the jail of said county, greeting:

Whereas Joseph Smith and Hyrum Smith, of the county aforesaid, have been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and have been brought before me as a justice of the peace in and for the said county, for trial at the seat of justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses—to wit, Francis M. Higbee and others. Therefore, I command you, in the name of the people, to receive the said Joseph Smith and Hyrum Smith into your custody in the jail of the county aforesaid, there to remain until discharged by due course of law.

Given under my hand and
{ L. S. } seal this 25th day of June, A. D.
1844,
(Signed) R. F. SMITH, J.P."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 7, 1862.

POWER OF UNION.—NECESSITY OF THE SAINTS BEING UNITED.

AMONG the many subjects which are constantly placed before the Saints as "landmarks" to guide and direct them in their course through life, none is of more importance in enabling them to accomplish the great work that lies before them, than the principle of union. Every thinking mind who is interested in the development and progress of this work, must see, that unless the exertions of the Saints, however zealous they may be, are governed by this principle, their results will be comparatively small, and, in the aggregate, prove far below that which otherwise might be accomplished through a unity of action. It is a fact, beyond controversy, that the united exertions of several individuals, whose views and sentiments are alike, when directed to accomplish some task or another, will perform the same with greater ease, and in less time, than the same amount of labour would when performed separately; this, all will admit to be true. Then, applying this rule to the large amount of mental labour continually performed by the Saints in striving to spread the truth, and bringing about the purposes of the Almighty upon the earth for the salvation of the human family, who cannot see that all that labour would be productive of much more good, were the Saints to act in perfect unison in all their movements? What work is there, when suggested by the proper authorities for the benefit of the Church at large, that

could not be performed, and what undertaking but would prosper, if union was the motto of every Saint? We cannot conceive of any.

We read of the city of Enoch being detached from this planet, and going to where a more congenial moral atmosphere could be enjoyed by its inhabitants, who fully understood and practised that principle, for we are told that "all were of one heart and mind;" but it was not until they had attained to that degree of perfection that they obtained that privilege; neither will the Saints, as a people, ever enjoy many of the blessings which they now pray for, and so fondly anticipate, until they realize the necessity of becoming one, and strive to accomplish this desirable object. To do this effectually, every individual who has come to the years of accountability, should strive to know the mind of the Spirit of the Lord through those who are appointed to lead and guide, and with that earnestness of mind which should characterize the actions of every Saint—endeavour to perform his or her duties according to the best of his or her abilities, displaying in the discharge thereof that judgment with which our heavenly Father has endowed his children, that they may do all things understandingly, and as they increase in the knowledge of their duties, and perform them honestly before God, obtain an experience which in after years will prove valuable to them and to all those who may associate with them, and over whom they may exercise control.

We have only to look around us to satisfy ourselves that a lack of union is the cause of the majority of the evils that surround us, and this is better exemplified by viewing the nations of the earth in their present deplorable condition—deplorable indeed! from the fact that although the thinking and more intelligent portion of those nations realize this sad truth, each respecting their own government, and to a certain extent have exerted and still exert themselves to bring about a better state of things, they, without an exception, have failed to ameliorate their condition. Should any of the Saints stop to inquire into the causes which have brought them to this, they will find that it has been for the want of union in their councils, each nation being divided against itself, and that same evil is to be found in every condition of society from the nation's councils to the family circle. If, then, this is the case with the world at large, and the Gospel has been restored in order to bring about a reformation in those things, and we are the instruments chosen by our heavenly Father to bring it about, how careful we should be to gather unto ourselves principles that will establish a better state of things around us, and which in their tendency will unite all with whom we may wield an influence, that according to the words of the Lord, through his servant Malaohi, the great work which is to take place preparatory to the coming of the great and dreadful day of the Lord may speedily be accomplished, and the heart of the fathers be turned to the children, and the heart of the children to their fathers, lest in his anger He comes and smites the earth with a curse. This is the extent of the work that lies before us, and that we as a people have to perform; but all our exertions to accomplish it will prove as unsuccessful as those of any other people, unless we begin with ourselves, individually, with our families, our associates of every kind, and extend it wherever there is a soul yearning after the truth and in search of salvation.

Jesus, in his teachings to his Apostles, and the prayers he addressed His Father in their behalf, earnestly wished that they might be one even as He and his Father were one, and repeatedly enjoined upon them to become one. The history of the Prophet Joseph also shows that he laboured diligently to the time

of his death in order to bring about a oneness among his brethren and the Saints in general, and to accomplish this should be the aim of every Saint; then will a new era begin for the world, the opening of which will be hailed by thousands of its present inhabitants, and millions yet unborn, whose voices, united with ours, will praise our God for the precious truths which will have brought about this happy change in the world, when union between man and his fellow-being, based upon true principles and cherished by them as the greatest boon of Heaven to mankind, will remain forever as a testimony of the good works of the Saints, and a guarantee to future generations that the institutions of Heaven, with the blessings arising from their observance, will be preserved pure and unimpaired for their benefit and that of all the works of God.

Let the Saints, therefore, gather unto themselves the elements of union, and let their every exertion tend to spread the same around them, that eventually they may share its blessings and become the honoured instruments in the hands of God in bringing about this desirable object.

Union is the principle of power, and in order to unite the human family together into the bonds of brotherhood, our heavenly Father has restored the Holy Priesthood in these last days, empowering men to go forth to the ends of this earth and proclaim to its inhabitants those principles which when received and practised by them, will bring about a oneness of feeling and action. The administrations of none but those who hold the Holy Priesthood will be recognized by the Almighty in accomplishing this glorious work. Unto none but those who held that Power did He ever say, "Whatsoever ye bind on the earth shall be bound in heaven, and whatsoever ye loose on the earth shall be loosed in heaven," thereby showing that the Holy Priesthood was the only power ordained by God for the accomplishment of His purposes, the acts of which He would recognize and endorse, and which should gather around it all the elements of union to bless the great family of man. This is the reason why Satan, who well knew that upon this principle the kingdom of God is bound to prevail, has ever tried to destroy the Priesthood from off the face of the earth, and through his agents has got so many plans and schemes in opposition to the establishment of the true order of heaven on the earth. But the everlasting Gospel has been revealed that mankind might be taught those principles by which they may become one—that through a knowledge of the truth, and by the aid of the Spirit of the Lord and the gifts which it bestows, those who embrace the Gospel may grow into a oneness of views and sentiments, and eventually become "of one heart and mind."

Let the Saints, therefore, consider their privileges and appreciate them, realizing that if they ever attain to that union which they look and pray for, it will be by listening to, and practising the principles taught by the Holy Priesthood, that a oneness may be brought about among them as a people, a oneness in all things, which will hasten the time when the watchmen on the towers of Zion shall see eye to eye, and when the Saints, like the people of Enoch, will, as we have already stated, be "of one heart and mind."

A SUBSTITUTE FOR COTTON.—The *Journal de Rouen* announces a most important discovery, which will enable the manufacturers of cotton cloth to dispense with the use of American cotton. It appears that a piece of cloth has been manufactured of a common plant which grows wild in the fields, and which will shortly be exhibited to a commission composed of manufacturers. The discovery has been communicated to the Emperor, who takes great interest in its success.

CORRESPONDENCE.

ENGLAND.

SHEFFIELD CONFERENCE.

Sheffield, May 28, 1862.

President Cannon.

Dear Brother,—Knowing you are desirous of hearing from time to time reports of the condition of the good work from those who are labouring for the spread of truth in different parts of the Lord's vineyard, I thought a few lines from this quarter would not prove unwelcome.

After closing my business with the last of the emigrants for this season from this District on the 13th inst., and visiting a little about the busy town of Liverpool, I returned to this place, feeling well and buoyant, with the determination to go to work again in my field with renewed energy and faithfulness for the spreading of the truth, and the rolling forth of the good work. I am thankful to be able to say that so far my desires have been heartily seconded by the Priesthood generally, and, as heretofore, the blessings of the Lord has attended our efforts.

I am sorry to say, however, that it seems difficult for some to understand the necessity of living their holy religion according to the nature and spirit of its precious and inestimable truths, though it is plain to see that the Saints, with but few exceptions, are making steady advancement in the knowledge of truth and the performance of their duties.

One thing I feel to mention, which has caused, as often as it has been done, more evil in one short moment as it were, than could be repaired in many years, and which, perhaps, can never be fully expunged from the minds of those who may be affected with it, especially if they happen to be of that class, so numerous in the world, who judge the principle from the *action* of men. What I allude to is this, men leaving their native country without first settling with those whom they have had dealings with while here, and thus leaving a character and a name dis-

graced among their acquaintances, besides carrying with them a spirit of dishonesty, instead of going with the Spirit of God in their bosoms.

As an individual, I feel to enter my protest against proceedings of this kind, and would wish to warn all to desist from such evils, for all such things are diametrically opposed to the nature of the work of God, to the interests of man, and to all the teachings of the servants of God on the earth.

If a man cannot be honest and deal justly with his fellowman here, he cannot there. And if a man emigrates, who has been thus acting dishonestly, he carries with him the elements of dissatisfaction and apostacy, and in a few years such a person may, perhaps, be seen dragging himself back to the States, or somewhere else, where he can find spirits more congenial to his own, for surely he can find none of this kind who are contented to dwell along with the Saints, unless they speedily repent of their sins, and forsake their pernicious ways. On the other hand, those who leave these lands to gather to Zion, engaged heart and soul in the great work, will enjoy the Spirit of God, will leave behind them a good name, and a reputation unallied and unblameable. They will be found obedient to the counsels of those whom God has placed to guide them; they will prosper on their voyage, and while crossing the Plains, and when they get to the end of their journey, they will be satisfied, and continue to prosper and grow in knowledge and wisdom. The blessings of God will follow them provided they continue humble; and, in a few years, they will be comfortably settled in a home, with increasing plenty around them, and all because they have striven lawfully, for "though we strive unlawfully, yet are we not crowned."

On Saturday, the 24th, we had the pleasure of receiving a visit from President Bigler, and on Sunday, the 25th, we held a Conference in this town which was well attended, and at which a good feeling prevailed.

Baptisms are not so frequent as I hope soon to see them, still all seems to be moving along first-rate.

With kind regards, in which President Bigler joins, I remain your brother in the Gospel,

J. F. SMITH.

LIVERPOOL CONFERENCE.

Liverpool, May 27, 1862.

President Cannon.

Dear Brother, — Having wound up the emigration business of this Conference with the departure of the *Antarctic*, and since that time having visited some of the Branches, and received reports from others, I can with pleasure report its condition; the more so as present prospects are very bright for an increase to our numbers to more than counterbalance the diminution consequent upon the emigration that has recently closed.

We had anticipated, as early as the New Year, that a large number would emigrate from the Conference, but as the season advanced, the names and deposits were handed in so rapidly that almost a fourth of the Saints belonging to it have bid farewell to England, and are now journeying towards the gathering place of the Saints, feeling to rejoice at their deliverance from the poverty and suffering in which they had been participants, and which they saw by the eye of faith will yet be felt with tenfold keenness by the inhabitants of this and other nations, and at the happy realization of those hopes, so long and ardently entertained, of being permitted to gather with Saints, and aid in building up the kingdom of God under different auspices.

I feel to rejoice that so many have been enabled to emigrate from this Conference this spring, and earnestly hope that a coming emigration season may witness the work increased in magnitude and importance, and the Saints evincing in their actions and conversation an increased acquaintance with the principles of truth, and a stronger determination to live in consonance with the Gospel they have embraced.

Already are additions being made to the Branches by baptisms in various quarters, which I believe is ever a con-

sequent of gathering, and many inquirers are seeking after an understanding of the principle which have such power upon a people's mind, as to influence them to rend asunder the ties which bind the soul to friends and birthplace, and wander forth, Abraham-like, into a new country at the voice of Him whose word they have learned to revere and obey. As a general thing the brethren holding the Priesthood feel to apply themselves energetically to the work of satisfying the minds of all who thus seek information, and to spread the truth around them. Some few evince a degree of carelessness in this respect, but they are greatly in the minority, and I believe they will soon be actuated by the same Spirit which animates those who feel more energetic in the work.

By letter from Elder Seville I learn that six have been baptized in Chester last week; while, in visiting Upholland and Wigan last Sunday, in company with Elder Richard Smyth, lately appointed to travel in this Conference, three more gave in their names for baptism. We had good meetings, though there were not a great number present at either place, but indications point to the meetings being more numerous attended.

Matters are looking prosperous in the Liverpool Branch, and I have every faith that, under the blessing of God and with the co-operation of the brethren holding the Priesthood belonging to it, we will be instrumental in doing a good work there during the ensuing summer.

We are taking measures to arrange for the carrying out a system of outdoor praching, and to hold some camp-meetings while the season is propitious, desiring and hoping that good may be the result.

In a financial point of view I hope to be able to report more favourably after some little time, as we are determined to make a vigorous effort to have everything in relation to finances placed on a solid basis; and in this matter I anticipate the hearty co-operation of the brethren throughout the Conference.

After having been two years engaged in labouring among this people I have learned to know them, and to under-

stand the motives which prompt them to action, and I can truly say my regard for them is much greater to-day than it was twelvemonths ago, for it is steadily on the increase all the time.

I pray the Lord to bless us in our united efforts to do good, and to bless you continually with an abundance of His Holy Spirit, with all who labour in connection with you.—Yours obediently in the truth,

E. L. SLOAN.

SWISS AND ITALIAN MISSION.

Basel, May 24, 1862.

President G. Q. Cannon.

Dear Brother,—I improve the first opportunity, after my return from Havre, to drop you a few lines relative to the departure of the Saints on board the packet-ship *Windermere*, Captain Harding, which left Havre on the 15th inst., at mid-day, expecting (wind and weather permitting) to make the passage to New York in 30 days. She had on board 460 emigrants, 110 of whom were Saints, under the presidency of Elder Serge L. Baliff, with Elders Johannes Ledermann and Freidreick Gass as assistants, and six others, Elders, and some Priests and Teachers, to call upon as occasion might require. They left feeling well and in good spirits. We had the kindness of our agent in Havre extended so far, that he had our part of the ship partitioned off by itself, also a separate cooking galley and cook, for our emigrants. I also learned that other emigrants by the same ship had paid \$3 per person, to New York, more than we paid for our company.

We find that it has not cost so much *via* Havre this year, as it did last year *via* Rotterdam, Hull, and Liverpool, by about \$5 per each adult,

This being our first attempt at emigration direct from this place, we have hopes that all will go well with them, and that they will not be too late for the waggon train from "Deseret," though they were delayed in Havre 10 days longer than we had expected; but our contract being closed, we lay on the agents hands to feed and lodge the

Saints, which was done satisfactorily. Mr. Barbe treated us very kindly indeed.

Upon my return to my field of labour, I was taken with a severe pain in my head and eyes, which kept me so closely confined to a dark room that I have delayed writing you until the present. I am now, however, well again, and able to proceed with the business of the Mission.

I find, on looking round, that in Canton Bern our liberty of preaching is much curtailed, even from what it was before; the President of the Bern Conference having been informed by the authorities that he must not hold any more meetings. East Switzerland is in much the same predicament; while in Germany all is at a stand still, and it seems that only the power of the Almighty can break the iron laws, and give us liberty to go forth and speak of the glorious truths which He has revealed in these last days.

In Basel district we have kept our headquarters, and are free to walk the streets as other men; but when we come to religion, it is quite another thing. I have sent an Elder to Carlsruhe, in Baden, to see if the reality is as bad, or worse, than the reports from that quarter.

Elder John T. Gerber is labouring at present in the St. Imier Conference, in Canton Bern. I intend visiting him next week, the Lord willing. His District comprises the Branch where Elder Ballif got his head pounded last season, and was left for dead, but after a short time came to himself, and was able to get up and go away.

I intend starting on Tuesday to visit the French part of Switzerland, and will report farther as soon as I get my trip south to Geneva through.

My best respects to all connected with you at the office, and to all the Saints who would care to hear from me.

Ever praying for the prosperity of Zion, and that of those who labour for her welfare, I remain your fellow-labourer in the kingdom of Peace,

J. L. SMITH.

MORE ABOUT CRIMOLINE.—A French bishop said lately in a sermon—"Let women remember, while putting on their profuse and expensive attire, how narrow are the gates of Paradise."

SUMMARY OF NEWS.

AMERICA.—The House of Representatives has passed a bill abolishing slavery in all the territories of the United States by a vote, on a division, of 85 to 50. General Wool, with 5000 men, landed on the 10th at Willoughby point, and marched on Norfolk. the navy yard, dry dock, the machinery, and all vessels, were found to have been destroyed by the Confederates. A delegation of Citizens met General Wool near Norfolk, and surrendered the city. No resistance was offered. The Confederate General Uger withdrew his force, which, it is supposed, was much reduced in numbers by reinforcing General Joe Johnston. The Confederates are reported to be in immense strength in the neighbourhood of Corinth. Both belligerents continue preparations for an extensive battle. Southern newspapers state that a federal squadron had arrived off Fort Morgan to attack Mobile. The result of the attack is not known. A Secession plot has been discovered at Paducah, Kentucky, to hand over the town to the Confederates. The conspirators were arrested. The *Memphis Avalanche* of the 6th instant says that the Mayor and Aldermen of New Orleans have been sent to prison for refusing to take the oath of allegiance. Great distress for provisions prevailed in New Orleans. General Butler occupies St. Charles's Hotel, in the city, as his head-quarters. McClellan's forces were at Cumberland, Pamunky River, 26 miles from Richmond, on the night of the 13th. Skirmishes occurred with the Confederates, who were in their immediate front. Rumors were current in Baltimore of the capture of Richmond, but no confirmation had been received. The *New York Times* states the Federal loss in the battle at Williamsburgh at 2000, and the Confederate loss not less. The battle at West Point was much more severe than reported. The Confederates were taking advantage of the landing of the Federals. The Federal gunboats arriving saved Franklin from severe disaster. The Confederate and Federal outposts are only 100 rods distant. Beauregard is fortifying Grand Junction with the intention of falling back there if beaten at Corinth. It is asserted that Beauregard's troops number from 120,000 to 170,000 men. On the capture of New Orleans, the French commander of the steamer Milan, in his protest to the commander of the Federal fleet, said he was there to protect 30,000 French inhabitants, and the period for evacuation of the city of only 48 hours was ridiculous. "If you are resolved to bombard the city, you will have to account for this barbarous act to the French Government. In any event I demand 60 hours for evacuation." The Federal General Hunter has issued a proclamation that all slaves in Georgia, Florida, and South Carolina are declared for ever free. The Federal fleet had attacked Fort Darling, and been repulsed with a loss of 1000 to 1100. A great fire had occurred at Troy, destroying five hundred and seven buildings, and doing damage to an estimated loss of \$3,000,000.

TURKEY.—Two assaults by Luca Vucalovitch upon the forts of Zubal have been repulsed with great loss, the powder and tools for mining the walls remaining in the hands of the Turks. The Montenegrins, after taking and burning a few houses in Niksich, attempted a general attack upon the town, but were driven back by the garrison and the inhabitants, with a loss of 424 killed. Upon the 18th ultimo Dervish Pasha beat the Montenegrins at Douga. Next day the latter, having received considerable reinforcements, accepted battle anew, but were completely defeated, leaving several flags and a quantity of arms in the power of the Turks. Upon the 19th Hussein Pasha, who had occupied without opposition the country upon the right bank of the Limm, threw a bridge across that river. He crossed it on the 20th with seven battalions of infantry and 4000 irregular troops, and attacked the village and convent of Berane, a naturally strong position, recently fortified by the Montenegrins. The Turks dislodged the insurgents from their posts with the bayonet, and pursued them for three hours. The Montenegrin loss is thought to be very large; that of the Turks is small. The Turkish force,

numbering 14 battalions and 3000 irregulars, was to enter Montenegrin territory in the neighbourhood of Spiez.

SPAIN.—The Minister of Marine stated in Congress that the Government would construct seven iron frigates.

ITALY.—The *Costituzione* announces the discovery of a depot of fire-arms. Forty-four chests full were seized. Some arrests have been made. News received here from Naples announces the destruction of the principal brigand band. On the entry of Bishop Znielli into Treviso, hostile demonstrations took place. A bomb was thrown into the streets and wounded two persons.

PRUSSIA AND HESSE-CASSEL.—Ministers have given in their resignations. The Austrian and Bavarian ministers declared this course absolutely necessary to prevent the further intervention of Prussia. No doubt exists as to the acceptance of the resignations, but the names of the new Ministers are not yet known.

VARIETIES.

CONTENTMENT.—Quaint old Andrew Fuller writes that "Contentment consisteth not in adding more fuel, but in taking away some fire; not in multiplying wealth, but in subtracting men's desires. Worldly riches, like nuts, tear many clothes in getting them, spoil many teeth in cracking them, and fill no belly in eating them."

TAKING CARE OF HIS PROPERTY.—A jolly old darkey down South bought himself a new shiny hat, and when it commenced raining he put it under his coat. When asked why he did not keep his hat on his head, he replied: "De hat's mine; bought him wid my own money; head 'long to massa; let him take keer he own property."

TO CLEAN KNIVES WITH EXPEDITION AND EASE.—Make a strong solution of the common washing soda and water; after wiping them, dip the blades of the knives in the solution, then polish on a knife board. The same would of course be effectual for forks. This simple method will no doubt greatly diminish the dislike which some have to this part of domestic work.

Husbands should be willing to attend to any reasonable suggestion which a wife may offer. Many a man has been indebted for his position and reputation, to the care and solicitude of his wife. She has cheered him when the pitiless storms of the world have nearly overwhelmed him. When misfortune has come, she has suddenly risen into mental force, and become his supporter in trouble.

ORIGIN OF COMMON SAYINGS.—"It's an ill wind that blows nobody good." ("It is an ill wind turns none to good.")—*Tasser*. "Nothing new under the sun." ("No new thing under the sun.")—*Ecclesiastes* i., 9. "Richard is himself again."—*Cibber*. "When Greek meets Greek, then comes the tug of war." ("When Greek joined Greek, then was the tug of war.")—*Lee*. "Of two evils choose the least." ("Of two evils I have chose the least.")—*Prior*. "In the wrong box."—*Fox's "Martyrs"*. "There's a good time coming."—*Walter Scott's "Rob Roy"*. "A fellow feeling makes one wondrous kind."—*Burns*. "All is not gold that glitters." ("All that glitters is not gold.")—*Shakspeare's "Merchant of Venice"*. "Make assurance doubly sure."—*Shakspeare's "Macbeth"*. "Christmas comes but once a year."—*Tasser*. "Look before you leap." ("Look before you are you leap.")—*Butler's "Hudibras"*. "Out of sight, out of mind." ("Out of mind as soon as out of sight.")—*Lord Brooke*. "All cry, and no wool."—*Butler's "Hudibras"*. "Through thick and thin."—*Dryden*. "Count your chickens before they're hatched." ("Count their chickens ere they're hatched.")—*Butler's "Hudibras"*. "As clear as a whistle."—*Byron*. "Make a virtue of necessity."—*Shakspeare's "Two Gentlemen of Verona"*. "Go snacks."—*Pope*. "Classic ground."—*Addison*. "Upper Ten Thousand."—*Willis*. "Ask me no questions, and I will tell you no fibs."—*Goldsmith*. "None the worse for wear." ("Not much the worse for wear.")—*Cowper*. "As good as a play."—*King Charles II.* "Took the initiative."—*Robespierre*. "The almighty dollar."—*Washington Irving*. "A little bird told me." ("For a bird of the air shall carry the voice, and that which hath wings shall tell the matter.")—*Ecclesiastes* x., 20. "Hell is paved with good intentions."—*Lord Herbert of Cherbury*. "What will Mrs. Grundy say?"—*Morton*. "Paid dear for his whistle."—*Franklin*. "Godless education."—*Sir Robert Inglis*.

SIZING MAPS, &c.—Dissolve half an ounce of best isinglass in a pint of soft water by simmering. When dissolved, strain through a flannel cloth, and give two coats with a camel hair brush; the first coat to be dry before applying the second. Then apply the varnish in the same manner.

PHENOMENA INDICATIVE OF WEATHER.—When the swallow flies low and skims over the surface of the ground or of the water, frequently dipping the tips of its wings or bill into the latter as it glides along, we may conclude that rain will soon occur. The two reasons for this lowness of flight may be, that at such times insects are more busy near the earth's surface, and that the rarity of the air then renders flying more laborious in proportion to the height in which a bird soars. Violins and other musical instruments having catgut strings never emit such perfect tones when the air becomes damp just before and during rainy weather; neither will they keep so well in tune, for the catgut continues to expand in proportion to the moisture of the air.

DRYING RHUBARB.—Rhubarb dries very well, and when well prepared will keep good for an indefinite period. The stalks should be broken off while they are crisp and tender, and cut into pieces about an inch in length. These pieces should then be strung on a thin twine and hung up to dry. Rhubarb shrinks very much in drying, and strongly resembles pieces of soft wood. When wanted for use, it should be soaked in water over night, and the next day simmered over a slow fire. None of its properties appear to be lost in drying, and it is equally as good in winter as any dried fruit. Very few varieties of rhubarb are suitable for drying, as most of them contain too much woody fibre. The best variety of rhubarb for any purpose is the Victoria, when grown in a suitable situation. The Mammoth is worthless, owing to its fibrous nature.

POETRY.

—O—

MY SISTER CHARITY.

(From the Desert News.)

What a world of life gleamed from her blue eye!
So chequered, and spangled with shady light,
Like the gold-tinged clouds of an autumn sky,
That peopled a world of visions bright.
And the gem that sparkled from out the pole,
The center ball of that lovely star,
Was the fire of heav'n, that lightened the soul,
And shone from her father's home afar.

She laughed, as she looked beyond earthly space
In the joyous smile of her innocent glee
As she gazed on the angels, whose fond embrace
She sought to regain, in eternity.

G. S. L. City.

Her eye was not dimmed by the mists of time,
For the veil of earth was yet untriven;
She saw, and conversed with those souls sublime
That she loved, and knew, in the courts of heaven.
Her infant innocence shone from the heart
In a halo of light, like sparkling dew
Or affection's tears that unconsciously start
From a mother's eye, when she sighs adieu.
But those eyes grew dim in their heavenward gaze,
And their motionless form looked cold and dead,
Yet they gazed on, from their marble vase,
Long after her spirit from earth had fled.

Lyon.

MARRIED.—In Great Salt Lake City, March 4th, by Bishop A. McRae, Joseph F. McRae and Maria Taylor, both of G. S. L. City.

ADDRESSES.—E. L. Sloan, 38, Spencer Street, Everton, Liverpool.

William Thurgood, care of Thomas D. Walker, Spa Gardens, Carden Street, Worcester.

Robert Sands, 23, Hospital Street, Hutchinsontown, Glasgow.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

'And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call.'—JOEL.

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DEVELOPMENT OF FAITH IN THE YOUNG.

Among the many instances of faith in the principles taught and practised by the Saints, it is pleasing to notice those exhibited by the younger portion of this people, as those instances are almost in every case accompanied with a degree of fervency and earnestness which must certainly be gratifying to all under whose care they are placed, as also to those who, from the position they hold in the Priesthood, have as anxious a desire for the development in those children of true principles as the parents themselves. This is the more gratifying from the fact that there lies before the Saints a great and important work to be accomplished, which in its nature does, and will continue to call for a large amount of faith, to be exercised by those who have to perform the same; and as the eye of the father searches into the future, and his mind reflects upon the importance of the work before him, thinking, perhaps, that as an individual his own faith is not sufficiently developed to meet the demands of that work—while this may be his honest conviction, he reflects with pleasure that his offspring is growing up surrounded by, and partaking more or less in its growth, of the nature and elements of which that work is composed. This thought, perhaps, occupies the minds of the thinking

portion of the Saints more than any other; at any rate it should do so, for the great object in view for this people to accomplish should be to rear a generation of men and women whose minds will not be contaminated by the false notions and traditions imbibed by themselves, and whose aim it will be to carry out the designs of the Almighty according to his revealed will unto them. There is no doubt but what many are earnestly engaged in trying to inculcate those principles on the young minds of their offspring, the correct practice of which will bring about this wonderful work, and that they spare no exertions in encouraging every symptom or new exhibition of faith in them; but, while this is the case with many, yet there are those who do not realize the importance of having their children taught and reared in the knowledge of those principles, and who do not afford them the opportunity they should have of becoming properly acquainted with them.

While through the early teachings of a faithful mother many a sick youth has been restored to health and strength, through the faith she taught him in God, and the administrations of the Holy Priesthood, and while that faith has been developed within the young mind, and increased as the child

increased in years, thereby affording joy and comfort to its parents, as well as adding another prop to the work in which they are engaged, many other children have grown up without receiving but little care, if any, from their mothers in regard to instilling those principles in their tender minds; and many of these children have attained, and are now fast attaining the age of manhood and womanhood, who know but little of the nature of the work in which they are engaged, and who in future years will be of comparatively little use to the carrying on of the work of God on the earth.

Mothers should all know, and if they do know they should remember, that the early impressions made on the minds of their children will, with many of them, never be effaced therefrom; and this being the case, they should endeavour to cultivate in them those principles which in after years they would delight to see them practise; for while they withhold from their children the knowledge of those precious truths associated with the kingdom of God, putting off to what appears to them a more suitable time the teaching of those truths, they allow many false notions and ideas to spring up in their stead, which in their fatal consequences and results through future life will be as durable as the happy results of good principles would have been. Many mothers seem not to have understood this, who to-day regret the course they have pursued with their children; or, if they have ever understood it, they have failed in training them up properly. We read in the Book of Mormon an interesting account of the success of the two thousand young Nephites who fought under Alma against the Lamanites, and who, because of the great faith they had in God through the teachings of their mothers, remained unharmed and escaped to a man, while thousands fell around them. See B. of Alma, ch. xxvi, p. 368: "And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain. But, behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as with the strength of God;

yea, never was men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war." This is a very good illustration of the happy results of an early training of youth, properly directed by the mothers, with all the care and tenderness, but, also, with that firmness which distinguished them from others of their sex who never taught their children to rely on and trust in God, thereby failing to qualify them for usefulness in assisting to roll forth the work of God.

Every encouragement should be given by mothers, and in fact by all interested in the progress of this work, to the development of the principle of faith in children, for the rapid increase of the kingdom at the present time foreshadows the forthcoming of great and important events, which will have to be met by our children, and will undoubtedly call into requisition a greater amount of faith than that possessed by their parents at the present time. Who, then, should watch over those young ones who are destined to perform such an important work with greater care and anxiety than the mother? Who has a better right to see that their tender minds do not become contaminated with error and corruption, than her under whose eyes they grow, and whose words and example they will copy after? The future destiny of the rising generation, then, depends to a considerable extent upon the care and attention paid by mothers to the children now growing up, and this consideration should arouse their energies and cause them to educate them in the fear of God, and the knowledge of true principles; for where are the mothers who would not be proud if they could produce to the world as noble specimens of faith, courage, and virtue, as the mothers of the young Nephites did in their day? And if the teachings of these women could accomplish such happy results with their children, a similar course, with the blessings of Heaven, will accomplish the same now; and whenever the services of their sons are wanted to sustain the interests of the kingdom of God on the

earth, they, like the mothers of the young Nephites, will have the satisfaction of seeing them full of faith and confidence in God, and in the hour of trial putting their trust in Him.

But this is not the only channel in which their faith should grow; it should

be directed as well into every other that will enhance the interests of the kingdom of God, and make of them men qualified to perform the task before them with a zeal and faith adequate to the demands of that work.

AFPHONZO E.

SELF-GOVERNMENT.

BY ELDER THOMAS CRAWLEY.

There are many among the children of men who are trying to govern others, yet, but very few who make the least exertion to properly govern themselves; and because they do not learn to govern themselves, they are unable to govern others. Thus the teeming millions of earth's inhabitants are left to run to any and every extreme.

Were we to notice the characters of those who have figured most conspicuously in the world's history, we would find that most of them were slaves to some base passion. Of what benefit has the praise of this world been to those, who, as martial leaders have deluged the earth with blood, when they lived upon this stage of action, while they were the slaves of ambition, and in obedience to its commands spread misery among mankind, and darkened their pathway with guilt and crime, the stain of which will rest for ever upon their names? Had they laboured as much to overcome themselves as to conquer others—tried to bring every evil passion into subjection to the laws of nature and to nature's God, then would they have been worthy of the name of "conqueror," for then would they have directed their best energies to conquer the proper beings, themselves. But while lauded by the world as truly noble, hailed as powerful leaders and mighty conquerors, and in many instances graced with the lofty epithet "Great," they were too often the veriest slaves of unbridled passion, given over to the servitude of their own lusts, and incapable of governing themselves, or of governing others upon any other principle than that of the strong hand of power. The Saints of God are not seeking after the praise of this world; they are seeking after the praise

of God, of angels, and of those who have "fought the good fight of faith, and have finished their course with joy," and who are now enjoying the glory and exaltation which they have gained by bringing their every unholy feeling into subjection, and cultivating within themselves every holy thought; and if they were to speak to the sons of earth, their words would undoubtedly be, "Man crucify thy unholy feelings, cherish not within thyself an unholy thought, govern thyself by the light of heaven, and then thou shalt have a crown of glory in thy Father's kingdom."

Were we to look at ourselves we should very soon understand why we cannot be subjects fit for celestial glory while we are feeding an ungodly appetite; for while we are doing so, we are giving to it an increase of power and strength which will finally give it dominion over us and bring us into slavery. This would make for ourselves a hell, either in this world or in any other. Such being the case then, reason calls upon us loudly to overcome those feelings which, if gratified, will produce misery.

There is no necessity for me to name the various evils to which humanity is subject. We see them exhibited in the young stripling and in the old grey-headed father who has seen seventy winters. In all directions we see them, and in the same directions and in the same individuals we see their consequences. The present condition of the human family cannot but be attributed, in a great degree, to the want of attention to the principle of self-government. Look at it in whichever way or shape we may it is the same, and will still continue the same and grow worse

while man is governed by passion and not by principle.

When we see one noble, dignified being who seeketh for the principles of Heaven as the weary traveller looketh for the hand-post to direct him to a place of rest, we cannot but admire him. That man is an ornament to society. The mother who gave him birth should be proud of him, and he whom he calleth father should seal blessings upon his head. Every father might bid farewell to the scenes of earth with a smile upon his face, so far as the peace and happiness of his family were concerned, could he but see his loved ones in the possession of principles of truth and governed by them.

He who is striving to govern himself will give others, as far as possible, the benefits of his experience, and will seek to teach them those principles by which he has gained power over himself. For, what we dislike in ourselves we dislike in our friend; and if we gain blessings by obeying a principle of truth, we will try and use our kindly influence to lead others to obey it also.

Example has a powerful effect upon the human family. The father cannot govern his children by simply saying

something to them and then *doing* that which is opposite. The child will generally do what it sees its father doing. How often do we see men who have habituated themselves to tobacco, try to prevent their children from following their example? But the children consider that they have a kind of license to use it themselves when they see their fathers doing so. And if they have not sufficient boldness to use it at home, they will seek a place from home where they can use it without the knowledge of their parents, until eventually they grow bold enough to use it before the father's face, in spite of all he may have said to them. Thus the man of precept only, and not of practice, can exercise but little control over those whom God has given into his charge. The man who wishes to govern his children must *first* learn to govern himself, and let them see by his *actions* that he detests the filthy habits of those around him, and every practice that would degrade and destroy, and then he can exert a saving influence over his offspring. Then our heavenly Father could say of him, as he said of one of old, "I know he will govern his household in righteousness."

FAMILY COURTESY.

When we mingle in society we find that there are certain laws of courtesy which must be observed by all who would not make themselves disagreeable and their company undesirable. I do not allude to the stiffness of etiquette which binds the habits of certain circles in bounds, to step beyond which would be looked upon as an unpardonable departure from the usages of such circles; but, to that pervading influence of courtesy which the feelings, rights, and intelligence of every one should command from those with whom they associate. The favour solicited must be sought with a tone of respect towards those who may be requested to grant it, no matter how trivial it may be. Even the commonest question requires to be asked in politeness to ensure a courteous response, and the answer given

is acknowledged by the genial "thank you," indicative of the correct appreciation of courtesy possessed by those who receive the information. While if the question be asked in a gruff or surly tone of voice, the individual addressed may, to satisfy his own feelings of courtesy, tender a prompt and gentlemanly reply, but will receive the impression that the questioner was manifestly "very illbred." This law of courtesy is necessary to ensure good feelings in society, and they who fail to observe it, no matter what their position or wealth may be, are looked upon, and really are, rude and disagreeable. But, if its observance is requisite in general circles, where individuals meet and part to, perhaps, never meet again, or are in each others society only at occasional intervals, how much more necessary is

it that it should be observed in the family circle, the members of which find themselves closely united and linked together for years by the holy ties of kindred and love. Kindred and love may palliate many offences which would not be endured by those upon whom such bonds have no power, but, they are none the less offences; and in the minor details, which go so far to make up the sum of life, where they are committed against the law of courtesy they are doubly reprehensible; not only because they break a law binding equally upon all, but they wound the feelings, as well, of those who have a right to look continually for the warmest and strongest marks of kindness and love from those thus carelessly trampling upon a right common to all. The petty irritations arising from this cause, though scarcely noticed, have a powerful tendency to undermine the strongest love, and sow dissension and misery where unanimity and happiness should ever reign; and the love thus weakened and undermined, though at times it may shine forth in all its primal lustre, as some of those traits are manifested which first called it into action, will give place to disregard, contempt, and sometimes even to hatred, embittering the lives and wrecking the happiness of those whose hearth and home should be the altar of love and the abode of bliss. This may seem overdrawn and the results magnified, but if many husbands and wives, whose lives are one continued scene of wretchedness, will look into their own hearts, and scan with a careful eye their own actions, they will find that peace did not desert their homes in a day, but was a gradual work, and that a carelessness and contempt for courtesy towards each other gradually produced a feeling of repugnance for one another

which has caused much of the "incongeniality of spirits" abroad in the world. Many men and women, when they become united in the marriage bonds, grow to look upon all the duties of life as so many things which they have "a right" to receive, and often seek to have these rights maintained regardless of the feelings of those from whom the duties are required; and in many cases the duties are performed without that charm of kindness and courtesy which gives them a nameless value in the eyes of those upon whom they are conferred. It is not the simple performance of a duty that gives it its true value in the eyes of a husband or wife, but the mingled charm of courtesy and love with which it is accompanied throws around it an indissoluble spell of endearment. How beautiful it is to see a family into which the courtesy of public life is carried and mingled with the love which cements in indissoluble bonds all the members of it. Where the husband greets the wife and the wife the husband in fondness, and with a tender regard to the feelings of each other; and where the parents extend the same degree of courtesy, ever regarding their relative positions, to the children, which will be most surely reciprocated by them, and this in all the relationships of life, at the family table, round the fireside, in the social conversation, or in any other situation in which their constant communications might place them. This courtesy would deepen respect for each other, respect would strengthen love, and love would lend a charm to life and fill the home with happiness and bliss; and to the production of such a desirable condition of being courtesy is ever an easily obtained and powerful auxiliary.

S. L.

ÆOLIAN HARP.—This instrument could be made to afford artificial tunes by placing a number of slides or divisions between the several chords, and fitting in front of the latter a corresponding number of shutters, each of which could be withdrawn when the respective cord is required to be acted upon by the wind, and which should be connected with machinery capable of adjustment according to the tune required. The various cords should be exposed to the wind, or, which is the same thing, the various shutters should be raised, by the turning of a handle. An artificial blast could be produced in a chamber in front of the cords, and of course closely connected with them as far as the last point of percussion. The instrument can be manufactured in various forms. The rectangular sound-chamber should be omitted.

HISTORY OF JOSEPH SMITH.

(Continued from page 360.)

Joseph remonstrated against such barefaced, illegal, and tyrannical proceedings, but the constable still insisted that they should go to jail. Lawyer Woods requested the officer to wait until he could see Governor Ford, and was told by Bettisworth that he would only wait five minutes.

Joseph and Hyrum again remonstrated, and the constable waited until about nine o'clock, when they heard by Mr. Wood that the Governor did not think it within the sphere of his duty to interfere, as they were in the hands of the civil law, and therefore he had not the power to stay process, or the due course of law, and that he could not interrupt a civil officer in the discharge of his duty.

Governor Ford knew this was illegal, (for he had formerly been an associate justice of the Supreme Court of the State,) and when he was appealed to by Captain Robert F. Smith to know what he must do, as he had found his mittimus as a magistrate was illegal, and therefore that it was a false commitment, Governor Ford replied, "You have the Carthage Greys at your command." Captain Smith therefore commanded his "Greys" to execute and carry into effect his illegal mittimus as a magistrate, thus practically blending the civil and military in the same person, at the same time; and the prisoners were violently and illegally dragged to jail without any examination whatever, while his Excellency was in the adjoining room to that from which they were thus taken. So much for his professions that *the law must be executed*.

Thus a justice of the peace, acting as a military officer also, by virtue of his commission as such, orders his command to appear under arms, and to incarcerate the prisoners whom he had just before ordered the constable to commit to jail by MITTIMUS, *without having them brought before him for examination*; and the Governor, having been himself at one time a judge upon the bench, knew and well understood the illegality of the above proceedings.

He also well knew that military power and authority had been used by one and the same person; and yet he, acting at that time as *Commander-in-Chief*, which gave him the supervision over all his officers, and in fact made him responsible for all their acts and movements, refused to interfere when requested by the prisoners to interpose his authority on their behalf against an illegal civil process, and also refused to countermand the illegal, oppressive, and unofficer-like order of one of his captains.

Moreover, having taken the oath of office, as Governor of the State of Illinois, he was by virtue of that oath bound to see the laws *faithfully executed*, and not, as in this instance, see them violated and trodden under foot, and even prompt one of his officers in his lawless course. Thus he violated his solemn pledges and oath of office.

Elder John Taylor says, "As I was informed of this illegal proceeding, I went immediately to the Governor and informed him of it; whether he was apprized of it before or not, I do not know, but my opinion is that he was. I represented to him the character of the parties who had made oath, the outrageous nature of the charge, the indignity offered to men in the position which they occupied, and that he knew very well that it was a vexatious prosecution, and that they were not guilty of any such thing."

The Governor replied that he was very sorry that the thing had occurred; that he did not believe the charges, but that he thought that the best thing to be done in the premises was to let the law take its course.

I then reminded him that we had come out there at his instance, not to satisfy the law, which we had done before, but the prejudices of the people, in relation to the affair of the press; that we had given bonds, which we could not by law be required to do to satisfy the people, at his instance, and that it was asking too much to require gentlemen in their position in life to suffer the degradation of being im-

mured in a jail at the instance of such worthless scoundrels as those who had made this affidavit.

The Governor replied that it was an unpleasant affair, and looked hard, but that it was a matter over which he had no control, as it belonged to the judiciary; that he, as the executive, could not interfere with their proceedings, and that he had no doubt but that they would be immediately dismissed.

I told him that we had looked to him for protection from such insults, and that I thought we had a right to do so from the solemn promises he had made to me and Dr. Bernhisel in relation to our coming without a guard or arms; that we had relied upon his faith, and had a right to expect him to fulfil his engagements, after we had placed ourselves implicitly under his care, and complied with all his requests, although extra-judicial.

He replied that he would detail a guard, if we required it, and see us protected, but that he could not interfere with the judiciary.

I expressed my dissatisfaction at the course taken, and told him that if we were to be subject to mob rule, and to be dragged contrary to law into prison, at the instance of every infernal scoundrel whose oaths could be bought for a dram of whiskey, his protection availed very little, and we had miscalculated his promises.

Seeing there was no prospect of redress from the Governor, I returned to the room and found the constable, Bettisworth, very urgent to hurry brothers Joseph and Hyrum to prison, whilst the brethren were remonstrating with him.

At the same time, a great rabble was gathered in the streets and around the door, and from their rowdiness manifested, I was afraid there was a design to murder the prisoners on the way to the jail.

Without conferring with any person, my next feeling was to procure a guard, and seeing a man habited as a soldier in the room, I went to him and said, 'I am afraid there is a design against the lives of the Messrs. Smith, will you go immediately and bring your captain, and, if not convenient, any other captain of a company, and I will pay you well for your trouble.'

He said he would, and departed forthwith, and soon returned with his captain, whose name I have forgotten, and introduced him to me.

I told him of my fears, and requested him immediately to fetch his company. He departed forthwith, and arrived at the door with them, just at the time that the constable was hurrying the brethren downstairs.

A number of the brethren went along, and one or two strangers, and all of us safely lodged in prison, remained there during the night."

As Esq. Woods went to the door he met Captain Dunn, with some 20 men, they having come to guard the prisoners to jail. Mr. Woods accompanied Governor Ford to (Captain) Justice Robert F. Smith, who gave as a cause for issuing the warrant of committal, that the prisoners were not personally safe at the hotel. Mr. Woods then requested the Governor to have a company of troops from some other county detailed to guard the jail.

Captain Dunn, with his company, escorted Joseph and Hyrum Smith from their lodgings, together with Willard Richards, John Taylor, John P. Greene, Stephen Markham, Dan Jones, John S. Fullmer, Dr. Southwick, and Lorenzo D. Wasson, to the jail. Markham had a very large hickory cane, which he called "the rascal beater." Dan Jones had a smaller walking stick, and they walked on either side of Joseph and Hyrum, keeping off the drunken rabble, who several times broke through the ranks.

They were received by the jailor, Mr. George W. Stigall, and put into the criminal's cell; but he afterwards gave them the debtor's apartment, where the prisoners and their friends had amusing conversations on various interesting subjects, which engaged them till late. Prayer was offered, which made Carthage prison into the gate of heaven for a while. They laid promiscuously on the floor, where they all slept from half past 11 until six a.m. of the 26th.

Cousellor H. T. Reid, in his published statement, writes as follows:—"The recitals of the mittimus, so far as they relate to the prisoners having been brought before the justice for trial, and it there appearing that the necessary witnesses of the prosecution were ab-

sent, are WHOLLY UNTRUE, unless the prisoners could have appeared before the justice, *without being present in person or by counsel*; nor is there any law of Illinois which permits a justice to commit persons charged with crimes to jail, without examination as to the probability of their guilt."

June 26.—7 a.m., Joseph, Hyrum, and the rest of the brethren, took breakfast with Stigall, and were then removed to the room up stairs.

Dr. Southwick went to see the Governor.

At 7½, Markham, Wasson, and Jones, were severally sent by Joseph with messages to the Governor, but at 8 got no return.

He also sent word to his counsel that he wanted a change of venue to Quincy, Adams county.

At 8 a.m., Joseph and Hyrum had conversation with the jailor, Mr. Stigall, who said a week last Wednesday the mob were calculating to have made an attack on Nauvoo, and they expected about 9,000 persons, but only about 200 came. They had sent runners to Missouri, and all round the counties in Illinois.

At ten minutes past 8, Joseph wrote to Governor Ford as follows:—

"Carthage Jail, June 26th, 1844,

Ten minutes past 8 a.m.

His Excellency Governor Ford.

Sir,—I would again solicit your Excellency for an interview, having been much disappointed the past evening. I hope you will not deny me this privilege any longer than your public duties shall absolutely require.

We have been committed under a false mittimus, and consequently the proceedings are illegal, and we desire the time may be hastened when all things shall be made right, and we relieved from this imprisonment.

Your servant,

JOSEPH SMITH.

(To be continued.)

P. S. — Please send an answer per bearer."

and sent it by Mr. Stigall.

At 8½ a.m., Markham and Jones returned, stating that the Governor said he was taken by surprise last evening, and was very sorry. Was afraid we would think he had forfeited his word about having an interview, that the wrath of the people was about to turn on the head of Jackson, the mob, &c. That the Governor was doing as fast as he could.

Twelve minutes before 9. Received the following reply on the same sheet:—"The interview will take place at my earliest leisure to-day.

THOMAS FORD."

Ten minutes to 9. Mr. Reid and others arrived at the jail, and investigated the merits of the case, and concluded to take a change of venue before Justice Greenleaf, of Augusta, Hancock county, and to send for Dr. James H. Lyon, Col. J. Brewer, Edward Bonney, M. G. Eaton, Dr. Abiathar Williams, Thomas A. Lyne, George J. Adams, Dr. J. M. Bernhisel, Daniel H. Wells, Daniel Spencer, Orson Spencer, Dr. J. R. Wakefield, George P. Stiles, Jonathan Dunham, Albert P. Rockwood, Captain G. O. Anderson, William Marks, Hiram Kimball, Lorenzo D. Wasson, and Samuel Searles, as witnesses.

9.27 a.m. The Governor, in company with Col. Geddes, arrived at the jail, when a lengthy conversation was entered into in relation to the existing difficulties; and after some preliminary remarks, at the Governor's request, brother Joseph gave him a general outline of the state of affairs in relation to our difficulties, the excited state of the country, the tumultuous, mobocratic movements of our enemies, the precautionary measures used by himself, (Joseph Smith) the acts of the City Council, the destruction of the press, and the moves of the mob and ourselves up to that time.

ADVICE.—If your coat is comfortable, wear it two or three months longer; no matter if the gloss is off. If you have no wife, get one; if you have, God bless her, stay at home with her, instead of spending your evenings in expensive, flat fooleries. Be honest, frugal, plain; seek content and happiness at home; be industrious and persevering; and our word for it, if your circumstances are now embarrassed they will soon become easy, no matter who may be Premier, or what may be the price of Stocks.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 14, 1862.

IMPORTANCE OF RIGHTLY ESTIMATING THE VALUE OF TIME:

THE estimation in which we hold anything will depend upon our appreciation of its worth, and that appreciation will be correctly or incorrectly formed according as we understand its nature and value. This is true of everything connected with our well-being, whether it relates to our physical comfort or intellectual development, hence the necessity for our gaining a correct understanding of every principle that has its bearing upon our present and future happiness, and our continued progress in the path which leads to exaltation and bliss. We might live a thousand years, and have within our reach all the opportunities afforded to man for his acquiring a knowledge of the truth and developing the germs of greatness, power, and blessing with which he is endowed, but, unless that time was wisely used and advantageously employed, our long span of years upon the earth, with all their store of golden opportunities, would be of comparatively little worth to us.

Few things are looked upon with a more careless eye, by the great mass of mankind, than the time which is constantly and noiselessly floating by into the great ocean of the past. Among the rich a thousand plans are laid and schemes devised to make the time pass pleasantly which hangs heavily on their hands, because it is not wisely and usefully employed; while the poor, who have to toil and labour from day to day for sustenance for themselves and families, seldom occupy their minds with anything but their labour, mingled with occasional thoughts of the meagre comforts which that labour may produce, and the few gratifications (too often the prolific parents of misery to them) which they may enjoy when the week of toil is ended. The importance of using to advantage the time at their disposal, to benefit themselves by strengthening their powers of thought, deepening their knowledge of the truth, and extending their acquaintance with the principles of salvation, and others by the exercise of powers thus strengthened and knowledge acquired, is realized by but few, because, the many, through a lack of understanding of its true worth, have not learned to estimate its value aright. We do not allude to the leisure hours at their disposal alone, when they can sit down and store the mind with knowledge, but to the many moments when the mind is not actively engaged in the avocations they may be employed at, as well, and which are so often frittered away in worthless conversation, loose badinage, or thoughts which bring neither enlightenment to the mind, nor solid happiness to the soul. As a people the Latter-day Saints above all others should estimate time at its true value, and let no moment slip by without being usefully occupied. The reasons for this are paramount, and should command the earnest attention of every one who has embraced the

Gospel and desires to hasten on the purposes of Jehovah. We have but to look around us and see the rapidity with which God is working out His designs among the nations, to understand that the work which lies before all those who seek to build up the kingdom of God upon the earth, is fast assuming such proportions that it will require all the opportunities they can command, and every exertion to qualify them for the future that is opening to our view, and the accomplishment of that work. If the Saints, as a people, were not to prepare and qualify themselves to become great in the possession of truth and powerful by its application, though the Lord might overthrow kingdoms, break in pieces empires, and weaken the powers of the earth, because of their wickedness in His sight and rejection of the truth, the kingdom of God could never become great and powerful, prepared to take the reins of government and occupy the exalted position which the Prophets have declared it is destined to occupy. The power of that kingdom will grow as those composing it grow and increase in knowledge and power—as they learn how to organize the elements of greatness and happiness around them, and use them for the benefit of mankind; and that can only be gained by studiously employing the hours as they fleet past in acquiring an understanding of the principles by which mankind can be redeemed and exalted and made the recipients of the bounteous blessings of heaven.

Much of our usefulness in the future depends upon the habits we form in the present, for, as habits strengthen in intensity by cultivation or yielding to them, so will our abilities to be useful in the future be measured by the manner in which we employ the present. Every moment, therefore, which is misapplied now, is not only a loss to those who misapply it, but a positive evil, inasmuch as it strengthens and confirms an evil habit—that of yielding to negligence, or permitting the powers to be misdirected, while time is misappropriated, every moment of which should be wisely employed by us if we would be prepared to assume the responsibilities which shall rest upon all who will claim a citizenship in the kingdom of God. If the Saints indulge in light or meaningless conversation, give way to frivolity, or follow after senseless and useless amusements, thus frittering away the precious moments fast passing beyond their grasp, they will weaken their power and influence for good, bring darkness upon their minds by grieving the Spirit of God, which otherwise would rest upon them in greater abundance, filling their minds with light and intelligence, and place obstacles in their own path which shall prevent them from progressing as rapidly as the ripening purposes of the Almighty demand.

Much valuable time is consumed by those who are fond of reading, particularly the young, in perusing light, trashy literature, which has nothing to commend it to a mind earnestly seeking after knowledge. Novels, romances, and the light periodicals weekly issued are the delight of many, who might spend years in their perusal with no other result than that of weakening their powers of mind, and rendering them unfit to study and profit by works of a more solid character, which would have a tendency to enlighten and strengthen the mind and add to its store of knowledge. Many of those who delight in such reading are almost entire strangers to the contents of the Book of Mormon, Doctrine and Covenants, and other standard publications of the Church, uninformed as to the principles of the Gospel they profess to have received, and, therefore, ill-prepared to use the talents with which they have been endowed in assisting to roll on the great work of man's redemption. This is a waste of time which they will learn to deplore, and those who yield to the evil and enervating practice of indulging in

light and profitless reading cannot too soon begin to "redeem the time." There are many who give way to a feeling of procrastination, putting off till the future the doing of something which should be done in the present, either through a disposition to postpone it as long as possible, or unwisely imagining that the future will open up some more favourable opportunity for doing it. Thus the laying aside of some pernicious habit, or the breaking off some bad practice, which daily gains strength and power by indulging in it, rendering it more difficult to lay aside the longer it is indulged in, or the performance of some duty which requires immediate attention to, is postponed from time to time until it becomes almost if not altogether an impossibility, and the evil consequences are realized, often when it is too late to remedy them. But the future is the child of the present, and in its birth will bear all the marks and features of its parentage; while the responsibilities of the future will as surely increase in number and magnitude, upon every one connected with the Church who progresses with the work, as the cares and responsibilities of life increase upon every man who assumes the rights and duties of manhood with increasing years. This feeling exercises a baneful influence on every one who indulges in it; and those who do so will find that the past is beyond the power of all, and the present is that only which we can claim or use; and that every period of time, no matter how brief, has enough with which to keep us occupied. It is in the present we live, and all the blessings we can enjoy will be received by us in the present; for the future, when it comes, shall have ceased to be the future, and shall be to us what we have made it. Its blessings will be what we have laboured for, and its responsibilities will find us equal to them, if we have wisely employed the time which preceded it.

ABSTRACT OF CORRESPONDENCE.—Elder James Bullock, writing under date June 3rd, says—"We had a good meeting in Derby last Sunday. Several of the Priesthood and Saints attended from the country Branches. I felt blessed myself, and feel satisfied that a good work will be done in this Conference. The Priesthood and Saints are united, and feel to do all they can to lay the Gospel before the people." Elder S. Sears, writing under date May 30th, reports several baptisms and cheering prospects in the Norwich Conference, where he is labouring. The spirit and power of the Gospel is increasing among the Saints, and a spirit of inquiry is being manifested by strangers attending the meetings. Elder E. Slaughter, writing from Port Elizabeth, South Africa, expresses his pleasure at the presence of the Elders sent from Zion, who have gone to labour in that region; and anticipates that much good will result from their labours.

What a glorious world this would be if all of its inhabitants could say with Shakspeare's Shepherd—"Sir, I am a true labourer; I earn what I wear; owe no man hate; envy no man's happiness; glad of other men's good; content with my farm."

Young people contemplating marriage should be careful not to make delusive impressions upon each other's minds. Do your courting in your every-day clothes.

WORTH NOTICING.—Scrutinize a lawyer when he tells you how to avoid litigation, and a doctor when he drinks your health.

TO PRESERVE MILK FROM SOURING.—Put a spoonful of horse-radish into a pan of milk, and it will remain sweet for several days.

C O R R E S P O N D E N C E .

ENGLAND.

PRESTON CONFERENCE.

Preston, June 3, 1862.

President Cannon.

Dear Brother,—Having been recently appointed to labour in the Preston Conference, and thinking that it might be interesting to you to learn the condition of the Saints therein, I proceed to do so with much pleasure.

Although this Conference is the oldest in the Mission, yet it is composed of but few Saints, owing to this being a gathering dispensation, and the continual emigration of the Saints to the Zion of our God, who are now sharing the blessings of their mountain home in the "far off west," in common with the Saints located there.

The few who remain, I am happy to say, are generally well, and feel to keep pace with the principles of the kingdom of God as revealed in the last days, although many of them are out of employment, while others are on short time and straitened up in their circumstances; yet, they are rich in faith, and laying up from their scanty means their pennies, shillings, and pounds, that they may be enabled to make their escape from this land of sin and death by next emigration, for they fully realize that the day is near when it will be hard for them to gather home to the land of peace.

The spirit of union and love is made manifest among the Saints by imparting of their substance to those of their brethren who are in want, owing to the hard times. This being a large manufacturing district, and many of the factories having had to suspend business for the want of material to work up, many of the Saints have been thrown out of employment; yet, notwithstanding the dark prospects by which they are surrounded, they feel to do all they can for the spread of the truth; and I am happy to say that, as a general thing, the Conference is in a healthy condition, and many of those who once had a name with us are making their way back.

I feel to invite all, old and young, to cease to do evil and learn to do good, and turn to the Lord their God that they may be saved. May God bless the labours of his servants.

With kind love to you and all in the office, I remain your fellow-labourer in the Gospel,

W. S. SNOW.

MANCHESTER CONFERENCE.

Manchester, June 3, 1862.

President Cannon.

Dear Brother,—Feeling a desire to keep you posted respecting the Manchester Conference, and knowing your anxiety to learn of the condition of the work, I thought a few lines would not be unwelcome at the present from this part of the Mission.

After the busy time we had in Liverpool during the emigration, I returned to Manchester feeling very unwell, the effects of a severe cold which troubled me very much for a few days; however, through the blessing of my heavenly Father, and the attention of kind friends, I am much better.

In visiting among the Branches, I find the Priesthood and Saints more determined to do as they are told, and live faithfully those principles which they have received, and adapt them to their lives. They are striving earnestly, although many are working short time, and some with large families have only two or three days work a week, to save and accumulate something towards their emigration.

So signally has the way of many who have gone this season been opened before them, that those left have faith and hope the Lord will open their way in as marvellous a manner, that they, likewise, may have the happy privilege of going to Zion.

The spirit of gathering is working mightily with the Saints; and, I have reason to believe, that by next season a company much larger than that which left this year will leave these shores from this Conference.

The Branches are steadily increasing

in number. The vacancies caused by the emigration are being fast filled up, and but little decrease seems to be noticed in the attendance at meetings, as strangers are constantly visiting us.

We have commenced to hold camp meetings, and have out-door preaching in the various Branches, and we anticipate considerable good will be the result.

Brother James Lythgoe by appointment has been travelling in this Conference during the last few months, and from present indications, will prove a great blessing to the people among whom he labours. He has been faithfully labouring among the Branches, and diligent in carrying out the counsel given him from time to time.

I feel truly thankful for the privilege of labouring among a people who, although poor in this world's goods, are rich in those principles which, if lived up to, are calculated to save and exalt in the kingdom of our God; and my desire and constant prayer is, to so live that my example may be worthy the imitation of those among whom I labour; and to accomplish this, and fulfil my mission in a way which will be profitable to the cause, and satisfactory to myself, I desire the faith and prayers of my brethren and sisters.

With kind regards to all associated with you, and hoping to see you ere long, I am your fellow-labourer in the Gospel of peace,

JOHN M. KAY.

SHROPSHIRE CONFERENCE.

Shrewsbury, June 3, 1862.

President Cannon.

Dear Brother,—You will perhaps not think a brief report of my labours here out of place, though the Conference is now joined to the Staffordshire. I was appointed to labour in this Conference in April, 1860. The Saints were much scattered, occasioning a deal of travelling; but I have endeavoured to make the journeys as pleasant as possible by distributing tracts, which gave me opportunities of conversing with the people by their own firesides, and is one among the many ways we have of doing good. We certainly have not added many to the Church by baptism, but we have done the best we knew how under the circumstances. We have

baptized upwards of 40; two-thirds of that number have emigrated, and none have been cut off. We have had to disfellowship several; but by attending to the counsels of the brethren presiding they have been reclaimed. There has been much opposition to the spread of the Gospel in this Conference for many years. The ministers of the Established Church, having influence with the farmers and landowners, exercise great power over the people. Many who are not numbered with us say they believe in the principles we preach, but they are afraid to join the Church, for by so doing they would lose their work, and perhaps be turned out of house and home, which has been the case with some that have loosed the fetters which bound them, to worship God according to the dictates of their own consciences. One brother, after having had notice to leave his work and house, was told he *might* stay if he would only close his door against the Elders. He refused the kind(?) offer, and had to leave; and though everything around him looked cheerless, yet God was his friend, and he is now in a better position than ever.

The few Saints who remain in the Conference feel to labour to the best of their ability for the onward rolling of the work; and, I believe, by a unity of effort we shall be instrumental in bringing many to a knowledge of the truth. I have felt well in my labours among this people, having worked in unison with them. We have commenced out-door preaching, and I believe it will be attended with good results.

Ever praying for the prosperity of the work, and that you, and those associated with you, may continue to bless the people entrusted to your watch-care, I remain, with kind regards, yours faithfully,

WILLIAM HOPWOOD.

WALES.

Merthyr Tydvil, June 3, 1862.

President Cannon.

Dear Brother,—I have been in this locality since last Saturday. A Conference was held here last Sunday, at which all the authorities of the Church were unanimously sustained in the usual manner, and a most excellent feeling prevailed throughout the day.

Brother Bywater was appointed to preside over the Eastern Glamorgan Conference, and all present seemed quite pleased with their new President.

Twenty persons have been added to the Church by baptism, in this Conference, since the 1st of last January, and we have very good prospects of baptizing more here in a short time. Four persons were baptized in Swansea last Sunday evening; this I learned from a letter this morning, and several have been baptized in that Conference within the last few weeks. Three persons were baptized in the Monmouthshire Conference last month; also, several have yielded obedience to the first principles of the Gospel lately in Cardiff, but the exact number I am not in possession of. I believe that in a short time we shall be able, in the Welsh Principality, to make up for the number which have emigrated this year.

There will be a Conference in Swansea next Sunday.

Out-door preaching has commenced with us in real earnest, in every Conference, and the Priesthood feel it a great pleasure, as well as a duty, to proclaim the Gospel in the highways and public places.

I remain your brother, &c.,
THOMAS E. JEREMY.

SCANDANAVIAN MISSION.

Aalborg, May 27, 1862.

President Cannon.

Dear Brother,—It affords me great pleasure and satisfaction to be enabled to represent the state of affairs here as very good in every respect. The enemies of truth and virtue, and all who are opposed to the progress of the Latter-day Work, felt to rejoice and be merry, some weeks ago, when they saw the weighty trains of our emigrants depart from our shores; thinking, as it appeared to a natural eye, that the influence and strength of "Mormonism" had departed with them; and I fancied they were something like the inhabitants of Jerusalem, as seen in prophetic vision, who were filled with joy when they saw the two Prophets slain whom they had looked upon as their torment-

ors: Rev. xi. We, however, know and realize something different from that, and all men must finally learn that the great Gospel plan cannot cease its operation, simply because the bodies of some individuals are moved from one place to another.

Elder Clough is labouring with us at present. We have attended three district meetings, and other assemblies, with Elder Hogsted, in Venysael Conference. We have had full halls, and a general time of rejoicing among the Saints and many others. On our arrival here yesterday, brother Edlessen, the President of this Conference, informed us that the Gospel is working its headway in his field of labour. The prospect is brighter than ever it was before in this city.

This District numbers about 1,000 Saints, 100 of whom have been baptized in the last quarter of the year, and many more will ere long render obedience to the first principles of the Gospel. We have no serious persecutions, and but few excommunications from the Church.

The Saints have a desire to do right, and assist in the spreading of truth. The Tithing and other funds are not forgotten, although poverty has been on the increase in this as well as other countries. Several families have prospects before them already of gathering next season, and a great many more will soon be similarly circumstanced.

The brethren in the ministry are vigilant, and have good success. We have eight Travelling Elders in this District. The local Priesthood have good opportunities to assist in disseminating the truth, and in reaping the favourable results of it. I do not think that much talent is buried or idle, neither wasted in vain and useless labour.

The outfitting, &c., of the emigrants, required a great deal of attention and care, and our operations among the people have been somewhat limited lately on this account, otherwise, I believe, we might have baptized more this quarter than we have done.

Yours, in the cause of truth,

A. CHRISTENSEN.

. FOR COPTING INK.—Merely add a little sugar to common ink, and it will transfer to thin unsized paper.

SUMMARY OF NEWS.

AMERICA.—General McClellan is within 15 miles of Richmond. The New York papers state that the rebels have fallen back. Great consternation and distress in Richmond. The citizens leaving in large numbers. The soldiers from the cotton states declare if Richmond is abandoned they will burn it down before they leave. The Virginian soldiers declare they will not leave Virginia if Richmond is abandoned. The unopposed advance of the Federals to Richmond is considered to mean either that the Confederates are so demoralised that they cannot defend their capital, or they are preparing to strike a sudden and unexpected blow on the scattered divisions of the enemy. The contest is certainly assuming the aspect of a crisis at all points.

SOUTH AMERICA.—Valparaiso has been visited by a succession of fires, causing much damage. One fire-office will lose about \$180,000.

MEXICO.—The *Patrie* says:—"The French troops entered Puebla on the 2nd May. They were well received by the inhabitants, who sent a deputation to Admiral Jurien de la Graviere. In the evening the city was illuminated." Private letters state that the loss of the French in the recent battle was greater than the Mexican loss. Black vomit was raging at Vera Cruz. The sick French continue to arrive at Havana. May 15th the towns of Tejeaca, Oholula, Acaulungo, and Tlascala have declared themselves hostile to the Government of Juarez. The movement is spreading. Admiral Jurien de la Graviere, after a month's absence, resumes the command of the fleet.

AUSTRIA.—The formation of six new brigades of infantry has been resolved on. Austria continues to despatch troops from the Tyrol into Venetia. The report that the Austrian army was being reduced is unfounded. Some furloughs only have been granted. A great military force has been concentrated in Venetia. Many students have been expelled from the University of Padua.

TURKEY.—Despatches received from Montenegro announce that on the 26th ult., the Turkish troops under Abdi Pasha beat the Montenegrins over the frontier, and burned four of their villages. Seven hundred Montenegrins were killed. On the 29th May, a brigade, under the orders of Osman Pasha, marched against the large village of Tchermitza, which was occupied by 2,900 Montenegrins. The latter fled, after setting fire to the houses. The tribe of Vassavitch having proposed submission, Hussein Pasha sent six Christians to tender conditions. On the succeeding day 3,000 Montenegrins attacked Berano, occupied by 2,000 irregular troops. On reinforcements being sent, the Montenegrins retired in disorder to the mountains, pursued for two hours by the Ottoman soldiers. The loss of the latter was 27 killed and 40 wounded. The Montenegrins lost a flag, and left 59 dead on the field. The six Christians, who returned to the Turkish camp, stated that the Montenegrins had 200 killed and wounded. Dervish Pasha undertook an expedition, to relieve the citadel of Niksich, which still holds out. The first hostilities took place near the convent of Ostrog. On Sunday the 1st instant, a battle was fought near the village of Yenikoi. The Montenegrins numbered from 8,000 to 10,000. The Turks, under the command of Abdi Pasha, obtained a complete victory. The loss of the Montenegrins is stated at from 500 to 600 killed. The Turks had 26 killed and 113 wounded.

INDIA.—Persian affairs are less threatening. The movements of the belligerents were impeded by recent famines. Pacific overtures are reported as having been made by the Ruler of Herat. There is no present probability of British intervention. The opium crop has failed in Bengal. Mr. Laing estimates it at 50,000 chests.

CHINA.—The rebels have been twice defeated with great loss. Colonel War is created a mandarin. The Taepings are receiving large reinforcements at Nankin. Foreigners at Ningpo are still undisturbed, though there are rumors of impending danger.

VARIETIES.

VERY STRANGE!—The *Southern Era* notices the marriage of Mr. John H. Strange to Miss Elizabeth Strange, all of Albermarle county, Virginia. A contemporary thinks that it is very strange, but says, no doubt, the next event in course will be a little stranger.

The greater the difficulty, the more glory there is in surmounting it. Skilful pilots gain their reputation from storms and tempests.

A BUSHEL OF WHEAT.—How much is a bushel of wheat? asks the *Northern Daily Express*, and answers—at Newcastle-on-Tyne 63lb., at Gloucester 60lb., at Birmingham 62lb., at Liverpool 70lb. The bushel of barley at Newcastle is 56lb., whereas at Birmingham it is only 49lb.

ECONOMY IN THE USE OF SCRIPTURE.—The following message was transmitted through the medium of the telegraphic wires:—"Third Epistle of John, 13, 14." So brief a despatch was transmitted at the lowest charge, and yet it comprehended this message:—"I had many things to write, but I will not with pen and ink write unto thee. But I trust I shall shortly see thee, and we shall speak face to face. Our friends salute thee. Greet the friends by name."

POETRY.

ALL THINGS CONTROLLED.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" Psalm, cxxxix, 7.

There is no creature uncontrolled
In heaven, earth or hell;
No spot where, in the realms of space
Ungoverned beings dwell,
Where Deity holds no control
O'er atom or created soul.

From tiny particles of dust,
To ponderous worlds on high,
All that each constitutes, and all
That intervening lie,
Alive or lifeless, all must be
Subject to law eternally.

Yet man, "Creation's Lord," who boasts
Freedom and agency,
Can by the course he chooses shape
His future destiny;

He may his Maker's will obey,
Or walk his own rebellious way.

Opposing oft his stubborn heart
To Heavens most just decrees,
Ere long he finds the pains of hell

Sheffield.

His wayward spirit seize;
And feels superior power control
The reachings of his captive soul.

The wise on earth with cheerfulness
Will virtues precepts keep,
And through their strict obedience
Unfading treasures reap;
Blessings and true felicity
Attend their steps eternally.

The heavenly hosts with joy conform
To their Creator's will,
While hell's unhappy tenants too
Must suffer justice still:
Despite his stubbornness and pride,
Man must his self-made fate abide.

How vast the folly all display
Who recklessly refuse,
The "Gospel law of liberty,"
And Sin's dominion choose;
Could such flee to the furthest star,
Stern justice still would reach as far.

W. CLEGG.

ADDRESSES.—W. G. Smith, } 37, Union Street, Cheltenham.
G. W. Grant, }
John Berrett, care of J. Livermore, High Street, Maldon, Essex.
Joseph Bull, 20, Well Street, Bedford.
Thomas Crawley, Chapel Street, Hemel Hempstead, Herts.
George Cooper, care of Samuel Chandler, Eynesbury, St. Neots, Hunts.

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MILLENNIAL STAR.

'And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call.'—JOSH.

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Saturday, June 21, 1862.

Price One Penny.

THE EARTH THE FUTURE ABODE OF THE RIGHTEOUS.

BY ELDER EUGENE HENRIOD.

All men are or should be interested in the subject of their condition in a future state, consequently all should seek to understand it, and understanding it should strive to apply the benefits of that knowledge to their present and future welfare. The myriads who have preceded us have claimed, our co-existent fellows do, and those yet unborn will all claim some portion of this earth for a life-time abode; this claim being established from the fact that they were born upon the earth, and, also, in accordance with the command given to all by its Creator, to "multiply and replenish the earth."

That the earth was a place fitted and prepared for men and women to dwell upon in the beginning is clear from the fact that God, previous to creating man and establishing him lord over all the other creations, and after reviewing the works of His hands, pronounced the whole "very good." That it is in every way adapted to the wants and requirements of its present inhabitants, under their present circumstances, is another truth which is evinced by the large amount of labour, talent, and wealth spent by them in adorning its surface and making it a pleasant home for themselves and their children after them. That it is destined to eventually become the eternal abode of the righte-

ous, is a truth which has only yet been established in the minds of those of its inhabitants who understand the designs and purposes of the Almighty in organizing it and causing men and women to live upon it.

It is strange indeed to see the many errors into which the human family has fallen in regard to their views of a future state of existence; for, while the exertions of the intelligent and industrious tend to beautify everything around them and make their homes as permanent as they know how, and while all the knowledge that our heavenly Father has revealed for the benefit of his children, teaches them that the ordeal through which they are now passing is only preparatory to their condition in a future state of existence, and that they may the better enjoy that future, they have strange conceptions of its nature and character,—conceptions which are in no way formed from that which they now see, although their present experience is or should be the basis and foundation of all future operations, and consequently of all future enjoyment. There is nothing more natural than the routine adopted by the world at large in order to secure unto themselves the comforts of life for the present, and bequeath them to their children after them. To

accomplish this they strain every nerve, besides exhibiting much judgment and good sense, for their experience has taught them that those blessings are necessary in connection with others to complete the happiness of man in his present condition. But, notwithstanding this, nothing is more inconceivable than the ideas they entertain of a future state of existence—a future unlike in every way to the present, homeless, wandering, deprived of all the comforts and enjoyments which to-day are the aim of all their endeavours, and which, when obtained, constitutes their happiness. They portray to themselves a state of things which, when compared with the one they now enjoy, would prove totally inefficient to make them happy, as it possesses within itself none of the elements pertaining to mother earth to which they cling so tenaciously. Their every action, when weighed by the standard of reason, shows inconsistency in all their movements towards securing to themselves a future in any way like the one they dream of, and only goes to prove, that although the mind of man may through the operations of priestcraft contemplate and in spite of reason wish for an ideal and unattainable something, yet, the immediate requirements of nature, as well as those of man's spiritual organization will, as often as he dreams of that future, bring him back to a more solid and consistent state of things, the enjoyment of which makes him happy, because he is then acting and moving within that sphere ordained by his Creator, wherein all the elements necessary to his happiness, whether present or future, are to be found. It is true that man comes into the world a helpless being, destitute of any knowledge in regard to the present and ignorant of the past, to say nothing of the future which lies before him; but, as he grows, and his faculties become developed under the influences of sound teachings and proper government, as well as by his own observations of the wonderful creations which surround him, a desire is awakened within him to lawfully obtain and retain possession of a portion of the elements of comfort and happiness with which he is surrounded—those that are the most congenial to his nature, and which, according to the

estimate which he has formed of those elements, are the best calculated to make him happy. This desire which constantly prompts his ambitious mind to action is implanted within him by his Creator, to enable him to answer fully the purpose of his creation through time and eternity; and, as his spirit is eternal, so is that desire for an accumulation of those elements of happiness around him; and, as all the rest of the creations of God are made for His honour and glory, and consequently must endure forever, so man must necessarily endure with them, and be surrounded by them. The idea, then, entertained by mankind that their association with those elements is only confined to time, and ceases to exist when they cease to grapple with them in the flesh, is preposterous.

Our forefathers the Patriarchs, and all the Prophets have spoken of the restoration of all things upon the earth previous to its renovation. Many of them have, according to the history we have of them recorded in the Bible, wished that they could live to see those things and assist in bringing them about; and all have lived and died in the hope of a glorious resurrection that they and their posterity might live once more upon the earth after it had undergone a change of purification like unto themselves; or in other words, after the old earth had, through the operations of a purifying fire become new and fitted for the dwelling of resurrected beings as their future home, filled with all the former elements which had contributed to make them happy, only more pure and holy in their nature, that they might live upon it and enjoy it with all its creations, having the same experience obtained in their lifetime, and through obedience to Heaven's laws, overcome every impure and unholy feeling, and placed their affections upon, and practised principles which would endure forever.

A future like this, presenting all the features of happiness and glory that can be dreamed of by the most ambitious mind, based upon true principles and within the reach of all, is offered to mankind on condition of obedience to the Gospel of Jesus Christ, as taught by his legally authorized servants holding the Holy Priesthood; a future that

can be linked with the present, and connect with it the operations of the past, that when every man shall be judged according to the works done in the flesh, he may receive and enjoy accordingly.

This is consistent, reasonable, and Scriptural, and if properly understood, would cause mankind in their endeavours to secure unto themselves a home upon the earth at the present time, to do so upon principles that would ensure them a continuation of the same upon the earth in its purified state; and in so doing, they, like the Patriarchs and holy men of old would leave this sphere of action with the hope of a glorious resurrection upon that new earth, and

of a re-association with those who like them had striven to accomplish this.

But the world is lying in darkness and the children of men have suffered their priests to lead them astray, who for the sake of honour and gain have substituted other ordinances for those established by Jesus Christ in his Church, preaching anything but the truth, and painting to the masses a future of happiness which can be secured without any exertions on the part of the people to overcome their passions and weaknesses; a doctrine which tickles their ears and lulls them to sleep, from which they will only awaken to realize that mankind can enjoy nothing in the future but that which they labour for in the present.

RELIGIOUS DISSENSIONS.

BY ELDER J. C. GRAHAM.

It is doubtful if history records any period in the world's age when religious strife and bigotry prevailed to a greater extent than at the present time, although, as the voice of the age declares, humanity has undergone great intellectual improvement, and now claims acknowledgement of having advanced far in the path of enlightenment. In what are termed the "Dark ages" there was not that liberty of thought and freedom of religious opinion enjoyed which those living in this age are privileged to enjoy, but the plebian and patrician were alike compelled to bow to an ecclesiastical power which looked with a jealous eye upon any attempt to deny its supremacy. Inasmuch, therefore, as the people were deprived of the means and power to exercise their belief in God; or of following their religious inclinations, it was not possible for religious dissension to exist to the same extent as now, when in this and other countries every man has the right to give utterance to his religious opinions and entertain what belief he may consider best. Now, taking into consideration the advantages which mankind, almost universally, have in the present age over their progenitors, and the opportunities they have enjoyed of understanding the truth, it seems strange

that they should have diverged so far from the true mode of that religious worship, and that union which is one great characteristic of those who embrace the Gospel which they profess to have and teach. It is also remarkable, when we reflect upon the plain and unmistakable features of Christ's teachings, that so many creeds and systems have been created and adopted among mankind. Some entertain a veneration for their form of belief because, perhaps, the founder of the system they belong to had been a righteous man, whose moral character, they considered, was without stain. Others cling tenaciously to theirs because their fathers and mothers were believers in it; while others again consider that some external manifestation of religious worship is sufficient to secure for them salvation. Indeed, direct our attention in whatever way we may, we will find that a great portion of the human family worship God for some motive aside from that which *should* influence them. Thus humanity is split up into innumerable sections, wandering in different paths from that which our Saviour traversed.

We find them also supporting with great zeal their different systems of religious worship, and attacking each

other with bitterness and animosity, little effort being made to bring men to a knowledge of the little truth possessed by those who claim to be religious teachers, but every ability rather called into requisition to tear down the stronghold of opposing creeds, with that zeal peculiar to the Scribes and Pharisees who persecuted Jesus.

Amidst this contention and strife for religious influence sincere inquirers after truth are bewildered. They cannot obtain that tangible satisfaction which they seek of the only true way to salvation; and in this condition a considerable portion of mankind are living, ignorant of the future which to them is enveloped in uncertainty. Religion has become the object of speculation, harter and convenience, and there is scarcely any anxiety evinced relative to its divinity. So long as the Bible is held up in pious veneration, no man questions the authority of those professing to be religious teachers, unless, indeed, they should be sent of God. Thus the children of men are led astray from the Gospel.

There is no occasion for the existence of contention and strife relative to the Gospel or the plan of salvation when it is offered to mankind for their acceptance, for, in that very book, belief in which is declared by many sufficient for salvation, we are informed of the course pursued by the ancient Saints. What, then, is the cause of this dissension among mankind? They are undoubtedly gone astray, following after false faiths, and have adopted systems concocted by men to suit their own natural inclinations. Still, they assume a form of godliness, supposing that God would accept such external worship as proof of their disposition to live a religious life. If, indeed, they believed He was less powerful and less disposed to punish them, it is doubtful if even the *form* would be assumed; but, on the contrary, they would willfully declare opposition to Him and his commandments. Were Jesus here upon the earth now, he would have cause, equally as great, to reprove those who call themselves Christians in the same language as he used to the Scribes and Pharisees,—“Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto me with their

mouth, and honoureth me with their lips; but their heart is far from me.”

Again, the Saviour said,—“Except ye are one ye are not mine.” Look abroad and witness the disunion and strife among sects and parties to which, indeed, there seems to be no limits drawn, for in every phase of life, where society is divided into cliques, united by external form, whether social, religious, or political, the amount of strife and contention seen is calculated to fill the well regulated mind with sorrow and pity. Religious sects are numerically increasing as each generation passes away. Denominations of religious worshippers are dividing within themselves and seceding from each other, thus creating additional sects who band themselves together, and, as they divide and subdivide among themselves, new creeds and systems of worship are introduced, making the maze of religious contention still more intricate.

Are mankind to continue absorbed in this scene of unseemly strife? Are there no means of ending the contention so prevalent, and which appears to grow without limit as time rolls on? If mankind would humbly submit to God's rule and government, and in the manner he proposes exert themselves with all diligence to obtain salvation, then would they be placed in possession of principles which would ensure union in their midst. Jesus declared of those who did not receive him, and were unbelievers in the testimony which He and the Apostles bore,—“In vain they do worship me, teaching for doctrines the commandments of men.” So it is in this age—enlightened though it may be with the learning and genius of men, that mankind receive doctrines of men, and worship God according to their own inclinations, rather than receive and practice the glorious principles of the Gospel of Jesus; hence the condition of the human family.

If mankind had pursued the course directed by our Saviour, then contention would never have severed humanity into sections so antagonistic to each other.

There is no occasion for mankind to remain in doubt and ignorance relative to their eternal welfare. There is no excuse for wandering after and adopt-

ing the invented schemes of men. The Apostle James exhorts—"If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth none." If this invitation was appreciated and practically tested by mankind, there would be satisfaction and peace, instead of uncertainty and discord, in the world. Men would be encouraged to hold converse with God, and confidence instead of doubt would dwell with them. But uncertainty and discord reign among the human family, and religious strife is not confined to petty polemics or rival discussionists alone, it is the groundwork of contention among nations; and as men cling tenaciously to their belief, so every strife into which religious acrimony is infused will possess a bitterness and fierceness proportionate to the extent with which that feeling is mingled in it. The world is fast approaching that critical period when "He that will not take up his sword against his neighbour must needs flee to Zion," and the acrimony now displayed by rival religionists will find a broader field and bloodier weapons to make its bitterness manifest. So great and terrible will be the confusion and strife among mankind, that war and bloodshed will revel through this beautiful earth, and spread misery and death among its inhabitants. Safety, then, will only be secured in Zion, which will be inhabited by such as have embraced the principles which bring peace to mankind, and it is there where those who prefer safety to danger must seek refuge. In this fearful scene of human strife, so apparent even at the present time, where shall this place of safety be found? Where a people

will be living in accordance with the principles and doctrines that our Saviour taught, and strictly practising, as a community, the Gospel of Jesus Christ. I have no hesitation in saying that that people are the Latter-day Saints, and that place the particular spot where they are gathered together. If we look for a people whose seek to observe every law and institution of the Gospel, and adopt its principles in their practice, we cannot find another besides the Latter-day Saints. Nowhere can we find the same Gospel as Jesus introduced to the Jews existing in its entirety and perfection, only among that misrepresented and despised people. Let those who profess that honourable, yet despised name, unite more closely in the bonds of truth which bind them together, and declare by such unity the fact of their possessing the Gospel and its consequent power and blessings. The condition of the world should be a stimulus to every Latter-day Saint in their religious faith. It shows them the necessity of their being inspired by one hope and actuated by one faith in every movement affecting their future welfare and glory. It is the possession of positive knowledge, the result of actual experience, that gives the Latter-day Saints the confidence and assurance they enjoy, and it is the truth they have learned that unites them together in the bonds of union and brotherhood. The same assurance can be realized by all sincerely disposed to seek salvation; and if mankind would adopt the teachings of Jesus and the Apostles, and learn for themselves in the manner directed, contention and strife would no longer prevail in the world.

HISTORY OF JOSEPH SMITH.

(Continued from page 376.)

The following report is by Elder John Taylor:—

Governor—General Smith, I believe you have given me a general outline of the difficulties that have existed in the country, in the documents forwarded to me by Dr. Bernhisel and Mr. Taylor; but, unfortunately, there seems to be a great discrepancy between your statements and those of your enemies. It is

true that you are substantiated by evidence and affidavit, but for such an extraordinary excitement as that which is now in the country, there must be some cause, and I attribute the last outbreak to the destruction of the *Expositor*, and to your refusal to comply with the writ issued by Esq. Morrison. The press in the United States is looked upon as the great bulwark of American freedom, and

its destruction in Nauvoo was represented and looked upon as a high-handed measure, and manifests to the people a disposition on your part to suppress the liberty of speech and of the press; this, with your refusal to comply with the requisition of a writ, I conceive to be the principal cause of this difficulty, and you are, moreover, represented to me as turbulent and defiant of the laws and institutions of your country.

Gen. Smith—Governor Ford, you, sir, as Governor of this State, are aware of the prosecutions and persecutions that I have endured. You know well that our course has been peaceable and law-abiding, for I have furnished this State, ever since our settlement here, with sufficient evidence of my pacific intentions, and those of the people with whom I am associated, by the endurance of every conceivable indignity and lawless outrage perpetrated upon me and upon this people since our settlement here, and you yourself know that I have kept you well posted in relation to all matters associated with the late difficulties. If you have not got some of my communications, it has not been my fault.

Agreeably to your orders, I assembled the Nauvoo Legion for the protection of Nauvoo and the surrounding country against an armed band of marauders, and ever since they have been mustered I have almost daily communicated with you in regard to all the leading events that have transpired; and whether in the capacity of Mayor of the city, or Lieut.-General of the Nauvoo Legion, I have striven, according to the best of my judgment, to preserve the peace and administer even-handed justice to all; but my motives are impugned, my acts are misconstrued, and I am grossly and wickedly misrepresented. I suppose I am indebted for my incarceration here to the oath of a worthless man that was arraigned before me and fined for abusing and maltreating his lame, helpless brother.

That I should be charged by you, sir, who know better, of acting contrary to law, is to me a matter of surprise. Was it the "Mormons" or our enemies who first commenced these difficulties? You know well it was not us; and when this turbulent, outrageous people commenced their insurrectionary movements, I made you acquainted with them, officially, and asked your advice, and have followed strictly your counsel in every particular.

Who ordered out the Nauvoo Legion? I did, under your direction. For what purpose? To suppress these insurrectionary movements. It was at your instance,

sir, that I issued a proclamation calling upon the Nauvoo Legion to be in readiness, at a moment's warning, to guard against the incursions of mobs, and gave an order to Jonathan Dunham, acting Major-General, to that effect. Am I then to be charged for the acts of others; and because lawlessness and mobocracy abound, am I, when carrying out your instructions, to be charged with not abiding law? Why is it that I must be made accountable for other men's acts? If there is trouble in the country, neither I nor my people made it, and all that we have ever done, after much endurance on our part, is to maintain and uphold the Constitution and institutions of our country, and to protect an injured, innocent, and persecuted people against misrule and mob violence.

Concerning the destruction of the press to which you refer, men may differ somewhat in their opinions about it; but can it be supposed that after all the indignities to which we have been subjected outside, that this people could suffer such a set of worthless vagabonds to come into our city, and right under our own eyes and protection, vilify and calumniate not only ourselves, but the character of our wives and daughters, as was impudently and unblushingly done in that infamous and filthy sheet? There is not a city in the United States that would have suffered such an indignity for twenty-four hours. Our whole people were indignant, and loudly called upon our city authorities for a redress of their grievances, which, if not attended to, they themselves would have taken the matter into their own hands, and have summarily punished the audacious wretches, as they deserved.

The principles of equal rights that have been instilled into our bosoms from our cradles, as American citizens, forbid us submitting to every foul indignity, and succumbing and pandering to wretches so infamous as these. But, independent of this, the course that we pursued we considered to be strictly legal; for, notwithstanding the insult, we were anxious to be governed strictly by law, and therefore convened the City Council; and being desirous in our deliberations to abide law, summoned legal counsel to be present on the occasion.

Upon investigating the matter, we found that our City Charter gave us power to remove all nuisances; and, furthermore, upon consulting Blackstone upon what might be considered a nuisance, that distinguished lawyer, who is considered authority, I believe, in all our courts, states, among other things, that

'a libellous and filthy press may be considered a nuisance, and abated as such.'

Here then one of the most eminent English barristers, whose works are considered standard with us, declares that a libellous and filthy press may be considered a nuisance, and our own charter, given us by the legislature of this State, gives us the power to remove nuisances; and by ordering that press abated as a nuisance, we conceived that we were acting strictly in accordance with law. We made that order in our corporate capacity, and the City Marshal carried it out. It is possible there may have been some better way, but I must confess that I could not see it.

In relation to the writ served upon us, we were willing to abide the consequences of our own acts, but were unwilling, in answering a writ of that kind, to submit to illegal exactions sought to be imposed upon us under the pretence of law, when we know they were in open violation of it.

When that document was presented to me by Mr. Bettisworth, I offered, in the presence of more than twenty persons, to go to any other magistrate, either in our city or Appanoose, or any other place where we should be safe, but we refused to put ourselves into the power of a mob.

What right had that constable to refuse our request? He had none according to law; for you know, Governor Ford, that the statute law in Illinois is, that the parties served with the writ 'shall go before him who issued it, or some other justice of the peace.' Why, then, should we be dragged to Carthage, where the law does not compel us to go? Does not this look like many others of our prosecutions with which you are acquainted? And had we not a right to expect foul play?

This very act was a breach of law on his part—an assumption of power that did not belong to him, and an attempt, at least, to deprive us of our legal and constitutional rights and privileges. What could we do under the circumstances different from what we did do? We sued for, and obtained a writ of Habeas Corpus from the Municipal Court, by which we were delivered from the hands of Constable Bettisworth, and brought before and acquitted by the Municipal Court.

After our acquittal, in a conversation with Judge Thomas although he considered the acts of the party illegal, he advised, that to satisfy the people, we had better go before another magistrate who was not in our Church.

In accordance with his advice we went before Esq. Wells, with whom you are well acquainted; both parties were pre-

sent, witnesses were called on both sides, the case was fully investigated, and we were again dismissed.

And what is this pretended desire to enforce law, and these lying, base rumours put into circulation for, but to seek, through mob influence, under pretence of law, to make us submit to requisitions that are contrary to law, and subversive of every principle of justice?

And when you, sir, required us to come out here, we came, not because it was legal, but because you required it of us, and we were desirous of showing to you and to all men that we shrunk not from the most rigid investigation of our acts.

We certainly did expect other treatment than to be immured in a jail at the instance of these men, and I think, from your plighted faith, we had a right to, after disbanding our own forces, and putting ourselves entirely in your hands; and now, after having fulfilled my part, sir, as a man and an American citizen, I call upon you, Governor Ford, and think that I have a right to do so, to deliver us from this place, and rescue us from this outrage that is sought to be practiced upon us by a set of infamous scoundrels.

Gov. Ford—But you have placed men under arrest, detained men as prisoners, and given passes to others, some of which I have seen.

John P. Greene, City Marshal—Perhaps I can explain. Since these difficulties have commenced, you are aware that we have been placed under very peculiar circumstances, our city has been placed under a very rigid police guard; in addition to this, frequent guards have been placed outside the city to prevent any sudden surprise, and those guards have questioned suspected or suspicious persons as to their business.

To strangers, in some instances, passes have been given, to prevent difficulty in passing those guards. It is some of those passes that you have seen. No person, sir, has been imprisoned without a legal cause in our city.

Gov—Why did you not give a more speedy answer to the *posse* that I sent out?

Gen. Smith—We had matters of importance to consult upon. Your letter showed anything but an amicable spirit. We have suffered immensely in Missouri from mobs, in loss of property, imprisonment, and otherwise.

It took some time for us to weigh duly these matters. We could not decide upon matters of such importance immediately, and your *posse* were too hasty in return-

ing. We were consulting for a large people, and vast interests were at stake.

We had been outrageously imposed upon, and knew not how far we could trust anyone; besides, a question necessarily arose, how shall we come? Your request was that we should come unarmed. It became a matter of serious importance to decide how far promises could be trusted, and how far we were safe from mob violence.

Cok. Geddes—It certainly did look from all I have heard, from the general spirit of violence and mobocracy that here prevails, that it was not safe for you to come unprotected.

Gov.—I think that sufficient time was not allowed by the *posse* for you to consult and get ready. They were too hasty; but I suppose they found themselves bound by their orders. I think, too, there is a great deal of truth in what you say, and your reasoning is plausible; yet, I must beg leave to differ from you in relation to the acts of the City Council. That council, in my opinion, had no right to act in a legislative capacity, and in that of the judiciary.

They should have passed a law in relation to the matter, and then the Municipal Court, upon complaint, could have removed it; but for the City Council to take upon themselves the law-making and the execution of the law is, in my opinion, wrong; besides, these men ought to have had a hearing before their property was destroyed, to destroy it without was an infringement of their rights; besides, it is so contrary to the feelings of American people to interfere with the press.

And furthermore, I cannot but think that it would have been more judicious for you to have gone with Mr. Bettisworth to Carthage, notwithstanding the law did not require it. Concerning your being in jail, I am sorry for that, I wish it had been otherwise. I hope you will soon be released, but I cannot interfere.

Joseph Smith—Governor Ford, allow me, sir, to bring one thing to your mind, that you seem to have overlooked. You state that you think it would have been better for us to have submitted to the requisition of Constable Bettisworth, and to have gone to Carthage.

Do you not know, sir, that that writ was served at the instance of an anti-Mormon mob, who had passed resolutions and published them to the effect that they would exterminate the Mormon leaders; and are you not informed that Captain Anderson was not only threatened when coming to Nauvoo, but had a gun fired at

his boat by this said mob in Warsaw, when coming up to Nauvoo, and that this very thing was made use of as a means to get us into their hands, and we could not, without taking an armed force with us, go there without, according to their published declarations, going into the jaws of death?

To have taken a force would only have fanned the excitement, as they would have stated that we wanted to use intimidation, therefore we thought it the most judicious to avail ourselves of the protection of the law.

Gov.—I see, I see.

Joseph Smith—Furthermore, in relation to the press, you say that you differ from me in opinion; be it so, the thing after all is only a legal difficulty, and the courts I should judge competent to decide on that matter.

If our act was illegal, we are willing to meet it; and although I cannot see the distinction that you draw about the acts of the City Council, and what difference it could have made in point of fact, law, or justice, between the City Council's acting together or separate, or how much more legal it would have been for the Municipal Court, who were a part of the City Council, to act separate, instead of with the councilors.

Yet, if it is deemed that we did a wrong in destroying that press, we refuse not to pay for it. We are desirous to fulfil the law in every particular, and are responsible for our acts.

You say that the parties ought to have a hearing. Had it been a civil suit, this of course would have been proper; but there was a flagrant violation of every principle of right, a nuisance, and it was abated on the same principle that any nuisance, stench, or putrid carcass would have been removed.

Our first step, therefore, was to stop the foul, noisome, filthy sheet, and then the next, in our opinion, would have been to have prosecuted the man for a breach of public decency.

And furthermore, again, let me say, Governor Ford, I shall look to you for our protection. I believe you are talking of going to Nauvoo; if you go, sir, I wish to go along. I refuse not to answer any law, but I do not consider myself safe here.

Gov.—I am in hopes that you will be acquitted; but if I go, I will certainly take you along. I do not, however, apprehend danger. I think you are perfectly safe, either here or anywhere else. I cannot, however, interfere with the law. I am placed in peculiar circumstances, and seemed to be blamed by all parties.

Joseph Smith—Governor Ford, I ask nothing but what is legal. I have a right to expect protection, at least from you; for, independent of law, you have pledged your faith, and that of the State, for my protection, and I wish to go to Nauvoo.

Gov.—And you shall have protection, General Smith. I did not make this promise without consulting my officers, who all pledged their honour to its fulfilment. I do not know that I shall go to-morrow to Nauvoo, but if I do, I will take you along."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 21, 1862.

BLINDNESS OF THE WORLD TO THE SIGNS OF THE TIMES.

THAT we are living in one of the most important periods of the world's history is admitted by all who have devoted any consideration to the subject. The discoveries and inventions which have placed this generation so far in advance of preceding ones, the innovations upon long established usages and customs, the rapid development of science, particularly with regard to the appliances of war, and the startling results which have proceeded from them, are indisputable proofs that the world is upon the eve of some great and important change—that these are but the inauguration of a new era, the nature and character of which few assume the responsibility of pretending to determine. To draw a contrast between the present and half a century ago would be to present some of the most startling facts before the mind which any generation has, perhaps, ever been cognizant of, so far as history furnishes us with a record of the past. But without instituting any such comparison, the premonitory signs which warn mankind of a great and important change in the condition of the world—a change rapidly approaching, are worthy of consideration.

It is a lamentable fact that at every period when God has revealed his designs to the human family through His servants the Prophets, the warning message has been rejected, and the signs which indicated their approaching fulfilment disregarded, so far as the bulk of the people were concerned, until calamity has overwhelmed them, and they have learned when too late the fatal consequences of neglecting to hearken to the voice of God, and the certainty with which His purposes are accomplished. Modern Christians are filled with wonder at the fatuity of the Jews in rejecting Messiah, whose approaching Advent in their midst had been so plainly foretold by the Prophets, and, if possible, with increased amazement that they should as a nation continue in their unbelief, and persist in refusing to acknowledge the divinity of his Mission, when the prophecies which he so plainly uttered relative to the fate of Jerusalem, the destruction of their loved and beautiful temple, and the miseries which should come upon them as a people, were so strikingly fulfilled. And with like astonishment may succeeding generations look back upon this one, and wonder how those living upon the earth when the designs of God were being so visibly worked out among the nations, could have been so blind to the "signs of the times" as not to understand them and the nature of the future to which they pointed with such vivid distinctness.

Jesus, himself, when ministering among men, rebuked the unbelieving and hypocritical for their blindness, with "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" and not more palpable and distinct were the signs offered to the Jews than those which are now presented to the world for its consideration. The fate of the Jewish nation should be a standing memorial to all generations of the consequences attending a wilful obtuseness to the warnings of Jehovah, and preach a sermon to this generation louder than the trumpet's tones. The culpability of the Jews in disregarding the premonitory warnings with which they were favoured, was no greater than that of the inhabitants of the earth now, who wilfully and recklessly hurry on in the busy whirl of life heedless of the dark and doubtful future which awaits them, and careful only to gratify the passions and desires which prompt them to action in the present. If the former were favoured not only with recorded prophetic warnings which they professed to revere, but were as well blessed with the living voice of prophecy in their midst, the latter have been equally as favourably dealt with. Every one who will study the Scriptures contained in the Bible and Book of Mormon, need be at no loss to understand the nature of those indications which God has declared should precede the consummation of his purposes in the last days; and, added to these, the voice of prophecy and warning has been again heard among the nations to be treated in much the same manner as the Jews treated the message of mercy offered to them eighteen centuries ago. Prophecy has succeeded prophecy, event after event has been foretold, and the miseries, distress and calamities with which the nations shall be visited, and which they are now beginning to feel, have been depicted in plain and pointed language. The Saviour said that previous to his second Advent war should stalk through the nations and men's hearts would fail them for fear, a prediction which is daily being fulfilled. The clouds of war hang thick and lowering over the civilized world, and their bursting thunders are even now echoing from land to land, but is this accepted as a fulfilment of the prophecy alluded to? So far from such being the case, the question is gravely discussed whether the normal condition of mankind is not one of war; and whether nations could sustain their proper relationships with each other without occasional sanguinary conflicts. Men occupying prominent positions in the world speak and write of war as an evil but a necessary one, and view the miseries which ever attend it as so many natural results which have had and will ever have to be borne by the human race! Notwithstanding the progress of science and all the sanitary measures adopted to arrest the progress of disease, pestilence hurries its victims to an untimely grave by thousands; while distress, destitution and misery hold dominion in the homes of millions. For over thirty years the servants of God have raised the warning voice to the inhabitants of the earth, and untiringly proclaimed that peace was taken from among men, and that sufferings unparalleled in the history of the world should come upon the nations, and now when their warnings are being so literally and fearfully fulfilled, are these warnings hearkened to with that attention which their importance demands? No; but instead, reasons are advanced why the condition of the world should be what it is, plans are suggested for the amelioration of the admitted evils, and arguments adduced in support of these plans, any and every scheme being legitimately deemed worthy of consideration except that revealed by Jehovah for blessing, redeeming and exalting His wayward and wandering children.

A glance at the map of the world, with a knowledge of those powers which

are either engaged in actual war or are rapidly preparing for it, will reveal the fact that there is not a nation of importance and power in the world which is not more or less embroiled, and that war, actual or in prospective, is that which most engages the attention of the people; while the rapidity with which inventions in arms and armaments are being perfected, each one treading upon the heels of its predecessor, and the extensive scale upon which preparations are being made, give assurance that it will be of the most wide-spread, deadly and destructive character. This of itself, independent of any prophecy whatever, should stir up the minds of men to inquire not only what the results will be, but what the causes are which in an age when the happiness, comfort and well-being of the people, and the power and greatness of nations depend so much upon manufactures and commerce, can prompt them to rush into a contest which will paralyze their energies, drain their resources, and destroy the labours of centuries in a few brief months. The causes are not so remote as to be hidden by the mists of ages, nor so obscure as to be undiscoverable. That the game of war has been played in every age since man became the slave of his own passions, and brutal violence usurped the dominion of calmer reason, is a lamentable fact so plain that reasons are grounded upon it to account for the continuance of war; while another fact, equally as strong, is lost sight of or unheeded, that men have wandered from God, and in that wandering have disobeyed his injunctions, persecuted his servants, murdered his anointed ones, and rejected his repeated offers of mercy; and, because of these things, the Spirit of God is ceasing to strive with the nations, and the Adversary, exercising dominion over them, is urging them on to their destruction. Jesus knew that this would be the case—knew that as he had been treated during his pilgrimage on the earth, so would his servants be treated in all ages while Satan had control over the hearts of the children of men; and knowing this he foretold the fate of this generation, even as he foretold the fate of that people who had rejected him and his mission, and put him to a cruel and ignominious death. They who will carefully read the revelation given through the Prophet Joseph Smith concerning the present fratricidal struggle in America, and the universality of the war that should grow out of it, will, if they divest themselves of prejudice, see that he was inspired by the same Spirit which moved upon the Prophets of former ages; and, by noting the portents of the present, they will likewise discover that its speedy and complete fulfilment is as clear as that of any prediction ever uttered by a Prophet of God.

But war is only one of the indications that point to the rapid approach of the consummation decreed; yet, if the war now so threateningly portentous, was of an unimportant character, instead of being world-spread in its action and results, or if it stood alone and unaccompanied by any other indications, it might be passed over or viewed with comparative indifference, as one of the many causes of misery which have so long afflicted the human race; but famine, pestilence, earthquakes, the sea heaving beyond its bounds, and strange and terrible disasters by sea and land, though striven to be accounted for apart from and independent of the hand of Omnipotence, are all so many premonitory warnings, which, were the inhabitants of the earth wise, should teach them to repent before the Lord, and by receiving the Gospel turn aside the day of wrath which now threateningly opens upon them.

But, while "the signs of the times" are indicative of a speedily approaching future, terrible in its nature and character, and of a great and important

change in the condition of the world, we can draw consolation from the promises of Jehovah, that all things will work together for the good of those who keep the commandments of God and honour his laws. Our experience teaches us that, if he visits with his wrath those who continue in rebellion against him, and persistently refuse to accept his offers of mercy, his promises of blessings will not fail. It should, therefore, be the object of the Saints to so live that the Spirit of God may rest upon and abide with them continually, that through its ministrations they may not only be prepared for every dispensation of Providence, but have power as well to influence those who are earnestly seeking after truth to walk in the way that leadeth to blessing and salvation. We are living in strange and momentous times, and it behoves every one who has claimed the name of Saint, and who has the welfare of mankind at heart, to seek earnestly for the unction of the Holy Spirit, that they may stand fast amid the trying scenes rapidly coming upon the nations of the earth, and be always prepared to minister salvation to the honest in heart, for the day of the Lord will not linger, but is nigh even at our very doors.

ARRIVAL IN NEW YORK.—By letter from President George Q. Cannon, under date May 30th, we learn that he, with Presidents Amasa M. Lyman, Charles O. Rich, and the brethren who accompanied them, had landed in safety in New York on the 29th ult., in good health and spirits, after a rough voyage of 15 days, during which they had encountered a continuous head-wind, and had seen numerous icebergs in latitudes where they are not usually to be found. President Lyman had suffered severely from neuralgia. He, accompanied by Elder W. H. Dame, had left for Boston on the 30th. The rest of the company were in New York at date of writing, where President Rich would remain to await the arrival of the *John J. Boyd*, which had not reached when President Cannon wrote, but was hourly expected. Two of the ships carrying the Scandinavian Saints had arrived, and their companies were about starting west under the charge of Elder E. H. Blackburn. Elder George J. Taylor was expected to accompany Elder Blackburn.

MOVEMENTS OF PRESIDENT BIGLER.—By letter from President Bigler we learn that he had visited the Sheffield, Leeds, and Hull Conferences, and had enjoyed good times among the Saints. He was in Nottingham at date of writing, and purposed spending Sunday, the 15th inst., in the Derbyshire Conference.

NEWS FROM HOME.—We have received *Deseret News* of April 2nd, from which we learn that matters were prosperous in the mountain home of the Saints. The lectures in the Seventies' Hall continued to be well attended. A course of medical lectures had been inaugurated by Drs. Clinton and Dunyon, which seemed to create much interest. "The State House (formerly the Council House,) which has been, since 1855, used for various and other purposes than those for which it was built and intended, is now being repaired and fitted up for the meeting of the General Assembly. It will be used for State purposes hereafter." The prospects of a numerous attendance at the General Conference by the people of Great Salt Lake City, and from the various Settlements, were good, and a stirring time was anticipated. The telegraph wires eastward had not been in working order for some time, owing to some breakages between Omaha and Chicago, also between St. Joseph and Quincy.

CORRESPONDENCE.

SCOTLAND.

Edinburgh, June 5, 1862.

President Cannon.

Dear Brother,—The Work in Scotland is still progressing favourably, numbers continuing to be added to the Church all over the District, and the Saints are striving with increased energy to affect their emigration next year. In our zeal sometimes, we run to extremes and over-shoot the mark, by leaving undone important duties which require to be attended to. Tithing, for instance, is as much a requirement of Heaven as the gathering; in fact, it is as much a stepping-stone to the blessings to be obtained in Zion, as faith, repentance, and baptism are to the gift of the Holy Ghost.

The preaching of the Gospel is another requirement which must be attended to, for by it our Father in Heaven designs to bring His children to a knowledge of the relationship they sustain to Him, to each other, and to the laws of nature—principles necessary to be known ere we can enjoy life or live in peace as families, communities, or nations. A Mission Fund, all are aware, has been instituted in these lands by the Presidency, to defray the necessary expenses incurred in building up churches and supporting the Priesthood whose time is required in the work of the ministry. All who are worthy of the name of Saints are called upon to contribute their mite to this Fund, that the purposes of God may be fulfilled, the Gospel preached, the faithful gathered, and His kingdom built up.

The press has also to be sustained by subscribing for the *Star*, *Journal*, and other publications, not forgetting the injunction of the Presidency,—“Promptly pay as you go.” All these things are necessary to be attended to while in these lands; but we often act injudiciously in neglecting one duty to attend to another, like the fond mother with her newborn babe, who forgot in her ecstasy that she had any other children to care for but the one on whose lips she

was imprinting the first seal of maternal affection, until by their clamouring wants she was awakened to a realizing sense of her duty; so we have our pure minds stirred up once in a while, by way of remembrance, that we have other duties to attend to besides going home to Zion. The best outfit that I know of for the journey is a *knowledge* that we have done our duty here. This will give us a conscience void of offence, and entitle us to the Spirit of God which is invaluable while here, and on the way; nay more, it will help us to contribute to the building up of Zion when we arrive at the home of the Saints.

The Priesthood and Saints with me are taking a lively interest in the education of the rising generation; Sabbath schools are being organized all over the District; this I am delighted to see. It is a pleasing and profitable task to store the young mind with useful knowledge—knowledge that will save the children of the Saints from folly, vanity, and vice, from low pursuits and false desires; preserve them in the path of purity and truth, and keep them what we ought to be, Saints in very deed. When they realize the benefits they have received from our instructions, they will bless us for being their benefactors; thus we will be rewarded, for in blessing others we are ever blessed.

I had a very pleasing and profitable tour through the Glasgow Conference, accompanied by brothers Baxter and Sands, after my return from Liverpool. These brethren are well, and feeling well in the work of God. The Saints, everywhere we went, manifest a desire to do what is right. Brother Peacock is with me at present visiting the Saints in the Edinburgh Conference. He is in the enjoyment of good health, and in the pathway of duty. He has not heard from his family for some time, but he feels like every other faithful servant of God, that all is well at home.

The brethren are behind in money matters a little, owing to the hard times,

and from other causes; but I am persuaded that the Saints, when apprised of this, will join unitedly, heart and hand, in liquidating this incumbrance, and henceforth meet the legitimate wants of the brethren, for no better men ever laboured in their midst; they are assiduously labouring to bless the Saints and gather the poor, and in return they will be blessed themselves.

Our united prayers are that you may be blessed with health, wisdom, and ability to do all the good that is in your heart, and that all may be blessed who are under your watch-care.

Believe me, as ever, your co-worker in the cause of truth,

DAVID M. STUART.

SUMMARY OF NEWS.

AMERICA.—The Confederates evacuated Corinth on the 29th ult. The *New York Times'* correspondent thinks there is a probability of the Federal army going into trenches before Richmond, as heavy Parrot siege guns are being brought from Yorktown. The Confederates still threaten the Federal lines at Harper's Ferry. The latest advices from New Orleans are considered favourable for the prospect of cotton coming in. General Butler continues to govern New Orleans with the utmost military rigour. The inhabitants do not appear to have shown any symptom of becoming reconciled to the Federal authority. Late advices confirm the report of the seizure by General Butler of \$100,000 at the Dutch consulate at New Orleans. The foreign consuls have unanimously protested. Some correspondence had taken place between General Butler and the British consul relative to the imprisonment by Butler of British subjects who formerly were members of the British guard in the city, and who were accused of sending arms and accoutrements to Beauregard. The matter is still in abeyance. Seven French men-of-war were at New York. General Banks is reported to have again advanced into Virginia and to have passed Martinsburgh. The Federal brigade is driving the Confederates out of Front Royal. The Confederates retreated from Corinth to Grand Junction, and thence southward. The inhabitants of Corinth, it was reported, were moving.

FRANCE.—In the south of France the rye is now being cut. The vineyards are in the most flourishing condition, and all the crops are abundant, except silk. In the central, northern, and eastern departments the farmers are not satisfied with the appearance of the crops. An appeal for volunteers has just been made in all the regiments quartered in Paris, and the line-of-battle ship *Turenne*, now stationed at Cherbourg, has been ordered to prepare for sea. She is to take on board troops for Vera Cruz. The *Progres* of Lyons gives the following unfavourable description of the state of the working classes in that city:—"Profound distress still preases on our manufacturers and agriculturists. At the commencement of the fine weather, activity and confidence appeared to revive. Unfortunately it was a mere flash of light. The silk frames both in the city and in the country, it is true, are occupied in a greater proportion than during the winter, but the workmen's wages are reduced. The weavers, moreover, and the daily labourers in other professions, have suffered a reduction of their daily wages. In fine, all kinds of dealing are difficult as well as limited in their amount."

BELGIUM.—A terrible fire broke out in an immense wax-candle factory at Anderlecht, near Brussels. The buildings were close to the gasworks, and, as it was known that an explosion from the gasometer would destroy all that part of the faubourg, the outbreak of the fire created a complete panic; but fortunately, individuals possessing more courage and presence of mind soon showed themselves, and the pipes being cut the gas was allowed to escape into the fields, and the gasometer was soon empty. The buildings were burnt to the ground, and merchandise estimated at 600,000 francs was destroyed. The loss, however, both of buildings and goods, is believed to be covered by the insurance, which amounts in all to 1,016,000 francs.

ROME.—Monsignor Dupanloup, Bishop of Orleans, one of the most conspicuous of the many members of the church militant now here assembled, preached a sermon in the church of St. Andrew on behalf of the Christians of the East. Ten cardinals and 120 bishops formed part of the congregation. He lamented that the Turkish empire, "the fall of which would be a great benefit for civilisation," should be maintained for political reasons. He spoke mysteriously of Paris as a city whose "future destinies were unknown." After the sermon the plates for the collection were held by several bishops. Cardinal Wiseman harangued a couple of hundred lads who were employed to sing hymns to the bishops in front of the Altieri Palace, and told them that, if need were, they must renounce song and take up the sword in defence of the Holy See. It is a part of the farce now enacting that the Pope is supposed to know nothing about the address signed by the bishops in favour of the temporal power. It is to be a delicate surprise for his Holiness, who will stick to the theory that he never called upon them to do anything more than canonize the Japan martyr. Several princes and priests have solicited the privilege of waiting at table at the grand dinner of 350 covers which the Pope is to give here. It is calculated that the aggregate amount of St. Peter's pence money brought by the bishops comes to £100,000 sterling. The National Committee has published a proclamation exhorting patriots to abstain from all manifestations during these fates, and to rely upon it that the French army will soon evacuate Rome. This placard is torn down by the gendarmes.

AFRICA.—Advices from Old Calabar announce the nearly total destruction of Duke Town by fire, and the burning of a large number of natives by the conflagration. Two warehouses belonging to a Liverpool firm were destroyed. Trade was almost suspended in consequence of this catastrophe. The *Armenian* passed her Majesty's ship *Griffin*, with Consul Burton on board, off Tom Shot's Point. The *Griffin* was bound for Old Calabar, to afford relief to those rendered destitute by the late fire, and also to protect British property. The *Griffin* had been ashore four hours on the bar, but apparently received no serious damage. The most melancholy news comes from Bonny. Since the departure of the April mail, the river and New Calabar have been visited with the worst attack of yellow fever known on the coast for the last thirty-six years. Out of a population of 140 whites 75 have been carried off within the month. The barque *Phrenologist*, in New Calabar, lost master, mate, carpenter, boatswain, and two seamen in two days. Hardly one of those attacked has recovered. The sickness may be partly attributed to the long prevalence of easterly winds, which blow directly across the swamps. Among the natives the mortality has been still greater—scores dying daily, as many as twenty corpses having been taken out of one house in a single day.

VARIETIES.

ORIGIN OF VARIOUS WORDS.—What a record of inventions is preserved in the names which so many articles bear of the place from which they first came, or the person by whom they were first invented! The "magnet" has its name from Magnesia. The "bayonet" tells us that it was first made at Bayonne; "worsted," that it was first spun at a village of the same name in the neighbourhood of Norwich; "cambrics," that they reached us from Cambray, "damasks" from Damascus; the "damson" also is the "damascene" or Damascus plum; "dimity" from Damietta; "cordwain" or "cordovan" from Cordova; "currants" from Corinth; "indigo" (indicum) from India; "agates" from a Sicilian river, Achates; "jalap" from Xalapa, a town in Mexico; "parchment" from Bergamum; the "guinea" that it was originally coined (in the year 1633) of gold from the African coast, so called; "camel" that it was woven, at least in part, of camel's hair. The fashion of the cravat was borrowed from the Croats, or "Crobats" as they used to be called in the sixteenth century. Such has been the manufacturing process of England, that we now send our calicos and muslins to India and the East; yet the words give standing witness that we once imported them from thence, for "calico" is from Calicut, and "muslin" from Maussul, a city in Asiatic Turkey. "Ermine" is the spoil of the Armenian rat.

LOZENGES FOR FETID BREATH.—Gum catechu, 1 ounce; white sugar, 2 ounces; orris powder, half an ounce. Make them into a paste with mucilage, and add a drop of neroli. One or two may be sucked at pleasure.

BREED BREAD.—Good bread is made with the Orange Globe Mangold Wurzel, using one-third to two-thirds of wheaten flour. It is as white as when made of all wheaten flour, and perfectly free from all taste of the root.

PAT AND THE SCHOOLMASTER.—A pedagogue told one of his scholars, a son of the Emerald Isle, to spell **HOSTILITY**. "H-o-r-s-e, horse," commenced Pat.—"Not horse-tility" said the teacher; "but hos-tility."—"Shure," replied Pat, "an' did'n't ye tell me, the other day, not to say hoss? Be jabbers! its wan thing wid ye one day, and another the next."

LATEST DEFINITION OF A YANKEE.—He is self-denying, self-relying, always trying, and into everything prying. He is a lover of piety, propriety, notoriety, and the temperance society. He is a dragging, gagging, bragging, striving, thriving, swapping, jostling, hustling, wrestling, musical, quizzical, astronomical, philosophical, poetical, and comical sort of a character, whose manifest destiny is to spread civilization to the remotest corner of the earth.

A WONDERFUL CHANGE.—The Rev. Calvin Chapman was an excellent pastor of one of the New England churches in olden time. He believed in the doctrine of Providence and thought he must be properly disciplined to become meet for his Maker's service. His married life with his first wife was a very happy one. But she died, and after a decent interval he married again. This time he caught a tartar. She was an everlasting scold. She kept him on the tenterhooks all the time, and made heaven appear a thousand times more desirable. One day he was in his study at his devotions; waxing fervent, he prayed so loud that she heard what he was saying. He thanked the Lord for His dealings with him; he thanked Him for the comforts, and also for the trials of life—especially for the gift of his wife, whose constant fretfulness and scolding were just the crosses he needed to bear; and he prayed that her temper might be continued, to vex and distress him till it made him more humble, patient, and heavenly minded. She could stand it no longer. She rushed into the study, and told him she was not going to be his pack-horse to carry him to heaven; and from that time onward she was a model wife, gentle, loving, and patient.—*American paper.*

POETRY.

—o—

PRESS ONWARD.

Press onward, O redeem the time!
And weary not in doing well;
Let works of love, and faith sublime,
Of deathless zeal unceasing tell.

Press onward with the rolling hours;
Improve the moments as they fly:
And cultivate those hallowed flowers—
Like a virtue, born to bloom on high.

Liverpool.

Press onward in the holy way,
Each step brings you nigher God;
Though some turn back and go astray
Keep you the path your master trod.

Press on! salvation's Captain leads
The vallant on to victory;
Not words, but faithful, holy deeds
Shall prove man's true nobility.

RICHARD SMYTH.

MARRIED.—April 21st, on board the Ship *John J. Boyd* in the Mersey, by Elder W. G. Mills, Mr. John S. Painter, carpenter, to Miss Mary Ann Brooke, both of Coventry, Warwickshire, on their way to Utah.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

'And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverances, as the Lord hath said, and in the remnant whom the Lord our God shall call.'—JOEL.

No. 26, Vol. XXIV.

Saturday, June 23, 1862.

Price One Penny.

A DISCOURSE

DELIVERED TO THE PRIESTHOOD IN EDINBURGH, ON SATURDAY EVENING,
MARCH 22ND, 1862, BY PRESIDENT AMASA M. LYMAN.

(Reported by E. L. Sloan.)

I do not know that there exists any great necessity for very much preaching to the men who are here, as they are all more or less preachers, so we will content ourselves with having a little conversation in reference to matters we are interested in, and we will not particularly denominate it preaching, for sometimes in preaching we subject ourselves to restraints that hinder us from saying all we would say if we were simply reasoning together; and as our only object is to instruct and be instructed, that can be done probably as well by our reasoning together; though, according to the ideas of some, it might be regarded as rather informal. I have no particular item that I feel disposed to talk to the brethren here upon, but an interchange of thought may be productive of much good; and to become thoroughly acquainted with the work we are engaged in should be a matter of the greatest importance to us, for if we appreciate the matter properly, it will possess in our estimation a value which it would not have without it; and in proportion to the value we place on true principles will be the amount of exertion we will make to obtain the

blessings that their possession and application will produce.

The knowledge that we need, as ministers of the truth, could not, perhaps, without a great deal of thought, be classified so that it could be arranged in alphabetical order, or in any other order; but it is all made up of parts, and if we are ever in possession of the aggregate we must come into possession of the parts, where we can and when we can. We should therefore never let an opportunity pass without improving it; and if we would be efficient ministers of the truth, we should adopt this conclusion in the beginning as we begin to receive our earliest lessons, that we may become possessed of knowledge which shall be in every way useful. And we should learn, with reference to the Gospel, that it will commence its effect upon us by developing a change in us and around us as we receive it, and as we become subject to its influence. The elements of this change present to us what will assume the form of new ideas, new thoughts and conceptions, and it will be constituted of our adopting them and rejecting such erroneous notions as we have previously entertained, until the ele-

ments of the change with which the Gospel commences its operations on us individually shall have been fully developed within us. We may reasonably infer, then, that its constituent elements will be as perpetual and enduring as our existence; that while we enjoy the blessing of being, so long this change must be going on with us. This would make the receiving of the Gospel with us a progressive work, therefore we are not to settle down in our feelings when we have received the lessons of a day, a month, or a year, and say, "as we are so we shall continue to be;" but we shall grow, and our increase will be a constant, ceaseless, and progressive increase—a change of our views that is a constant ripening or perfection of knowledge in the soul. That this relationship will ever exist between us and the great store of truth in the future, is obvious to any mind that will reflect upon it carefully and considerately. This is an important matter to us, for the work we are entering upon is to engage us, not merely through the few years of time we may spend upon the earth, but through all the time that lies before us as long as we exist. If we exist eternally, then the work will continue to be our work eternally. "But," asks one, "will we be always plodding about round Edinburgh, and other parts of Scotland, engaged in this work?" Oh, no; we may be far removed from the scenes of our present labours, but still our work will be the same, for it is connected with us because it is the development, growth and increase of ourselves. "But," says one, "we go preaching for the benefit of others." You do? Do you preach to others that which does yourselves no good? Do you call upon them to be obedient and subject themselves to a principle you will not subject yourselves to? If so, my advice would be, Cease that preaching. If you have taught the people right, do not go and tell them that it is a falsehood, but apply to yourselves the principles you preach to them, that you may be living evidences of the truth you preach to others. This is important to you as ministers of righteousness, because, the principle will be one of salvation to all who adopt and act upon it—they will realize salvation as the result of their obedi-

ence. There is another reason that should be still more cogent to us, and that is, that we may be saved ourselves—have the advantage of what we preach, and secure to ourselves the enjoyment of the heaven we preach about to others, and be the recipients of all the blessings we promise to them as the results of obedience; for surely the salvation of all the world would be of little value to us, if we were cast down to perdition as they were exalted to endless life and glory. The exaltation of the whole world would cost us a high price if it cost us our own salvation. I wish you to adopt this view of the work that opens out before you as ministers of the Gospel, so that you may be truly and faithfully the representatives of God, and of principles of truth and righteousness before the world of mankind; that you may not only be saved yourselves, but, that wherever your utterance exerts an influence, it may be in favour of the deliverance of humanity from the misery and woe that hang like an incubus upon the race. And I hope to subserve, in some degree, the interests of the great cause of truth, by talking to you in this familiar, free, and frank way on the present occasion, because I hope that if you have been travelling in this road you will be encouraged to continue in it, and if you have not, that you may begin to travel in it, in order that there may be more minds enlightened, and more voices heard whose utterance shall be in favour of the truth, and exert an influence in connection with mine for its spread among mankind. I wish you to understand principle correctly and truly, so that as ministers of the truth, when you go out into the world, you will be like a light in a dark place, and utter words of instruction to the waiting millions of earth's children that shall lead them out of darkness to light, and thereby contribute to the emancipation of mankind from the bonds of ignorance with which they are now bound. I wish to see you cultivating, in connection with this, views sufficiently liberal and broad to comport with the nature of the work; and you can see that if the nature of the work is such that we begin to learn to-day and continue learning, there is no point that we can entertain any conception of to

which it will not lead us. If we are guided by its principles, what must be the compass of the circle over which our breadth of views and charity extends? It must be sufficiently extensive to always afford us a field in which to exercise the charity, knowledge, and power we may acquire; however great they may grow to be, however broad they may become, or however fathomless their profundity, all must be put to use, like a living principle producing fruit continually. This is the nature of the charity we should cultivate, because as we think so we act as ministers, and as we act with the people to whom our ministrations extend, so they will act. If you go to the people under the influence of narrow and contracted feelings, they will be just as narrow and contracted in feelings as you are; their souls will be as little as yours, for the same reason that yours are little, because they have never been swelled with noble thoughts. If you wish people to be inspired with great thoughts, you must say something to suggest great thoughts to them. If ever you entertained a great thought it was suggested to you by something which awakened it within you; and if it was so with you, it will be awakened the same way anywhere and everywhere that intellectual human beings dwell upon the earth. You cannot be ministers of salvation to humanity without you have such thoughts of the nature of the work in which you are engaged. You require to think liberally yourselves that your instructions may be characterized by a spirit of liberality. The Gospel requires you to subject yourselves to its dictation, to renounce every wrong notion you may possess and adopt every truth, so that you may gather around you the elements of power and greatness; and as these are developed within you, your instructions will partake of the nature of the lofty and inspiring thoughts that live ceaselessly within yourselves. You will not entertain a view yourselves and then go and preach something opposite to it to others. Your own knowledge will afford themes for reflection, open to your minds the subjects upon which you should discourse, and unfold to you the principles that should characterize your preaching.

This should be a portion of the education we require to possess.

Some people have thought that we have no need to be educated, yet it is nearly all that men should engage their attention with. I do not say they should be sent to school to get the education they so much need, for they could not get it there, and if it was to be thus obtained many would lack it, not for want of desire, but, because they had not money to pay for the advantage of obtaining the education which schools might afford. We might find a portion of useful information in them, but there is another useful portion which we could not find there. The portion we cannot get in schools we will have to get, and that which is to be got in them we must get or go without; but we can learn the truths that are not taught in schools, and these are what I wish you to learn. We have started out to preach in a different manner from other people, for, whereas they must get their education before they commence to preach, we have started out preaching and acquiring our education at the same time. We ought to be thankful that we can learn the principles of the Gospel without going to these schools that cost money, which we have not got to purchase information with, and we should lose no opportunity of saying kind words to humanity around us. As we go preaching the Gospel we are in the same school to learn in that we invite others to enter into; and if we do not forget this important fact, that we are scholars, we will continue to learn, and having got a lesson in advance of those just come in we will, if faithful, keep in advance of them, and the instructions we will be able to impart will be of a soul-saving character. These are my views, and what I have experienced to be of value, and I feel about them as anybody does about what they place a great value on. They love to talk about it, and that is the reason I love to talk about this matter, because it is the gleanings from the field of experience over which I have passed; it is the fruit that experience has left in my mind, and by which my mind has become measurably enriched from what it was before this had been gathered. As I have gleaned in my travels what

is valuable, I have a desire ever living within me, which prompts me to bestow the benefit of it upon the men who are to move the cause of God in years to come.

The work that is to correct the sentiments of the world is inaugurated on the earth, and with it we stand connected. When we look at the greatness of the work, and the comparative littleness of our abilities to discharge the duties that devolve upon us, we certainly appear small; but while we see by the comparison that our abilities dwindle into insignificance, we should gather encouragement from the nature of the work, for it is that which should remove from our minds every feeling and thought but that of ultimate success, from the fact that it commences by giving us small instalments of knowledge, and, as our enlarging capacities are prepared to receive them, it supplies us with richer instalments from its exhaustless stores. We commence to learn, and we find that we can add acquisition to acquisition, as days added to days make weeks, weeks added to weeks make months, months to months make years, and years extended make all the time we can conceive of. This view of the nature of the work should remove from our minds any apprehension that there was anything in the future for it but triumph and victory. All we have to do is to go to work, coolly and calmly, with the exercise of all the good sense that God has given us, and we will find that it is not all to be done to-day, nor to-morrow, but that it is a work in which we are to rise to eternal greatness, immortality, glory and happiness. It is opening up before us a field in which we are to live, ever learning and acquiring the elements of happiness, and gathering them around us until we become clothed upon with them.

Taking this view, as ministers of God, we should not be discouraged because we know but little to-day. If we should learn but one small item in a day, a month, or even in a year, and if we should continue to add to these acquisitions, they would be like the particles which, in their aggregate, compose the earth, of which if we were to bring one grain one hour, and another the next, and continue each succeeding

hour to make a deposit of a grain, the entire bulk of the earth would be removed in time, and deposited in another place. All that is in the future is to be made up in this gradual way. Look at it this way and you will not be discouraged. You will find the work is not made of days, and months, and years, but of the change that will be wrought in the condition of humanity, by the truth being developed in them. You need not look for the people to be exalted only so far as the truth is developed in them; and when you view the progress of the work in this way, you will not look for a Millennium until the truth is received and appreciated over the earth. You have nothing upon which to base any expectation that a Millennium will be enjoyed by mankind any sooner. "But," asks one, "did not the Prophets say it was to occur in such a time?" I do not know all that the Prophets said, but I will tell you what I do know; I know that an unregenerate man is a wicked man, and that the man whose feelings are formed to love virtue and purity—who has always been the one who would develop practical purity and truth, is the godly man, and the recipient of the happiness that virtue gives to all who practice it; and knowing this, I likewise know, that until there are men enough converted to the truth, embued with a love for truth, and subject to it to make it popular over the earth, the happy time which Prophets have spoken of will not exist. And when such a condition of things has been brought about in which the truth will become thus popular and loved, the Millennium will exist over the earth, for godly, truth-loving men will be spread all over it. That I know, and that you know. We need not trouble ourselves then about when the prophecies will be fulfilled. We are not called to fulfil prophecies but to preach the Gospel, to enlighten the world and to open the door of salvation to fallen humanity. "Should we not be anxious to have the prophecies fulfilled?" We are here to take care of ourselves, and if the Prophets told the truth, their prophecies will assuredly be fulfilled, and we need not trouble ourselves about them.

You are called to do a work which it was necessary should be done, and the

labour that needs to be done is the reformation and regeneration of humanity throughout the earth; and we are embraced in those who are to be the recipients of the blessings this reformation and regeneration will extend to mankind. We should consider this and let the old Prophets rest in heaven where they are. "But should we not preach about these things?" asks one. Why, yes; preach what you know about them, and when you get to the end of that stop, and then you will show good sense. See that you do not undertake to tell what all the old Prophets meant, unless you know, and then I do not care. For my part I know but a little of what they said. "Why?" Well, there are a good many reasons why. I do not know much about the individuals themselves because I never had anybody to tell me, and I live a long way down the stream of time from where they lived. I understand they were men subject to like passions as we are, and I therefore believe the truth had much the same influence upon them that it has upon us, and that they felt much as we feel, and expressed themselves as they felt. If they read the history of the future in dreams or visions they talked about it. If it was a dream they had, and they were favoured with the interpretation, the little that has descended to us may be as much of a mystery as it was before, unless we had an interpretation of it for ourselves. In order for us to possess a knowledge beyond what we do possess, let us try and learn principles of truth and exercise ourselves in them, and then in all our reference to the Scriptures, when selecting passages to be produced in favour of the point we may be trying to establish, we will select the plainest that there are, those that are the most simple and admit of the least chance of cavil and quibble about their signification. If you pursue this course you strengthen your influence with the people, and avoid drawing around you the practice of having questions asked which you cannot answer. We should take this course as ministers of the truth, for the simple reason that it will enable us to devote all our time in the way that will be productive of good; for when we awaken a storm around us which we

cannot control, we have so far defeated ourselves in the accomplishment of the object we have in view—namely, the instruction of mankind. People talk about Jesus stilling the storm-tossed sea, as though it were a great and glorious act. So it was. No doubt it was a great blessing to the poor fishermen, as it preserved them from getting drowned. But there is a sea rougher than it, and that is the one we are sailing on, and if we can say that which we have to say for the benefit of mankind so as not to raise a storm, we will have fair weather and we will be able to do good, for we will not be opposed by an influence stronger than the one we can command. If you could lull the surface of the broad Atlantic, when in its wildest mood it heaves its mountain billows aloft in stormy madness, would it do good to any who might witness the display of power? Would anybody know whence the power had come, whether from God or the Devil? The man who can awaken in one soul a thought that is true, and that will exert an influence to place the feet of that individual in the paths of virtue and purity, has done more for the interests of humanity, than though he had lulled a thousand storms at sea and taught no truth.

This is the principle I wish to see the Priesthood go forth upon in the discharge of their duties. Go forth feeling that you are like little children, for we have all much to learn; and yet when you go among the people like children as you feel, and limited as is the knowledge you may possess, you are nevertheless God's representatives on the earth, and the representatives of principles that involve in themselves all that there is of glory in the heavens above or the earth beneath to bless and exalt humanity; and let this thought ever lead you to cherish a feeling above doing wrong, that you may be ever above the influence of temptation and the power of the Arch-enemy of mankind. And then you combine in yourselves, in your feelings, in your actions, and in your ministrations the simplicity of the child with the grandeur of a God; and by pursuing this course, the little ability you have will lead you ultimately to be clothed upon with all that there is of greatness and glory to

bless the honest, humble servants of God. In this way I wish you to minister, to act, and to live, whether at home or abroad; and when you open your mouths to speak think upon these things, and they will exist within you as a fountain of water "springing up unto everlasting life," that always pours out its current to quench the thirst of the poor, weary traveller; and when you have drunk once, do not think you will never require to drink again. When we learn the truth, that which we do learn we have never got to change: it will always be the same. "But will we stop learning truth?" No; but when we learn any one degree, as applied to one thing, it awakens a desire within us to learn more, since by the learning of this truth which has imparted to us so much bliss we can realize that by learning another truth we can enjoy more happiness and possess more ability. What I mean by learning truth is, not that we are learning new truths, but the application of truth to something we did not understand its application to before. When we have learned the application of truth to the circumstances around us with which we are connected, will we it down supinely and conclude that we will make no more efforts to increase in knowledge—ask God for no more light and intelligence? No; but at the close of each day's acquisitions, we will bow down before our God, thank him for favours received, and ask him to bestow more blessings upon us. "Why?" Why, because it is good. It is like the child asking father for candy. Having tasted it once or twice the child loves it, because it is sweet and pleasing to the taste, and wants to enjoy the gratification again. So the honest disciple when he learns one lesson wants to learn more; and the more he learns the more he wants to learn. Thus the affections of men become enchaind to the truth as it is developed within them.

Well, now, this is the way I would wish to see the ministry in these last days grow and increase in power to more effectually discharge their duties as ministers of salvation. This is the way I am taking to discharge my duty as an Apostle, whose calling is to see that the Gospel is preached in all the

world. I cannot go into all the world, therefore I wish to talk in such a way that you can comprehend it, so that you may in your time and place, as you are called to bear the Gospel to the people, when you open your mouths to speak, declare the same principles they would have heard from me. Then, if I am faithful in my place, I shall have done my duty in regard to preaching the Gospel in all the world. I cannot talk to men who are not here, neither to those whom my voice cannot reach, so I talk to you that you may go and reason with them, just as I am reasoning with you; not undertaking to soar too high, for there is danger in that, until the knowledge of the truth is developed within you, and you comprehend your relationship to all that there is on earth and in heaven. I wish you to think of heaven as a state of bliss and happiness, and embracing all that we can conceive of perfection and holiness, all that would be heavenly and glorious when bestowed upon humanity. If you have to associate it in your minds with something that is a great way off—if you have to go where angels give expression to their praises in your efforts to form a conception of what heaven is, come back down here to earth again, and remember that in order for us to get there the truth must be developed in us here. The principles that make you and me virtuous, godly, and holy men, are those which make heaven a place of joy and glory, and constitute all the happiness of that bright sphere. If we go yonder in the days of our darkness, we must come back here and kindle the fire that will illumine our pathway. The lamp of light must be lighted within us individually. Now remember this and you will never apostatize; you will never forget God, or purity and righteousness, but the love of truth will become as your meat and drink to you; yes, it will be more to you than anything that could minister to bodily comfort to do the will of God. If you feel thus these principles will grow within you, and you will look upon all the wealth of the world and all the honours it can bestow as worthless without them.

You young men, just beginning to act as ministers of salvation, remember and be honest and pure; be pure by

being honest; be simple and childlike, and with it be noble. Cherish within you a feeling that you are related to God—the child of God—and that you have received from him the principles that will make you the reflection of his brightness and glory; and never feel that you are mean, unless you have done something that you know is mean, but cherish feelings that are noble and lofty as God cherishes them. When you want to be correct, and to do right, just think of Jesus who descended as low as he calls upon us to go. Let him be your example. He was humble yet godly; like a child, yet the image of God was reflected in him. He withstood all the temptations scattered around his path. Was he proud? No; yet in his loftiness of soul he spurned every tempting insinuation of the Devil, and rebuked him, saying, "Get thee hence, Satan, for it is written thou shalt not tempt the Lord thy God, and Him only shalt thou serve." He would spurn the evil from him, and would turn round and teach the poorest that would receive instruction from him. If we pursue this path we will extend our education while we live, and as it extends our power will increase, and as it increases our glory will increase, for power gives us glory because it ennobles. When the bright thoughts that have been awakened within us, the aspirations that expanded our souls with bright hopes and lofty thoughts, shall

assume form and shape because of the development of truth within us, we will possess the ability to stretch out the arm of power and effect all that we desire. We are now at the inception of the work, at its beginning, and if we go silently along, thinking and acting on these principles, we will see it growing and spreading, our efforts being instrumental in accomplishing the purposes of God. If your minds are inclined to soar aloft, when they contemplate the glory of this consummation, let them soar just as far as the strength of their pinions will carry them; and when you get tired, come back home again; always come home and do not stop out at night. If you forget that you are children of earth, you have only to come back and look at yourselves. You will remember that you are of the earth, yet the bright heaven that floats before the mind, on whose transcendental glories the mind at times loves to speculate, will be the climax of what you may become.

Whether I ever have the privilege of talking to you again this way or not I wish you to treasure up these remarks, and when we meet in heaven, if I have made any mistakes, they will be made to appear then. And I think if we get there, you will find it is by the principles I have been speaking to you about here to-night. That we may be so happy as to get there, is my prayer in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 393.)

10½ a.m. The Governor left after saying that the prisoners were under his protection, and again pledging himself that they should be protected from violence, and telling them that if the troops marched the next morning to Nauvoo, as he then expected, they should probably be taken along, in order to ensure their personal safety, with how much sincerity may be seen by the following affidavits:—

"Territory of Utah, }
Great Salt Lake City, } ss.

Personally appeared before me, Thomas Bullock, Recorder of Great Salt Lake County, Alfred Randall, who deposes and says, that about ten o'clock on the morn-

ing of the (26) twenty-sixth day of June, one thousand eight hundred and forty-four, he was in Carthage, Hancock county, Illinois, and as the troops, under Governor Thomas Ford, were in squads round the square, he went up to several of them, and heard one of the soldiers say, 'When I left home I calculated to see old Joe dead before I returned,' when several others said, 'So did I,' 'So did I,' and 'I'll be damned if I don't,' was the general reply.

One fellow then spoke up and said, 'I shouldn't wonder if there is some damned Mormon hearing all we have to say.' Another, who stood next to Randall, replied, 'If I knew there was, I would run him through with my bayonet.'

In a few minutes Randall went to another crowd of soldiers, and heard one say, 'I guess this will be the last of Old Joe.' From there Randall went to Hambleton's Hotel, where Governor Thomas Ford was standing by the fence side, and heard another soldier tell Governor Thomas Ford, '*The soldiers are determined to see Joe Smith dead before they leave here.*' Ford replied, '*If you know of any such thing, keep it to yourself.*'

In a short time Randall started for his own home, staid all night, and arrived in Nauvoo on the twenty-seventh of June, when Governor Ford was making his notorious speech to the citizens. And further this deponent saith not.

ALFRED RANDALL.

Subscribed and sworn to before me, this twelfth day of February, one thousand eight hundred and fifty-five.

THOMAS BULLOCK,

Recorder, Great Salt Lake County."

On the 26th day of June, A.D. 1844, near the Mansion in the city of Nauvoo, I fell in company with Col. Enoch C. March and Geo. T. M. Davis, Esq., from Alton, Illinois, editor of the *Telegraph*, who had just arrived from Carthage, where they said they had been for some days, in company with Governor Ford and others, in council upon the subject of the arrest and trial of Joseph and Hyrum Smith, who were then prisoners in the county jail in Carthage.

After considerable conversation between myself and them on the subject of the Mormon religion, and the reasons why I had embraced that faith, and renounced my former religious discipline—viz., that of the Methodists, Mr. March asked me what I thought of Joe Smith, and if I had any hopes of his return to Nauvoo in safety?

I answered that I knew Joseph Smith was a true Prophet of the living God, as good and virtuous a man as ever lived upon the earth; that the Book of Mormon was true as holy writ, and was brought forth precisely in the way and manner it purported to be, by the gift and power of the Lord Almighty, and from no other source; and that the revelations he had received and published were eternal truth, and heaven and earth would pass away before one jot or tittle of the same should fail, and all that he pretended and testified to concerning the ministration of holy angels from the heavens to

him, the Urim and Thummin, the voice of God, his correspondence with the heavens, was the truth and nothing but the truth; and that in relation to his return I had no doubt but that he would be honourably discharged upon his trial by the court, and would be preserved in safety from the power of his enemies; that he was in the hands of his God, whom he loved and faithfully served; and He, who held the destinies of nations in his own hands, would deliver him from his enemies, as He had done hundreds of times before.

Col. March replied, 'Mr. Wright, you are mistaken, and I know it; you do not know what I know; I tell you they will kill Joe Smith before he leaves Carthage, and I know it, and you never will see him alive again.' Said I, 'Enoch, I do not believe it, he is in the hands of God, and God will deliver him.' Says he, 'I know better; when you hear of him again, you will hear he is dead, and I know it, and I will tell you why I know it. The people at Carthage wanted permission from the Governor to kill you all and burn up your city, and Ford (the Governor) asked me if I thought it was best to suffer it. I replied, 'No, no, for God's sake, Ford, don't suffer it, that will never do, no never. Just see for a moment, Ford, what that would do; it would be the means of murdering thousands of innocent men, women and children, and destroying thousands of dollars' worth of property, and that would never do, it would not be sanctioned, it would disgrace the nation. You have now got the principal men here under your own control, they are all you want, what more do you want? When they are out of the way the thing is settled, and the people will be satisfied, and that is the easiest way you can dispose of it; and Governor Ford, concluded upon the whole that was the best policy, and I knew it will be done.'

"Mayor's Office, Great Salt Lake City, Utah Territory, Jan. 13th, A.D. 1855.

Personally appeared before me, Jedediah M. Grant, Mayor of said City, Jonathan Calkins Wright, who being duly sworn, deposeth and saith that the foregoing statements contained in his report of the conversation between himself and, Enoch C. March, in presence of George T. M. Davis, Esq., on the 26th day of June, 1844, in the city of Nauvoo, is true

to the best of his knowledge and belief ; and further this deponent saith not.

JONATHAN CALKINS WRIGHT.

Sworn to and subscribed before me, this 13th day of January, 1855, in Great Salt Lake City, Utah Territory.

J. M. GRANT,

Mayor of G. S. L. City."

"Personally appeared before me, Thomas Bullock, County Recorder in and for Great Salt Lake County, in the Territory of Utah, Orrin Porter Rockwell, who being first duly sworn, deposeth and saith that about the hour of three o'clock in the afternoon of the twenty-seventh day of June, one thousand eight hundred and forty-four, a short time only before Governor Ford addressed the citizens of Nauvoo, he (Ford) and his suite occupied an upper room in the mansion of Joseph Smith, in the city of Nauvoo, when he,

the said Rockwell, had of necessity to enter said upper room for his hat, and as he entered the door, all were sitting silent except one man, who was standing behind a chair making a speech, and while in the act of dropping his right hand from an uplifted position, said, 'THE DEED IS DONE BEFORE THIS TIME,' which were the only words I heard while in the room, for on seeing me they all hushed in silence. At that time I could not comprehend the meaning of the words, but in a few hours after I understood them as referring to the murder of Joseph and Hyrum Smith in Carthage jail.

ORRIN P. ROCKWELL.

Subscribed and sworn to before me, the fourteenth day of April, 1856.

THOMAS BULLOCK,

Great Salt Lake County Recorder."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 28, 1862.

EVIL CONSEQUENCES OF ENTERTAINING WRONG OPINIONS.

EVERY one who embraces the Gospel enters into communion with the body of the Saints imbued with certain opinions or notions more or less at variance with the truth, some of which are, perhaps, held by a body of people collectively, while others are peculiar to the particular individuals themselves. These notions may be entertained with regard to politics, the principles of government, morals; religion, and a variety of other subjects, and are the results of the training those possessing them may have gone through, the early teachings they have received, the circumstances which have previously surrounded them, or the peculiar bent of their own minds. Some of them are comparatively harmless, and are easily got rid of as light dawns upon the mind and the understanding becomes awakened to the truth; while others are exceedingly hurtful in their nature and tendency, and militate strongly against the progress in the knowledge of the truth of those who entertain them. Still, all who render obedience to the first principles of the Gospel, and enter into covenant with God, in sincerity and honesty of heart, find themselves united together in bonds of love and union, no matter what their peculiar notions may be in many respects, as pleasing and delightful, as, in many instances, this union is new and strange, being different from anything they have felt or experienced before. The causes which have induced them to believe and obey the Gospel may have been different. Many believe in the teachings of the Elders because they harmonize so closely with the doctrines taught in the Bible; others because they have found them reasonable; while some again believe on the testimonies borne, and in the honesty of their hearts are baptized, having full

confidence in the promises of God and the teachings of his servants. But all, if their sincerity has been genuine and not feigned, have been inspired with this spirit of union which cements the Saints so closely together; and many in their newly awakened joy have fondly imagined that they had reached that consummation so greatly to be desired, "the unity of the Saints." A little experience and reflection reveals the fact, that though this union is an approximation to that perfect unity towards which the Saints are so rapidly travelling, it exists only in proportion to the knowledge they have acquired of the truths of the Gospel. They have been baptized into one body, and have been blessed with the unction of the Holy Spirit, which, if they seek to cultivate and carefully obey its monitions, will lead them into all truth. Their hopes are the same, their faith in the principles they have been taught and which they understand is one, and their efforts are directed to gain the same heaven of happiness and glory, of which they have an assurance in the blessings of the present and the testimony which lives in their hearts while the Holy Spirit abides with them. But their prepossessed notions and fallacies often cling to them tenaciously, and they find it difficult to unlearn many of the errors with which they were imbued when they first heard the proclamation of the Gospel. These notions exercise a powerful influence upon the current of their lives, and where they are deeply rooted prevent those possessing them from receiving many blessings which they might otherwise enjoy.

There is a disposition in man to cherish his own peculiar views in preference to those entertained by any other person. Where there exists no authority which can be looked to with confidence, and through which instructions can be given carrying the weight and force of truth to those receiving them, this disposition leads to endless contentions, jarrings, and contrariety of opinions. It fosters self-conceit, and engenders strife, hatred, malice, and all the kindred evils which accompany them. This is the condition of the world at the present time; and it is to save the human family from the results which must inevitably follow, as a consequence of this condition of things, that the Gospel has been restored to the earth; that mankind might be instructed in the principles of truth, and through the knowledge thus obtained be able to rid themselves of every erroneous notion and opinion, forsake every evil practice and sinful act, and become united in indissoluble bonds of union, the result of a knowledge of the truth possessed and appreciated. As the truth has power over the minds of men, governing their understandings and controlling their actions, so will harmony, love, and order prevail; and in proportion as there exist erroneous notions, influencing the minds of individuals, whether professing to be Saints or not, so will there be a lack of unity among them. Where these exist among the members of the Church, they are certainly productive of many evils, but where they are entertained by the Priesthood, and are permitted to influence their minds, the evils are increased in a multiplied degree; because, the Priesthood are not only those to whom the Saints look for guidance and counsel, but they are, as well, the representatives of the truth to the people among whom they mingle. Among those of the Priesthood in these lands, who are yet in an ungathered condition, early notions and opinions undoubtedly exist stronger and in a greater degree than among those who have gathered with the body of the Church, and have passed through a variety of circumstances, and been privileged with the teachings of the Priesthood in Zion, which have dispelled many long cherished fallacies and removed numerous preconceptions, entertained in consequence of a lack of knowledge of

the truth. Here localized views, traditional notions, and the instructions of parents and preceptors, who, however well-meaning, were nevertheless ignorant of the Gospel, exercise an influence over the minds of the Priesthood and Saints who have been imbued with them. They are not to be got rid of in a day or a week, any more than simply being baptized and confirmed will not fill any person with a fulness of knowledge in a day or a week. Both are the work of time, and to obtain the knowledge, and a consequent freedom from error, will require a careful cultivation of the Spirit of God maintained by a life of righteousness and holiness, in conformity with its monitions and the teachings of the Priesthood appointed to counsel, direct, and labour for the welfare and salvation of the Saints. Wherever there exist feelings in the Council of a Branch which incline the members of it to pull against each other, there exists this source of evil, and like a contagious disease it will affect the entire Branch, in a greater or lesser degree, of which they are the representatives. And wherever there is love, harmony, and heavenly union in a Council, there there is a body of men who are in a position to receive the blessings of heaven, enjoy the gifts of the Spirit of God, and have power to travel onwards in the path of salvation and exaltation, seeking to govern themselves according to the truth, and gaining influence over themselves to eradicate every error of thought or conception. To specify in detail the notions that operate in the minds of men, to prevent them from readily receiving and submitting to the truth, would be a difficult matter, for they are many and various, but their results are in every case the same. They tend to disunite and spread strife, where truth would cement together and bring peace and joy.

We do not mean to say that the Priesthood and Saints in these lands are not united as a people, for their union is a matter of astonishment to those who are ignorant of the nature of the Gospel they have embraced, and who look upon the distracted condition and dissensions of modern Christianity as evils, which, while they may deplore, they consider almost unavoidable. But, still, the causes to which we have alluded operate against the speedy realization of that oneness to which the unity now existing among the Saints is but an approximation. It is difficult to find those who will enter the school of instruction which the Gospel opens for all who will embrace it, combining the teachable spirit of a child with the powers of a more matured and developed intellect; yet those who possess these qualities far outstrip their competitors who lack them, in the acquisition of knowledge and the increase of the power of God. Their intellectual faculties grow and are developed under the genial influence of the Spirit of God, and the truth planted in their minds finds a willing and fruitful soil, and enriches them with a harvest of blessings, permanent and durable as their existence. They who will submit themselves to be taught of God in all things, without interposing their peculiar notions between the teachings of his servants and their own minds; who will study the order which pervades his works, and in particular that which governs all the organizations of his Church, and recognizing its excellence will yield themselves up to be governed and controlled by those who are appointed and set apart to lead in righteousness and teach in wisdom, will find the power of the Gospel growing apace within them. Their knowledge of the truth will rapidly increase, their faith strengthen and expand, and their minds illumined by the light of Heaven, shall be freed from every error and misconception which now militates against their onward progress in the work of God. Above all others the Priesthood should be possessed of this teachable spirit. Those of the

local brethren, who, in the places where they reside and among the people with whom they mingle in their daily labour, are the representatives of the truth, and should be in their walk and conversation living ensamples of its excellence, as much so as those called to occupy leading positions. It will ever operate in them for good. Under its influence they will grow in the knowledge of the truth, and thus be freed from every opinion or notion that is not in accordance with its principles. And they will have power with the Saints, to lead them in the way of holiness, inspiring them with a spirit of emulation in works of righteousness, and a desire to grow in the knowledge of correct principles.

ABSTRACT OF CORRESPONDENCE.—Elder Richard Bentley, writing under date June 18th, relative to the Norwich Conference, says—"I have been enjoying myself very much among the Saints through the Conference. Since my return from Liverpool I have visited all the Branches in it, and find the Saints generally feeling well and rejoicing in the principles of salvation. We are adding a few to our numbers, and there is a prospect for quite an increase this summer. I thought at the close of the emigration that, on account of the number leaving from the city of Norwich, I should be under the necessity of reducing my subscription list for the *Star and Journal*, but, I am happy to say that I have not only got off those that were left on my hands, but I have had to increase the original list."

ARRIVAL IN NEW YORK.—We have learned that the *John J. Boyd* arrived at New York in safety, on Sunday morning June 1st. Particulars of the voyage have not yet reached this office.

C O R R E S P O N D E N C E .

ENGLAND.

LEEDS CONFERENCE.

Leeds, June 12, 1862.

President Cannon.

Dear Brother,—I take pleasure in reporting the condition of the Leeds Conference as being not altogether unsatisfactory, but favourable to the spread of truth. The Conference numbers about 400, which is about the same number it contained in 1857, when I first arrived in Leeds. I remained about eight months then, during which time I laboured in this Conference, and returned home in the early part of 1858, at the time of the general call. I was again appointed to take a Mission to this country in the spring of 1860, landed in Liverpool on the 27th of July, and arrived in Leeds on the 31st. Since then I have continued to labour in this Conference, and quite a number have

been added to the Church by baptism. Among these are not a few who formerly belonged to it, but had been outside the fold for a time.

The emigration has also kept pace with the increase of the work, about 30 having left here in the Spring of '61, and twice that number bade farewell to their native land this season. This, considering the general depression of trade, speaks well for those who have gone. As to those remaining here, they are anxiously looking forward for the time to come when they will be delivered, and many of them are expecting to go next year. I sincerely hope they will not be disappointed. My counsel to them is, first to secure their emigration money, and then provide such things as they will need afterwards; and while they are attending to this, not to neglect other require-

ments of fully as great importance, but contribute to the support of the Work here.

On Sunday, June 1st, we had the pleasure of President Bigler's company, who arrived here on Friday, from Sheffield, accompanied by brother J. F. Smith. A Conference of the Priesthood met at 10.30 a.m., which was well attended. The financial report of the Conference was read, after which the Branch Presidents reported the condition of their Branches.

Presidents Bigler and Smith gave some very good counsel to the Priesthood. After the close of the meeting some of the Elders went into the marketplace, and preached to about 200 listeners. Our hall in the afternoon and evening was well filled, and Presidents Bigler and Smith occupied the time. I feel well, and so do the Priesthood and Saints throughout the Conference. Considerable out-door preaching is being done, and we intend to do our best to warn the people and teach them the Gospel of salvation.

With kind regards, I am as ever your brother in the Gospel of peace,

S. H. B. SMITH.

WARWICKSHIRE CONFERENCE.

Coventry, June 18, 1862.

President Cannon.

Dear Brother,—We have had reason to know lately that the feeling of the authorities in this place is more favourable to the Saints now than it was some time ago.

For years past the Saints have been subjected to annoyances at their Sunday and week night meetings, by a band of evil-disposed persons, who have collected around the meeting-house, thrown stones at the door, and insulted the Saints as they came to and returned from the meeting. After trying in vain to stop these proceedings ourselves, we at last concluded to appeal to the civil authorities, and accordingly obtained a summons for one of the most prominent, who as soon as he became aware of it left the town, and has not since returned, leaving his friends to pay expenses. Since then we have been permitted to meet together in peace, and I believe we shall not be troubled again at present, the magistrates having directed the police to see that we were unmolested in future.

The work of God is steadily rolling forth in this Conference, and although over one hundred have emigrated this season, our meeting-houses appear to be as well filled as before; for the places of those who have gone are fast being filled up with new members. We are baptizing every week, and expect to keep doing so until the honest-in-heart are gathered into the Church and kingdom of our God.

Ever desiring to promote the work of God upon the earth, and praying the Lord to bless you and all associated with you, I remain your brother and fellow-labourer in the cause of truth,

EDWARD OLIFF.

FELLOWSHIP MEETINGS.

At this stage of the experience of most of the Saints, it is not unreasonable to expect that when they assemble in their fellowship meetings, in order to petition their heavenly Father for such blessings as they require, and relate their experience in the truth, they should do so in a manner which will have a tendency to interest those present, as well as add to their store of knowledge and increase their faith in the work. For the Saints to meet and rehearse their early experience in the Church before a congregation, may be interesting for a time, and can be listened to by

the hearers with some degree of complacency, the more so if the rehearsal of that experience is accompanied by the gift and power of the Holy Ghost; but, when the time to which that experience referred has gone by many years, and the person alluding to it has told it repeatedly before the same congregation, until it becomes dry and spiritless, it will naturally lose its interest and soon become hardly bearable; and a further indulgence in the same will be regarded as an encroachment upon the rights of others, or at least as of no benefit to the congregation.

If those bearing the name of Saints are in the enjoyment of the spirit of the work they are engaged in, and keep pace with it as it increases, their testimonies will be full of light and life, and be stamped throughout with a spirit of humility, which, when joined to the assurance they have of the truth of the principles they have espoused, will cause those testimonies to be felt by all present, or at least by all who are sincerely honest and in search of truth.

As the Saints acquire a further acquaintance with the truth, and realize in their experience the benefits of a knowledge of its principles, they should seek to impart the same unto others; not by a few monopolizing nearly if not quite the whole of the time allotted for that purpose, but in as brief and interesting a manner as is consistent with the occasion and their profession, bearing in mind that others, as well as themselves, may have an experience to relate or a testimony to bear, who feel equally anxious to embrace the opportunity to do so. This course, if pursued, would render the meetings of the Saints very interesting, and would be productive of much good to themselves and those who may have assembled with them, and who may be more or less influenced in their appreciation of the principles advanced by the manner in which they are taught. Should persons of this kind attend repeatedly the same place of meeting, and be obliged to

listen to the oft-told testimony, repeated in a half gaping or sleepy way, they will at once conclude that the principles spoken of have but little power within themselves, or else that the person speaking knows but little about them, and in this latter conclusion they might, perhaps, not be far wrong.

One of the objects of fellowship meetings among the Saints being to more closely unite and cement the feelings of brotherly and sisterly love towards each other, all should strive to take a course in those meetings that would be conducive to this end, avoiding to allude to anything calculated to wound the feelings of any individual, or grieve the Spirit of the Lord; for, although that Spirit increases in the individual who possesses it the attributes of charity and mercy which emanate from the Almighty, it also increases within the soul the keenness of our feelings and sensibilities; and if we trifle with those feelings in such meetings we grieve the Spirit of the Lord, are measurably left to ourselves, and the effects thereof will be felt and seen immediately, making the meeting a cold and unprofitable one. Comforting and instructing words, together with a proper distribution of time spent in bearing testimony and asking for those blessings needed by the Saints, would be found answering the purpose of those meetings, and cause the Saints to grow united in their desires and actions,

E. A. H.

SUMMARY OF NEWS.

AMERICA.—The Confederates have evacuated Fort Wright. It is reported that the Federal fleet passed Fort Randolph en route to Memphis. The late engagement before Richmond was more severe than was previously reported. The Federal loss is now estimated at 7000. General Joe Johnston is reported to have been seriously wounded. Gustavus Smith is commanding the Confederates before Richmond. The Senate has passed the Tax Bill. Mr. Sumner offered a resolution in the Senate—"That the appointment of military governors for the Southern States was contrary to the Federal constitution and laws." General Halleck reports that General Pope is 30 miles south of Corinth pushing the enemy hard, and that Pope had captured large numbers of prisoners. Jackson made a successful retreat. The Confederates claim the victory in the late battle before Richmond. Vicksburg papers of the 31st ultimo report that Vicksburg had not been taken. The Federal Navy Department have ordered 15 more gunboats to be constructed. The Senate taxes cotton 4c. per lb. It was reported from Key West on the 30th ultimo, that a Federal frigate from Vera

Oruz had brought information that the French were repulsed by the Mexicans, and were retreating on Vera Oruz, with heavy loss. The *Fortress Monroe* correspondent of the *Philadelphia Press* says—"It is reported that the Federal gunboats had passed the Confederate batteries on James River, below Richmond, and that the *Monitor* had passed through the Confederate sunken obstructions." A naval engagement on the Mississippi has resulted in the destruction of the Confederate fleet, all the ships of which but one were destroyed. The fight took place near Memphis, which surrendered immediately after, and is now in possession of the Federals. Southern papers state that on the 4th instant the Federal forces landed on James Island, opposite Charleston, 2000 strong, under cover of the gunboats, and that some fighting had taken place, in which the Federals were repulsed.

IRELAND.—Agrarian outrages have been very numerous lately in some parts of Ireland. At a meeting of the Limerick County Magistrates, held on the 18th, instant, it was resolved, that the Government be asked to "proclaim" the County, so as to deprive all questionable persons of arms.

FRANCE.—Paris papers contain news from Havana to the 24th ult. stating that the French transports *Seine* and *Douay*, with 600 men, have arrived at Vera Oruz. Orders have been given by the Government to prepare ships of war to convey troops to Mexico. The *Patrie* estimates these reinforcements at 12,000 men. The discussion on the budget had commenced in the Corps Legislatif. The *Presse* affirms that gunboats for a joint expedition with England against the Chinese rebels are in preparation. Later advices state that General Forey has been appointed commander-in-chief of the French army in Mexico. The *Pays* says that two regiments of zouaves, a battalion of chasseurs, and four other regiments, with several squadrons and detachments of special arms, compose the reinforcements sent to Mexico.

RUSSIA.—The *Journal de St. Petersburg* announces that the Governor-General has determined to close the chess club in the capital, which, according to the official statement, was used as the centre for disseminating false reports. It has likewise been decided to shut up the public reading rooms, on account of their proprietors distributing revolutionary publications. The same paper publishes an imperial decree authorizing the governors of the provinces to proclaim martial law should incendiarianism break out. The sentences of the courts-martial are to be confirmed by the governors. Rapine, murder, incendiarism, and destruction of the crops are punishable with death. The *Shipping Gazette* says—"It is evident the Russian Government associate the recent fires with a revolutionary movement of considerable magnitude. A city like St. Petersburg is never divided off into military districts and placed under martial law in order to prevent or control accidental conflagrations but where such conflagrations result, or are supposed to result from revolutionary movement. The course which has been pursued by Government is susceptible of ready and most satisfactory explanation."

PORTUGAL.—The Cortes have passed a bill assigning a dowry to the future Queen. The name was not mentioned, but she is supposed to be a Sardinian princess. The weather is hot, and the vine disease is beginning to appear. The tumults in the provinces are subdued.

SERBIA.—The bombardment of the town of Belgrade by the Turks commenced on the morning of the 17th inst. Several parts of the town were burnt down. The hostilities were suspended the following day. The damage caused by the bombardment is considerable. The families of Austrian subjects in the city took refuge on board four steamers and went to Semlin.

ITALY.—Negotiations have taken place in consequence of Garibaldi's arrival in Turin. The party of action are reported to have invited him to declare whether he would side with them or with the Government. Garibaldi, in consequence of this, is said to have given in his resignation as President. The Bishop of Orvieto has been arrested for issuing a pastoral letter, upon the occasion of the *fete Dieu*, offensive to the nation and the law, but after some deliberation he was set at liberty, although legal proceedings have been continued.

VARIETIES.

PREVENTION OF WRITING FROM BEING EFFACED.—M. Necht Sennfelder has published a curious process for rendering writing ineffaceable for purposes of fraud. It consists, says *Galignani*, in dipping the paper on which a bill or cheque is to be written for a few seconds into a solution of gallic acid. When the paper is dry, it is fit to be used for writing on with common ink. Suppose any person were, with criminal intent, to endeavour to efface a word from the documents, he would either have recourse to the chloride of potash or the oxalate of potash for the purpose, and would find, to his dismay, that these substances produce a black ring or border round the characters, which it is impossible to efface without destroying the paper.

DYEING.—Brown or fawn colour, though in fact a compound, is usually ranked among the simple colours, because it is applied to cloth by a simple process. Various substances are used for brown dyes. Walnut-peels, or the green covering of the walnut, when first separated, are white internally, but soon assume a brown, or even a black colour, on exposure to the air. They readily yield their colouring matter to water. They are usually kept in large casks, covered with water, for above a year before they are used. To dye wool brown with them, nothing more is needed than to steep the cloth in a decoction of them till it has acquired the wished-for colour. The depth of the shade is proportioned to the strength of the decoction. If the cloth be first past through a mordant of alum, the colour is brightened. The root of the walnut-tree contains the same colouring matter, but in a less degree. The bark of the birch, too, and many other trees, may be used for the same purpose.

POETRY.

WHO SHOULD FRET AND PINE IN SORROW.

Lovely earth, with pleasures teeming,
Spreads her gifts with bounteous hand;
Nature's sunshine, brightly beaming,
Sprinkles joy o'er every land.
Bubbling fountains, streamlets singing,
Od'rous flowers scent the air,
Hedge and grove with music ringing—
All is beautiful, bright and fair.

Who should fret and pine in sorrow;
Nurse their griefs with tearful eyes;
Think to-day of ills to-morrow;
Spend their life in useless sighs.
Take a lesson from the seasons,
As in ceaseless course they roll;
Learn from mother Earth the reasons,
Why delight should crown the soul.

Earth enrobed in wintry sadness,
Lingers not in shady gloom,
Soon she dons Spring's smiling gladness,
Waiting Summer's coming bloom.

Liverpool.

Summer fills her lap with flowers;
Wreathes in sunny smiles her face;
Rears her cool and fragrant bowers;
Clothes her in emulgent grace.

Winter's frown, and Spring's caressing,
Summer's garland, bright and gay,
Only herald Autumn's blessing—
Glorious ere to changeful day.
Fiercest storms bring calms serene;
Sultriest days the richest dews;
Dearest Winters Springs the greenest,
Bright with variegated hues.

Who should pine in grief and sadness,
Troubles come and troubles go,
Sorrows yield to joyous gladness,
Weal attends on fading woe.
Mourn not at each bursting bubble,
Passing shadows swiftly fly;
Stoutly climb the hills of trouble,
Pleasure's vales beyond them lie.

E. L. SLOAN.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 36, FLORENCE STREET ISLINGTON, AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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THE BLESSINGS OF GATHERING.

As the majority if not all of the Saints who are still ungathered most anxiously desire to gather with the body of the Church, in obedience to the requirements of the Almighty in these last days, it may not be uninteresting to them to briefly review the object to be attained by, and allude to some of the benefits to be derived from, their gathering together into one body; particularly when we realize that the interests of so many are involved in the success of the work they are engaged in. It is evident that in order to induce so large a body of people, as the Latter-day Saints, to leave their native countries, forsake their homes, and bid adieu to their friends and the beloved scenes of childhood, together with, perhaps, the tempting inducements of a fair prospect in the future for some, they must have strong and tangible reasons, with no small amount of confidence in that work, to justify them in sacrificing the comforts and enjoyments of the present; subjecting themselves to all the inconveniences of a long and wearisome journey, before they can reach the place destined for their future abode.

But, although much faith is evinced by those thus emigrating annually to the Valleys of the Mountains, they have still greater reasons for so doing than those who preceded them at the time of

the early settlement of that country; for the Saints now going there have the benefit of the labours and experience of the first settlers, together with their repeated invitation to come and assist them, and share with them the blessings and comforts of their new home, which privileges the former class had not extended to them, for the cogent reason that the country, prior to its settlement by them, was naught but a desert inhabited by wild and inhospitable savages. Since then, thousands of the Saints have swelled that body, many of whom would have been suffering to-day the privations and miseries to which numbers of their ungathered brethren and sisters are subject, if they had not exercised great faith, and in the face of many obstacles had followed the footsteps of those who had preceded them. These are now settling that country over a large extent of territory, and rejoice that ever they forsook their former homes, because their new ones are surrounded with comforts and blessings which many of them never enjoyed before, and which they could not have obtained in their native countries.

But there are reasons of a graver and more potent nature than these, why the Saints so anxiously wish to leave these lands; and among them is a desire to shun the evils that surround

them, which exercise a baneful influence upon them and their children, and which are beyond their power entirely to control, and go where they can practice principles of purity and virtue so dear to them, and thereby lay a foundation for that future of bliss and happiness which a practice of those principles would naturally ensure them. It is the certitude they have obtained that they could not enjoy that happiness in their present condition, and the fond hope they cherish of obtaining it at the gathering place, that causes the Saints to leave their homes and friends with cheerful hearts.

There are so many unquestionable evidences that the gathering of the Saints has resulted in much benefit to them, that it has become an object of inquiry to, and excited the wonder of the thinking class of almost all nations, for even the testimonies of their enemies have shown them to be a thriving, industrious, and united people, who, during the few years they have been together in a gathered state, have accomplished wonders, and who, if left alone, will become mighty. Nor is it to be wondered at that their union should point them out to the observance of the world, when it can truly be said of them that they are with but very few, if any, exceptions, the only people now on the earth in whose midst peace and its blessings can be found. Had it not been for a gathering, this object never could have been accomplished. The Saints in their scattered condition could not have been taught the principles which have brought about this union, because, the very laws of the countries in which some of them lived would not allow them to practice the principles of truth; or, if they did, would not sustain and protect them therein. In this, then, we see the necessity of a gathering of those who have believed and adopted the principles of truth. The Lord has called the Saints from among all nations, and caused them to begin a work upon a certain spot of the earth, where the principles by which that work is to be performed are being developed and practiced; and although now in its infancy, and comparatively limited as to its extent, this work possesses within itself the germs of greatness and the

elements of prosperity, which will ensure its ultimate success. Of this the Saints are satisfied, and the success which has attended their labours in the past, together with the blessings they now enjoy and the cheering prospects of the future, gives them every encouragement in continuing so noble and beneficial a work as the one they are now engaged in.

The benefits resulting from this gathering will not be realized and enjoyed to their fullest extent by those who are now composing this body of people, for much of their time and labour will have to be spent in endeavouring to establish among themselves that state of things which has been the aim of their actions, as they will have necessarily to combat the influence of the incorrect notions and principles which were taught to them in their childhood, before they can receive any great amount of benefit from the practice of true ones. But the youths who have accompanied them, and those born under the saving influences of true principles, are the ones who will reap the greatest amount of good therefrom; and as those youths in their turn grow, practicing the principles taught them by their parents, in possession of more faith than was enjoyed by those who preceded them, and free from the evils so prevalent here, they will continue to carry on with ease that portion of the work allotted to them, being full of the spirit under which the work was established, and which inspired their fathers to hand it down to them. This truth, then, when properly understood, has importance enough of itself to arouse the energies of all who wish to see their children delivered from the baneful influences of evil principles, and who are anxious to secure unto them the benefits of a sound training; and in order to accomplish this, no sacrifice should be counted too great; difficulties should not be viewed as impossibilities, faith should characterize the actions of every head of a family, and the blessings of a kind Providence, ever willing to assist mankind in such laudable enterprises, would crown their labours with success in blessing the means thus devoted to accomplish their deliverance.

Much benefit is also derived from the

experience obtained by the Saints in travelling towards their new home, as well as by the variety of circumstances in which they are placed after their arrival there. These circumstances are well calculated to develop the resources of their minds, as they have to grapple with elements heretofore unknown to them in providing a home for their families; and it is then that abilities are developed, and an amount of skill called into requisition, the existence of which was previously little dreamed of even by their possessors, as the circumstances in which they were previously placed had never called for an exhibition of them. There man finds a scope broad enough for the exercise and development of all his faculties, for he has got where all good men are needed, and where the continual increase of the work begun by those who preceded him there, calls for the devotion of all his energies to keep it progressing; and he, who perhaps a few years before, when contemplating the future which appeared to him fraught with privations and poverty for himself and his children,

and sighed for deliverance, now rejoices because the fruits of his labours have brought ease and plenty round his home, and dispelled the gloomy prospects of the future. This, together with the privilege of worshipping God according to the dictates of his conscience, unmolested in his devotions and protected in his rights, makes man happy, elevates him nearer the level he ought to occupy as a man, opens more fully to his view the purposes of his Creator as he becomes better acquainted with the elements around him and knows how to handle them, and, being no longer subject to the destroying influences of evil principles, life seems new to him, and so long as he retains the Spirit of the Almighty, and remains within the bounds prescribed by the truth, he is happy, and makes all around him happy.

That all who wish to gather with the Saints, in order to secure unto themselves the blessings of the gathering through the practice of true principles, may speedily obtain their desires, is the prayer of
H.

ONE OF THE BLESSINGS OF THE GOSPEL.

That the Gospel insures to its believers every blessing which a kind and beneficent Providence can bestow upon His children, is a fact that no Bible believer will attempt to deny; and, that some of its blessings are greater, more important, and have been more earnestly commended to the consideration of its believers than others, no Christian will endeavour to dispute.

As the heading of this article indicates, however, it is not my intention to point out every blessing the Gospel insures to its believers, but simply to treat of one of them,—namely, the believer's privilege of obtaining revealed knowledge, or a certain knowledge of the truth of the Gospel. The phrase, "knowledge is power," has passed into an adage, and the truth of the saying is known to every intelligent minded person. Who that has read of a Nelson, a Napoleon, or a Wellington, but has been convinced of its truth, and ready to confess that the knowledge they

possessed enabled them, and a host of other remarkable men, to control the thousands who obeyed their commands, and through them perform deeds which have immortalized their names, and begotten in others feelings akin to veneration towards them. And not only has knowledge enabled some men to achieve military renown, but it has aided others, such as Newton, Galileo, and Kepler to make the most lofty and brilliant discoveries in science; and a Stephenson, a Watt, and their compeers, to revolutionize the manufacturing world with their discoveries and inventions, which have established their claim to rank among the memorable of the earth. Again: what is there that has ever been performed of worth which has not been accomplished by the aid of knowledge? The present triumphs of steam, the advanced state of the arts and sciences, and the wonderful power which man has derived from them, by which he can control to an extent the

very elements around him and make them minister to his necessities, demands, and desires, have all been effected by it and testify to its inestimable worth. Besides all this, the man of knowledge has an advantage over the less informed, particularly so in theology, and, hence, when the judgments of an omnipotent and ever-just God have been hanging over a guilty and sinful world, he, being acquainted of the fact, has escaped them by living to his knowledge, and by carrying out the will of his divine Parent. The knowledge Noah possessed above his fellows enabled him to build the ark, and thus escape the dire evils of the deluge. The knowledge Lot possessed over the inhabitants of Sodom, influenced him to leave the cities of the plains; and thus obeying the words of the angel (Gen. xix, 17) he escaped the evils which came upon the ungodly in those cities. The superior knowledge of Moses gave him pre-eminence over the magicians who tried to thwart his plans and frustrate him in accomplishing the purposes of his Creator. The knowledge Daniel possessed above that of his fellows raised him to eminence and power, while others had to bow at his feet; and the knowledge the Son of Man possessed enabled him in his youth to confound the wise and the learned, and to lay his life down and take it up again. It also enabled the Apostles to effectually preach that Gospel which, amid opposition of the most formidable kind, dispelled darkness, filled the souls of its adherents with ineffable bliss, and taught man to know that Being without whose interposition he never could have obtained salvation and eternal life. Many other proofs of the value and power of knowledge might be adduced, but these must suffice. More will no doubt strike the mind of the reader, which will confirm his views and show him the all-importance of the subject of this article.

We will now cite a few instances in proof that it is the privilege of mankind at large to possess a knowledge of the truth of the Gospel; and be it here remembered, that a "certain knowledge" is far different from "an uncertain belief," or "a delusive hope," and is as superior to either as the light of the sun is to the glimmering taper.

The Saviour, whose veracity at least will not be questioned by any Christian, to convince the dubious and sceptical that he was no impostor, that he was no other than Heaven's Anointed, commissioned from the Great Eternal to do His will and save the souls of men, to give assurance to the unassured, and to remove that aching void which too often perplexes the minds of the religious world, said, "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself" (John vii, 17); and by this we learn, that it was not only the privilege of *one* to possess an actual knowledge of the truth of the principles inculcated and embraced, but the privilege of all, thus proving the justice of God towards all his children, and the privilege of the people.

Again: by reference to Mark xvi, 18—19, we find the above confirmed. We find that while the unbeliever is left to himself, to wander in uncertainty and doubt, the believer and doer has the privilege of possessing an assurance that will stand by him, supporting him in the most trying scenes of life; though he be deserted by his friends like a Job, thrown into a den of lions like a Daniel, or into a furnace of fire like the three Hebrews, or persecuted like the Apostles, till death affords him a sweet release.

By carefully studying the writings of the Apostles, we shall not fail to discern that they and the Saints attained to the glorious privilege of possessing a knowledge of the Gospel; hence we find a Paul in triumphant language exclaiming, "I am not ashamed of the Gospel of Christ, for *I know* that it is the power of God unto salvation to them that believe;" a John, "We (himself and the Saints) *know* that we are of God, and that the whole world lieth in wickedness;" a Peter, "Repent and be baptized for the remission of your sins, and *ye shall* receive the gift of the Holy Ghost;" a Job, "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For *I know* that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

Furthermore, without knowledge, and revealed knowledge too, man, notwith-

standing his wisdom, cannot know his Maker. Peter knew Him only by the revelations of Heaven (see Matth. xvi, 14—18); and the Saviour has said (Matth. xi, 27), "No man knoweth the Father, save the Son, and he to whom the Son will reveal him." Paul also says, that no man, knowingly, can say that Jesus is the Christ but by the Spirit of God, which is a Spirit of revelation. Can we not see, then, the great necessity for the Saints and for the world having a knowledge of the truth through the possession of that Spirit which will teach them to live in accordance with the laws of Heaven, inspire them with wisdom, and enable them to so conduct themselves that they will escape the evils to come, and continually secure to themselves the smiles and the protection of an ever kind and just God.

And again: in this age of perplexity and doubt, of division and strife, of creeds and opinions, of fear and distrust, who can duly estimate the worth of such heaven-born confidence as that which a knowledge of the Gospel inspires; which inspired the ancient Apostles and Saints, as it now rejoices and ever has rejoiced the hearts of the Latter-day Saints, and which enabled

President Young, in the face of a threatening army, to say, (and the Saints to believe him,) that "I know now just as well as I shall in five years hence, that this Church is about to take a rapid stride into influence and power;" while the world firmly believed and widely proclaimed that the time had unmistakably arrived (notwithstanding the repeated failures to accomplish the same end,) when the Latter-day Saints would be broken up, both as a Church and people. And now, if we in humility point them to the Saints, and ask whether they are broken up or not, we might perhaps fill them with rage while they would be forced to acknowledge the nonfulfilment of their designs, and the complete fulfilment of his words whose blood they would willingly have spilled had Heaven permitted it.

The contemplation of these things should cause gratitude to spring up in the bosoms of the Saints, while they should seek to acquire knowledge that their usefulness might increase, and that they might know Him who, Paul says, (2 Thess. i, 7, 8) will one day come "taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

W. T.

HISTORY OF JOSEPH SMITH.

(Continued from page 409.)

"State of Deseret, G. S. L. County.

Personally appeared before me, Thomas Bullock, Recorder in and for Great Salt County, this third day of October, one thousand eight hundred and fifty, William G. Sterrett, who being first duly sworn, deposeth and saith that on the twenty-seventh day of June, one thousand eight hundred and forty-four, in the city of Nauvoo, county of Hancock, and State of Illinois, I heard Thomas Ford, Governor of Illinois, address an assembly of several thousand citizens, gathered around the frame of a building situated at the corner of Water and Main Streets. He reproached the people in severe terms for the course they had taken in resisting the *posse commitatus*, and among other things said, 'The RETRIBUTION thereof will be TERRIBLE, and you must make up your minds for it. I hope you will not make any more trouble, but be a law-abiding

people, for if I have to come again it will be worse for you.'

And your deponent further saith, that about half-past five in the afternoon the said Governor Thomas Ford and his guard visited the Temple and the workshops on the Temple Block.

Mr. Alpheus Cutler, one of the Building Committee of the Temple, sent me to watch them in and about the Temple. I was close to the Governor when one of his men called him to look at one of the oxen of the font in the basement of the Temple, that had part of one horn broken off. The Governor stepped up to it, and laying his hand on it, remarked, 'This is the cow with the crumply horn, that we read of.' One of the staff continued, 'That tossed the maiden all forlorn,' and they all had a laugh about it.

Several of the horns were broken off the oxen by the Governor's attendants. A

man who stood behind me said, 'I'll be damned but I should like to take one of those horns home with me, to show as a curiosity, but it is a pity to break them off.'

After they had passed round the font, one of them remarked, "This Temple is a curious piece of workmanship, and it was a damned shame that they did not let Joe Smith finish it, so that we could have seen what sort of a finish he would have put on it, for it is altogether a different style of architecture from any building I have ever seen or read about." Another said, 'But he is dead by this time, and he will never see this Temple again.'

I replied, 'They cannot kill him until he has finished his work.' The Governor thereupon gave a very significant grin, when one of his suite who stood next to me said, 'Whether he has finished his work or not, by God he'll not see this place again, for he's finished before this time.'

Another of his suite pulled out his watch and said, 'Governor, it's time we were off, we have been here too long already. Whether you go or not, I'm going to leave, and that damned quick.' The Governor said, 'Yes, it's time for us to be going.' They then all left the stone shop, mounted their horses, which were hitched near the Temple, and went out of the city towards Carthage by way of Mulholland Street, taking with them one of the horns that the company had knocked off. And further this deponent saith not.

W. G. STERRETT.

Sworn to and subscribed before me, the day and year first above written.

THOMAS BULLOCK,

G. S. L. County Recorder."

While Joseph was writing at the jailor's desk, William Wall stepped up, wanting to deliver a verbal message to him from his uncle, John Smith. He turned round to speak to Wall, but the guard refused to allow them any communication.

At noon Joseph wrote to Judge Thomas as follows:—

"Carthage Jail, June 26, 1844.

His Hon. Judge Thomas.

Dear Sir,—You will perceive by my date that I am in prison. Myself and brother Hyrum were arrested yesterday on charge of treason. Without bringing us before the magistrate, last evening we were committed on a mittimus from Justice Robert F. Smith, stating that we had been before the magistrate *which is utterly false*; but from the appearance of the case at present, we can have no

reasonable prospect of anything but partial decisions of law, and all the prospect we have of justice being done, is to get our case on Habeas Corpus before an impartial judge; the excitement and prejudice is such in this place, testimony is of little avail.

Therefore, sir, I earnestly request your honour to repair to Nauvoo without delay, and make yourself at home at my house until the papers can be in readiness for you to bring us on Habeas Corpus. Our witnesses are all at Nauvoo, and there you can easily investigate the whole matter, and I will be responsible to you for all trouble and expense."

W. Richards made copies of the orders of Joseph Smith as Mayor to Marshal John P. Greene, and as Lieut.-General to Major-General Jonathan Dunham.

Joseph remarked, "I have had a good deal of anxiety about my safety since I left Nauvoo, which I never had before when I was under arrest. I could not help those feelings, and they have depressed me."

Most of the forenoon was spent by Dan Jones and Col. Stephen Markham in hewing with a penknife a warped door to get it on the latch, thus preparing to fortify the place against any attack.

The Prophet, Patriarch, and their friends took turns preaching to the guards, several of whom were relieved before their time was out, because they admitted they were convinced of the innocence of the prisoners. They frequently admitted they had been imposed upon, and more than once it was heard, "Let us go home, boys, for I will not fight any longer against these men."

During the day Hyrum encouraged Joseph to think that the Lord, for his Church's sake, would release him from prison. Joseph replied, "Could my brother Hyrum but be liberated, it would not matter so much about me. Poor Rigdon, I am glad he is gone to Pittsburg out of the way; were he to preside he would lead the Church to destruction in less than five years."

Dr. Richards was busily engaged writing as dictated by the Prophet, and Elder Taylor amused him by singing. Joseph related his dream about William and Wilson Law, also his dream about trying to save a steamboat in a storm.

One of the counsel for the prosecu-

tion expressed a wish to Esq. Reid, that the prisoners should be brought out of jail for examination on the charge of treason. He was answered that the prisoners had already been committed "until discharged by due course of law," and therefore the justice and constable had no further control of the prisoners, and that if the prosecutors wished the prisoners brought out of jail, they might bring them out on a writ of Habeas Corpus, or some other "due course of law," when we would appear and defend.

12½ noon. Dr. Bernhisel arrived at the jail.

Mr. Reid came with the following letter from General Denning:—

"Messrs. Smith,—I was requested by the Governor to order you such protection as circumstances might require. The guard have been acting upon the supposition that your protection excluded all persons but those admitted by a pass. I have caused the officer of the guard to be correctly instructed of his duties, so that you need suffer no further inconvenience.

M. R. DEMING, Brig.-Genl.

Head-quarters,

Carthage, June 26, 1844."

Counsellor Reid said he had got the magistrate on a pin hook, for the magistrate had committed them without examination, and had no further jurisdiction in the case, and he would not agree to a trial unless (Captain) Justice Smith would consent to go to Nauvoo for examination, where witnesses could be had.

Reid said that a week ago, Harmon T. Wilson and another, had concocted a scheme for a writ to take Joseph, and when he was apprehended, to take him to Missouri; and Harmon T. Wilson returned from Missouri the night before the burning of the press.

1 p.m. Willard Richards wrote to his wife, and sent the letter by Cyrus C. Canfield.

It was common conversation on the camp ground and in the dining-room of the hotel, in the presence of Governor Ford, "The law is too short for these men, but they must not be suffered to go at large;" and, "if the law will not reach them, powder and ball must."

½ past 2. Constable Bettisworth came with Alexander Simpson, and wanted to come in, with an order to

the jailor demanding the prisoners; but as Mr. Stigall, the jailor, could find no law authorizing a justice of the peace to demand prisoners committed to his charge, he refused to give them up until discharged from his custody by due course of law.

Justice Robert F. Smith then inquired what he must do? Governor Ford replied, "We have plenty of troops; there are the Carthage Greys under your command, bring them out."

Joseph sent Lorenzo D. Wasson to inform the Governor of what had just taken place, and also to inform his counsel, Messrs. Reid and Woods.

20 minutes to 3. Dr. Bernhisel returned from the Governor, and said apparently the Governor was doing all he could.

3 p.m. Wrote to Messrs. Woods and Reid as follows:—

"Jail, Carthage, June 26. 3 p.m. Messrs. Woods and Reid.

Sirs,—Constable Bettisworth called a little while since, and wanted to come in, the guard would not. We have since learned that he wanted to take us before the magistrate, and we have since learned that there is some excitement because we did not go, and we wish to see you without delay.

We are informed that Dr. Foster has said that they can do nothing with us, only by powder and ball, as we have done nothing against the law.

Yours,

JOSEPH SMITH,
per W. Richards."

which was carried by Elder John Taylor.

20 minutes to 4. Upon the refusal of the jailor to give up the prisoners, the constable with the company of Carthage Greys, under the command of Frank Worrell, marched to the jail, and, by intimidation and threats, compelled the jailor, against his will and conviction of duty, to deliver Joseph and Hyrum to the constable, who forthwith, and contrary to their wishes, compulsarily took them.

Joseph, seeing the mob gathering and assuming a threatening aspect, concluded it best to go with them then, and putting on his hat, walked boldly into the midst of a hollow square of the Carthage Greys; yet evidently expecting to be massacred in the streets before arriving at the Court House,

politely locked arms with the worst mobocrat he could see, and Hyrum locked arms with Joseph, followed by Dr. Richards, and escorted by a guard. Elders Taylor, Jones, Markham, and Fullmer followed, outside the hollow square, and accompanied them to the Court Room.

4 o'clock. Case called by Robert F. Smith, Captain of the Carthage Greys. The counsel for the prisoners then appeared, and called for subpoenas for witnesses on the part of the prisoners, and expressed their wish to go into the examination as soon as the witnesses could be brought from Nauvoo to Carthage. This was objected to most *vehemently* by the opposite counsel.

4.25. Took copy of order to bring prisoners from jail for trial, as follows:—

"State of Illinois, Hancock County.

To David Bettisworth, constable of said county.

You are hereby commanded to bring the bodies of Joseph Smith and Hyrum Smith from the jail of said county, forthwith before me at my office, for an examination on the charge of treason, they having been committed for safe keeping until trial could be had on such examination, and the State now being ready for such examination.

Given under my hand and seal this 26th day of June, 1844.

(Signed) R. F. SMITH, J.P." [L.S.]

4.30. Made a copy of the list of witnesses.

4.35. C. L. Higbee, O. C. Skinner, Thos. Sharp, Sylvester Emmons, and Thos. Morrison, appeared as counsel for the State.

The writ was returned, endorsed "Served on June 25th," which was false.

Mr. Wood said, they were committed to jail without any examination whatever.

Mr. Reid urged a continuance of the case till the witnesses could be obtained from Nauvoo for the defence.

4½ p.m. Mr. Skinner suggested that the Court adjourn until 12 o'clock to-morrow.

Mr. Wood proposed that the Court adjourn until witnesses could be got together, or until to-morrow at any time, and again adjourn if they are not ready, without bringing the prisoners into Court.

Mr. Reid hoped no compulsory mea-

sures would be made use of by the prosecution in this enlightened country.

Mr. Skinner: If witnesses cannot be had after due diligence by the defence, a continuance will be granted.

Court said this writ was served yesterday, (which was not the case, unless it could be served without the prisoners or their counsel knowing it.)

On motion of counsel for the prisoners, examination was postponed till to-morrow at 12 o'clock noon, and subpoenas were granted to get witnesses from Nauvoo, twenty miles distance, whereupon the prisoners were remanded to prison with the following mittimus:—

"State of Illinois, } ss.
Hancock County.

To the keeper of the jail of Hancock County, Illinois, greeting:

Whereas Joseph Smith and Hyrum Smith have been arrested and brought before me, Robert F. Smith, a justice of the peace in and for said county, for examination on the charge of treason against the State of Illinois, and have applied for a continuance, which is granted until the 27th June, 1844, at 12 o'clock, m.

These are therefore to command you to receive the said Joseph Smith and Hyrum Smith into your custody in the jail of the county, there to remain until they are brought before me for said examination according to law.

Given under my hand and seal this 26th day of June, 1844.

R. F. SMITH, J.P." [L.S.]

5.30. Returned to jail, and Joseph and Hyrum were thrust into close confinement.

Patriarch John Smith came from Macedonia to jail to see his nephews Joseph and Hyrum. The road was thronged with mobbers. Three of them snapped their guns at him, and he was threatened by many others who recognized him. The guard at the jail refused him admittance.

Joseph saw him through the prison window, and said to the guard, "Let the old gentleman come in, he is my uncle." The guard replied they did not care who the hell he was uncle to, he should not go in.

Joseph replied, "You will not hinder so old and infirm a man as he is from coming in," and then said, "Come in, uncle," on which, after searching him closely, the guard let him pass into the jail, where he remained about an hour.

He asked Joseph if he thought he should again get out of the hands of his enemies, when he replied, "My brother Hyrum thinks I shall. I wish you would tell the brethren in Macedonia that they can see by this, that it has not been safe for me to visit them; and tell Almon W. Babbitt I want him to come and assist me as an attorney at my expected trial to-morrow before Captain R. F. Smith."

Father Smith then left the jail to

convey this message to A. W. Babbitt, who was at Macedonia.

6 p.m. Copied witnesses' names and mittimus.

Dr. Bernhisel brought the following:—

"I would advise the jailor to keep the Messrs. Smith in the room in which I found them this morning, unless a closer confinement should be clearly necessary to prevent an escape.

THOMAS FORD,
Governor and Commander-in-Chief.
June 26th, 1844."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 5, 1862.

DUTIES AND PRIVILEGES.

In travelling in the path that leads to eternal salvation there are many requirements made by the nature of the circumstances through which we have to pass, and the character of the means by which salvation is to be gained, a correct understanding and careful observance of which will the surer enable us to reach the goal of our aspirations, and obtain the happiness we desire. When these are looked upon as simply so many duties, the non-observance of which shall entail penalties upon us, they grow irksome and weighty, and would be entirely disregarded if it were not for fear of the consequences that might ensue through neglect of them. But where they are looked upon as so many privileges, or means through which blessings can be obtained, attention to them will be induced by a nobler and holier feeling than that of fear, for love and gratitude towards the Being who has conferred these privileges will swell the soul, and the blessings thus to be obtained will be eagerly sought after, and highly prized when received. It must be obvious that the higher and nobler of these feelings is that which is more in consonance with the nature of the worship which God requires of his children, inasmuch as where men perform any act, or give heed to any requirement through fear, there must exist more or less of dislike, if not hatred, with regard to the duty performed and the being requiring its performance; a condition of mind utterly incompatible with the relationship which should exist between God and his children, and which does exist between him and those who love him and seek to honour his commandments. Men cannot be coerced into obedience to those principles which bring salvation. They may be compelled to show a semblance of respect and reverence for them, but the reception of the truth is voluntary on the part of those to whom it is presented. If they refuse to receive it, it cannot be forced upon them. There would be no room for it to dwell in their minds, for having given themselves up voluntarily to the dominion of error, and wilfully blinded themselves to the light of truth, they have become subject to that power which is at enmity with God continually. If people

through a principle of fear, or dreading the punishment which would attend their disobedience, were baptized and confirmed under the hands of an angel, they would never enjoy the full blessings received by those, who, in perfect confidence and with hearts penitent and grateful for the privilege conferred upon them, were baptized by the most humble servant of God who had authority to administer that sacred ordinance. Baptism may be considered a duty by many—an obligation binding upon all who seek a remission of their sins, but such do not rightly understand its nature and purport. They who do understand it, will realize the privilege that is thus conferred upon the human family, in being permitted to enter into covenant with God and enjoy the blessings which follow upon a sincere faith and genuine repentance, of which baptism is the confirmation and ratification of the covenant entered into between God and man. But it is after becoming members of the Church that these requirements, looked upon by some as duties and by others as privileges, and which are at once both duties and privileges, increase in number and importance; and as they are viewed so do they grow irksome and are measurably disregarded, or are attended to with pleasure and become a source of blessing to the Saints. They who possess the Spirit of God, and have its sacred injunctions ever abiding with them, will lose no opportunity, neglect no available means of securing to themselves the blessings which it confers, and will gladly embrace every privilege accorded to them of increasing in the knowledge of the truth and the power of godliness.

While some look upon prayer as a duty required of them, and thus looking at it may gradually lose the Spirit of prayer and cease to offer up their thanksgiving and supplications to Heaven, others, who better understand it, will view it as a privileged means of receiving strength from God, and will earnestly seek to draw down upon themselves the blessings which are to be obtained through the avenue of prayer. The irregular attendance of many at the meetings of the Saints, or, in the case of some, we might almost say their habitual non-attendance, leads to the supposition that they look upon attending meetings as a very irksome duty, indeed, as an unpleasant task, which they perform occasionally for the sake of appearance or when strongly urged to it, without seeming to at all realize the blessings that are thus to be obtained, or the reasons why the Saints are required to assemble themselves together. With many who profess to be cognizant of the good they can receive by attending this means of strengthening and building up the Saints, and the increased portion of the Holy Spirit which rests upon those who faithfully and prayerfully thus meet together, a little unfavourable weather is sufficient cause to induce them to stay at home, or a pleasant day can tempt them to remain away that they may enjoy it, or the company of some friends who may visit them, and whose welfare and happiness they would better subserve by inviting and accompanying them to where they could make an acquaintance with the principles of truth. Numbers systematically absent themselves from the sacrament meetings, which above all others should claim their attendance. They cannot do so long and retain the Spirit of God. It will not abide with those who persistently neglect such an important privilege, or duty as it is sometimes called. Some particular speaker or other inducement may draw them occasionally to the evening meetings, where under the instructions given they will feel good for the time being, having been warmed up by the influence shed abroad in the congregations of the Saints; but the heavenly feeling does not long abide with them; it dies under the cold breath of the outside world, for the warmth of a living principle is not there to nurture it and keep it alive, so that

the good received is but transient in its effects, the devotional feelings called into exercise but momentary in their action. This is the character of much of the religious worship around us in the world, where attendance at churches and chapels is looked upon as a duty imposed by custom, fashion, or, to the minds of those who are devotedly attached to their religious belief, by God, who, they imagine, exacts this passing homage from those who profess to worship him. But Saints ought to know better than this, and their actions should be regulated by their superior knowledge. If their entire course of life is not superior to that of those who possess less knowledge than they, then are they more culpable, because the knowledge they have received is not wisely applied, and their privileges are not appreciated and embraced. Those who wilfully absent themselves from the meetings of the Saints, and particularly the meetings in which the sacrament is administered, not only fail to receive the blessings enjoyed by those who avail themselves of such privileges, but they lose the possession of blessings which they had before. Darkness gathers over their minds, accompanied by doubts and distrust, and the holy peace and happiness which pervaded their souls, while embracing the privileges placed within their reach and faithfully attending to their duties, leave them, to be succeeded by inquietude of mind and sorrow. These considerations, which are endorsed by the experience of the Saints, should ever be present with them, influencing them to seek earnestly for the blessings of God and the ministrations of his Spirit. If they do so they will be happy. Their minds will be filled with the light of truth, and their progress in the path of salvation will be sure and steadfast. If they do not, no matter how great their previous blessings may have been they will cease to progress, the Spirit of God will leave them, and unless they repent they will wither and die to the truth.

There are some commandments of God the transgression of which will entail certain penalties upon the transgressor; and others the observance of which will secure particular blessings to the observer. Among the former class are found the commandments against acts of iniquity, such as adultery, stealing, drunkenness, lying, &c.; and the perpetration of any of these iniquitous acts will justly place those who commit them under the displeasure of God, and bring upon them sure and severe punishment unless they repent. Among the latter class are found all the injunctions which relate to man's placing himself in a position to secure salvation, such as repentance, baptism, the laying on of hands, preaching the Gospel, attending meetings, prayer, &c. The observance of these, and all others of a like nature, brings blessings to those who do so. It is the duty of every man and woman on the earth to obey the former, and escape the punishment which disobedience would entail, as it is the privilege of all to secure the blessings which ever attend a faithful observance of the latter. The evils consequent upon a transgression of the former, not only affect the well-being of the individuals who perpetrate the wicked deeds, but operate injuriously as well upon others of the great community of mankind of which they form a part. The adulterer, the thief, the drunkard or the liar injures by his crimes all who are in the least affected by their evil consequences; hence penalties are attached to the infraction of the laws which forbid these and kindred acts of iniquity, because such infraction is a transgression of the laws provided for the existence and well-being of man as an individual, and a member of a community of individuals. Observance of the latter brings blessings of the most inestimable character to all who obey them; hence the requirements of the Gospel are so

many privileges bestowed upon mankind, by which they can be placed in possession of these blessings. If this truth was duly appreciated by all the Saints, they would ever seek to cultivate the Spirit of prayer, regularly attend their meetings at the appointed places, endeavour to spread the truths of the Gospel around them among the honest-in-heart, faithfully tithe their increase before the Lord and aid in sustaining his work by their means, labour assiduously to effect their gathering, and continually endeavour to understand all the requirements of Heaven to do them; not because they would view them as so many binding duties, the non-observance of which might result in their deprivation of fellowship or some other penalty, but as privileges conferred, or means appointed, through which they can receive greater blessings.

ARRIVAL AT NEW YORK.—We learn by letter from New York, that the *Manchester* had arrived with her company of Saints at that port, in safety, on Thursday the 12th ult., after a passage of 37 days. There were two marriages and one birth on board during the voyage. No deaths. Want of space precludes our giving further particulars this week.

C O R R E S P O N D E N C E .

ENGLAND.

HULL CONFERENCE.

Hull, June 20, 1862.

President Cannon.

Dear Brother,—I cheerfully embrace the present opportunity of writing you a few lines concerning the work in this part of the Mission.

We have emigrated from this Conference during the last emigration about 30 of the Saints, (including old and young) who rejoiced in the opportunity of leaving these shores *en route* for Utah. The Saints who remain here are anxious to gather, and begin to realize the increased necessity of emigrating to the land pointed out by the finger of revelation as the gathering place for the Saints of God in these last days.

We have recently been favoured with a visit from President J. G. Bigler and Elder J. F. Smith, and rejoiced much in the good counsels and instructions imparted by them to the Saints; not only in public, but also in visiting among the people. I believe the Saints here feel to carry out the counsels lately given them by President Bigler, to lay up their means in time, so that a goodly number of them may swell up

the emigration of '63. They generally feel well, and rejoice that the glad tidings of the Gospel has saluted their ears. Our out-door preaching has been in operation for a little over a month. We generally obtain a good hearing in the open air, and our meetings in-doors are also attended by strangers, who listen attentively; but the people are slow to believe our testimonies. Still we do not feel discouraged, although baptisms are few considering the masses of people unto whom we preach, but feel to continue our labours in bearing testimony to them, both publicly and by the fireside, and feel to leave the results in the hands of God, knowing, assuredly, that after our testimonies, He will send stronger ones than those uttered by the feeble voice of man, in order to convince the world of the darkness and apostacy into which they have fallen. By referring to the history of the antediluvians, we can plainly see that God is not only a Being of mercy, but of justice also; and as it was with the inhabitants of the earth then, so it will be with the world in the last days. The people of America were the first to whom the message of warning was sent;

they rejected it as a nation, and are the first now among the nations to drink of the bitter cup. And as other nations reject that message, they will likewise partake of the intoxicating draught, until the consummation of all things spoken of by ancient and modern Prophets shall have been fulfilled, according to the will and pleasure of the Almighty.

Ever praying for the spread of the truth, and the development of the work we are engaged in, I remain your brother in the Gospel,

PARLEY P. PRATT.

SWISS AND ITALIAN MISSION.

Basel, Switzerland, June 18, 1862.
President Cannon.

Dear Brother,—Once more I attempt to drop you a few lines, feeling it to be my duty to keep you posted as to how things move along in this part of the Lord's vineyard.

During my trip South to Geneva, 170 miles, I found much contention among the Branches, but all desired to only know what to do, and seemed ready to follow counsel when it came from the right source. The great trouble with many of our travelling and presiding ministry seems to be, a desire to be thought much greater and of more worth than they really are. I remained in Geneva over a week, and held five meetings, during which time, with the help of the Lord, the Branch in that place expressed their determination to do better in future, and I believe they will do so.

The Almighty made manifest his power through pouring out his Spirit upon the brethren of the Priesthood, insomuch that they felt to call upon him mightily for assistance, and I never spoke with more freedom, although the powers of darkness were at first so thick that I felt as though my lips were glued together. After calling the Priesthood together, and spending a day in fasting and prayer, each alternately taking part, and asking the Lord to lift the cloud of darkness and make known what was for us to do, we commenced our meetings and labours among the Saints, and all bore testimony that they had never attended such a meeting before in their lives.

This Branch, upon my arrival here

in Jan. 1861, contained only about eight Saints, had no meetings, and no Priesthood except the President. It now contains two Elders, one Priest, and twenty-six members in good standing. Five have emigrated this season. Prospects are also good for some more being added soon by baptism.

I returned *via* St. Immer Conference, where Elder Gerber has been labouring for some months, and has truly done a good work. The greater part of the brethren in the St. Immer Branch, holding the Priesthood, felt that they had a right to dictate as well as to be dictated. In this place I preached to the Saints, and was followed by Elder J. Huber, who had accompanied me from Basel, both being filled with the spirit of revelation and speaking with power. I took the liberty of informing the members of the Priesthood that they might consider themselves dropped from acting in their offices as Elders, Priests, Teachers, or Deacons, until called upon to do so, and that I had been carrying a company of men who had been called and ordained without ever being told what their duties were; and that they had grown so much faster than those who were placed to preside over them, that they had to scan their every movement, and were full of murmuring; and that I would rather be left with only three Elders in the Mission, who were willing to be taught and to do right, than to have twenty who could not be taught. Elders Gerber and Huber bore testimony to what I had said, and on Monday evening we held another meeting, and all felt well. I placed Elder J. T. Gerber to take charge of the St. Immer and Bern Districts, and gave him directions to hunt up the lost sheep of Israel. Early on Tuesday morning, Elder Huber and myself walked to Biel, 18 miles, and there took the iron horse for this place.

While at Geneva, I reduced the prices of that portion of our works that has been laying on our hands so long, and which was marked at so high a price that they were seldom called for. Elder Huber is now on a trip through East Switzerland, with instructions to clean up the Branches, and endeavour to wake up the sleepy ones, &c.

On the 12th inst. we held a meeting, and out off from the Church 15 persons

in the Basel Branch. Most of them have been hanging half-way on for a long time, but have finally shown their colours, and we feel much freer.

With kind love and prayers for the prosperity of yourself and those associated with you, I am as ever, faithfully,

JOHN L. SMITH.

SCANDINAVIAN MISSION.

Copenhagen, June 18, 1862.

President Cannon.

Dear Brother,—Enclosed I forward the Statistical and Financial Report for the Scandinavian Mission for the half-year ending May 20th, 1862.

You will observe by the Report sent you that the Mission is steadily increasing in numbers, and I will add in faith and good works also.

Although at each returning Spring, Scandinavia sends a liberal quota of emigrants to Zion, yet the emigration by no means keeps pace with the increase by baptism.

There are 2301 subscribers for the *Scandinavian Star*, of whom between three and four hundred are not in the Church.

Since the date of the Report many baptisms have already taken place, and in several of the Conferences I can, from personal observation, give you the most flattering assurances of the progress of our great and glorious cause.

The Spirit of truth is indeed working in the hearts of the people, especially that class who are suffering from poverty, and who more than others feel the need of the comforting assurances held out to the faithful Saints, who in honesty of heart follow the precepts and example of Jesus Christ.

I myself feel very much cheered and blest in performing to the best of my ability the labours and duties that rest upon me, having never felt happier before or more buoyant in spirit. I rejoice exceedingly in meeting with the Saints in the different parts of this extensive Mission, many of whom I am convinced, and can truthfully declare, desire, with full purpose of heart, to serve the Lord, and walk blameless before him. It is a painful fact that very many are in circumstances of destitution, poverty having fastened itself upon them, and made them to some extent its victims. My continual

prayer to Heaven is that their way may be opened before them, for with many, the light of Zion is the only beacon that illuminates life's dreary horizon.

The brethren who labour in this Mission are good and true, they bear the burden and heat of the day without finching or murmuring, and it does me good to make honourable mention of their faithful services. There has been and still is some little persecution. In Norway its accursed form is sanctified by the shielding folds of the mighty law. Brother Charles O. Dorius, Conference President, is now under sentence of 12 days confinement on bread and water, or a fine of \$75, for no other offence under heaven than preaching the Gospel and administering its ordinances. Brother Dorius meekly bears his lot; it is only the seventh time he has been imprisoned for the Gospel's sake!

The law in Norway is such that a magistrate can at any time either fine or imprison our Elders at pleasure; let me add, however, that they have never used this power until driven to its unholy exercise by Priest or people.

From the accumulated evidence of many brethren, I am enabled to state that the future prospects of this Mission were never better than at the present time.

Many good people here receive the Gospel, and in their faith and good works manifest the fruits of righteousness. I feel well for Scandinavia, but, in my reflections, I am sometimes surprised that so very few of the wealthy and the great have received the testimony of the Elders. I conclude it is just as well as it is. Let the humble poor perform the work; for should the rich and the noble use their influence and power, I am afraid they would claim for themselves the honour and the glory which alone belong to God.

Brother Cluff is now in Jutland, and is doing well. Brother Lund is here, just returned from Norway, where the brothers Dorius are labouring. Brother Beckstrom is in Sweden, and brothers Brown, Johnson, and Christensen in their different fields in Jutland.

Many brethren join us in sending to you, to brother Bigler, and the Elders and Saints in Great Britain, our kindly greeting. Very respectfully,

JESSE N. SMITH.

SUMMARY OF NEWS.

AMERICA.—The Federals occupy James Island, near Charleston, under the protection of gunboats. The Confederates at Charlestown were reported to have been reinforced by 30,000 men from Beauregard's army. The Federal Commodore Dupont thought an attack on Charleston could not safely proceed until the Federals were reinforced. The rumoured reinforcement of the Confederates in East Tennessee has been confirmed. General Stonewall Jackson has made good his retreat from the Valley of Shenandoah, though closely pursued by Generals Banks, Shields, and Fremont, and has escaped over the Blue Ridge Mountains en route to Richmond. The *Charlestown Courier* of the 22nd instant has an editorial of nearly two columns in defence of President Davis and his administration. The *Courier* says—"We have been reliably informed that men of high official position among us—men of good intentions, but of mistaken and misguided patriotism—are sowing the seeds of discord broadcast in our midst, by preaching a crusade against President Davis, and calling for a general convention of the Confederate States to depose him and create a Military Dictator in his place!"

FRANCE.—The *Moniteur* says—"News from Washington to the 9th instant states that no information posterior to the attack at Puebla has been received. We are therefore justified in considering the rumour of the retreat of the French to Vera Cruz as unfounded." The Paris papers assert that at the date of the last despatches from Mexico General Lorencez was encamped in the province of Puebla, where he would be able to maintain himself during the hot season, which terminates about September. The journals add—"In consequence of this reassuring information, there is a question of delaying the despatch of reinforcements, so as not to reach Vera Cruz before the beginning of October." The *Patrie* says—Admiral Jurien de la Graviere will on his return to Mexico assume command of the French squadron. The *Pays* and *Temps* assert that the recognition of Italy by Russia will within one week hence be formally notified at Turin by special envoy. In the Corps Legislatif on the 26th ultimo, M. Jules Favre censured the French expedition to Mexico. The *Patrie* asserts that further orders have been sent to the seaports requesting the naval authorities to provisionally suspend the embarkations for Mexico. The *Presse* says—"It is confirmed that General Douay has rejoined General Lorencez at Orizaba with 400 men."

TURKEY.—The whole Montenegrin force concentrated behind the village of Yenikoi, on the right bank of the Cetina, was beaten by Abdi Pasha. On the first attack the Turks entered the Montenegrin works, the defenders of which they expelled after great slaughter. Several hundred Montenegrins were left on the field. The Turks captured two Montenegrin cannons. The *Patrie* publishes a telegram stating that a battle was fought at Raffavine Glabitsa. The Turks left 3000 dead before the enemy's entrenchments. The Montenegrins had 100 killed and 200 wounded. The Turks were vigorously pursued, and took refuge at Sponto.

THE HERZEGOVINA.—The Montenegrins have surprised 350 Bashi-Bazouks near Sijuz. 300 are reported to have fallen, the remaining 50 taking to flight. A battle took place on the 24th ultimo near Zubzi.

MOROCCO.—Advices from Tangiers state that Morocco is still torn by intestine dissensions, risings being frequent against the authority of the Emperor, provoked by fanatical marabouts, or fresh pretenders to the throne, from among the male branches of the descendants of Abderrhaman. The Emperor was about to take the field, and had left Rabat to attack the revolted tribes before Fes.

VARIETIES.

—O—

NEGRO ELOQUENCE.—"I say, Sambo, were you ever intoxicated?"—"No, Julius, neber; was you?"—"Well, I was, Sambo."—"Didn't it make you feel good, Julius?"—"Yah! but golly, next morning I thought my head was a wood-shed, and all de niggers in Christendom were splitting wood in it."

THE PULPIT AND THE STAGE.—An ecclesiastic once asked Garrick how it was that fiction in the theatre commanded larger audiences than truth from the pulpit? The celebrated actor replied, "The stage handles fiction as if it were truth, while the pulpit makes truth appear like fiction."

THE COTTON FAMINE.—In Preston one person in every nine is in receipt of parish relief, and one in every four in the receipt of relief either from the charitable committee or the parish. In Walton-le-Dale one person in every seven is pauperized. At present there are 1334 able-bodied paupers working on Preston Moor, 143 in the stone-yard, and 79 on the Marsh—total, 1556.

SCHOLASTIC ASSUMPTION.—The following, *verbatim*, was received a few days ago in reply to an advertisement for a schoolmistress, which appeared in a local paper. "Sur isaw the Adversment in the Peper for AfemeL techer in the School ishouLd Bee very Appey to Attend to itt As iham Left A Widde iheve Add AfmLey of chilLdren iheve no incounbrence Sur Pley to Anser this note you wiLL AbLige Bey returne of poest Sur this is my Anres—"

RATHER LEARNED.—A fop being anxious to display his acquaintance with language, with a profound bow addressed the following words to a gentleman, who used snuff, quoting from Dr. Johnson:—"Permit me to immerge the summits of my digits into your pulveriferous utensil, in order to excite a grateful titillation in my olfactory nerves." "Good gracious!" cried a rather blunt, and, of course, ignorant (?) bystander, "what does he mean?" "O! it is simply a round about way of asking a snuff," was the reply.

POETRY.

—O—

LOVE ONE ANOTHER.

Let us love one another as brothers should love,
Let the world frown or scorn as it may.
It is wisely ordained by our Maker above,
That thorns should be strewn in our way;
But, yet, if in brotherhood's bonds we unite,
And the trials of each other share,
It will make every burthen through life appear light,
And the clouds of adversity fair.

Let us cheer one another as brothers should cheer,
Nor shrink e'en from poverty's frown,
For however o'ershadowed our prospects appear,
There are others as dark as our own.

Sutton-in-Ashfield.

How dark must his pathway through life be indeed
Who owns neither brother nor friend;
He struggles unheeded, his heart left to bleed
With sorrow and grief to the end.

Let us then link together as brothers should link—
'Tis a hard world to battle alone;
United we rise, disunited we sink,
Despairing, forsaken, unknown.
Oh sweet to the humble and overcharged breast,
Is the whisper of friendship and love;
'Tis a soul-soothing balm to the weak and oppressed,
And is smiled on by angels above.

THOMAS THORPE.

EXCOMMUNICATION.—By request of Elder J. D. Chase we publish the following:—William Scartliff (formerly a member of the Nottingham Branch, of the Nottingham Conference,) was excommunicated from the Church of Jesus Christ of Latter-day saints, for lying and obtaining money under false pretences. He left that Conference in April last; since that time it is understood that he has been seeking to perpetrate his deceptions on the saints in Lincoln.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, FLORENCE STREET ISLINGTON, AND ALL BOOK-SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JERL.

No. 28, Vol. XXIV.

Saturday, July 12, 1862.

Price One Penny.

PROGRESSIVE POWER OF TRUTH.

The Gospel of Jesus Christ, since its restoration in these last days, has accomplished among those who have honestly embraced its principles many changes, which have brought a corresponding amount of peace and happiness to the individuals who have so far remained faithful to its truths. That these individuals were not in possession of the blessings they now enjoy, prior to their acquaintance with those truths, is readily acknowledged by them, and, in fact, forms the topic of their almost every day conversation. Go where you will among the Saints, and you will find no family but what has some interesting account to give of the benefits they have received by the adoption of the Gospel truths they have heard; and even the same testimonies, in many instances, are borne by individuals who are not members of the Church, in relation to some portion of their family, who since their connection therewith have become better men and women. Instances of this kind are quite numerous, and are often alluded to even by persons who are much prejudiced against the Gospel as preached by the Latter-day Saints. The conviction that the Gospel alone has brought these changes, is with the individuals thus benefitted so strong, that many of them (who for some reason or another have to-day lost

their standing in the Church) still continue to declare that they never felt happier than when living up to the requirements of the Gospel.

The object of the Gospel of Jesus Christ being to teach *every* individual who comes into the world the truth as it exists with our Father in heaven, there is a necessity for that truth to be preached to *every* individual; and, as there is a necessity for it to be preached, it is equally necessary that it should be practised, as every intelligent being will admit that truth unpractised is of no benefit to any one. If we stop to inquire why there are at present so many evils in the world, we must come to the conclusion that those evils exist in consequence of the false teachings which have been and are now heaped upon mankind by their teachers; who, although they profess to preach the truth, maintain that the practice thereof is non-essential to salvation. Such a doctrine is unquestionably calculated to produce evils and cause men to disregard their teachings, and indulge in and practice evils which bring misery and woe upon them. On the other hand, if we inquire what has brought happiness and peace to that class to which we first alluded, we will find that it has been the practice of principles of truth embraced in the Gospel, the know-

ledge of which would have proved to them just as powerless as any other kind of knowledge does to mankind, unless practised by them.

Among the many inconsistencies which exist in the majority of man-made systems, none is more glaring than the doctrine of salvation without works on the part of the believer. It is averse to every principle of reason and common sense. Let the principle be applied to any other subject, or, in other words, let an individual introduce the doctrine in this enlightened age, that a nation can attain to honour, power, and glory, without fighting its way by its own industry and perseverance, until step by step it has attained to that condition, and how would he be received? Why, he would be looked upon as a fool, and his doctrine would meet with all the silent scorn it deserved. Yet, withal, we find mankind believing in and cherishing principles (the practice of which will determine their future condition) just as erroneous and inconsistent as the one above mentioned, and this without any precedent whatever to justify them in indulging in such a belief.

Such a state of things loudly calls for the introduction of truths that will strike at the roots of all the evils that exist in the world. Mankind must become convinced that there is no salvation for them only as they seek to obtain it through faith and diligence in keeping the commandments of God; therefore the necessity of the Gospel being preached to every creature, and of its principles being embraced by them before they can obtain a full salvation.

The opinion entertained by the world that the truths of the Gospel are very limited in their extent, applying only to a certain condition of man's life, without having any bearing on any other portion of it except the one in which they feel themselves repentant, is prevalent to a sad extent, and, in fact, so strong does that opinion prevail, that with many of the Saints it is often the means of retarding the progress of the work of reformation in their families. How many, when told that the course they have pursued with their children or neighbours was not in accordance with the profession they

made, would regard the statement as improper! remarking that the Gospel had nothing to do with their private affairs, and so long as they attended to the duties required of them publicly, they considered they had a perfect right to act as they pleased at home, and yet not be disregarding any of the requirements of the Gospel. Instances of this kind are very frequent, and are most unmistakable proofs that the individuals who entertain such feelings are ignorant of the real object of the Gospel, and of the design of the Almighty in revealing it to his children. There is not a man in existence but, if he is ever saved, will have to obtain that salvation through the Gospel. He may be sanguine of the realization of the brightest and fondest hopes that mortals ever dreamed of, and labour to obtain them with all the zeal and perseverance that an assurance of success may endow him with, but, unless his motives and actions are controlled by the Spirit of the Gospel, he never will realize the enjoyments he seeks to possess, or attain to a fulness of salvation in the presence of God. Happiness, to be of a durable nature, must be based upon true principles, and these all belong to the Gospel. If this was properly understood by the Saints, they would at once see that all the learning they ever obtained before hearing the Truth, as revealed by the Almighty in these last days, may have been more or less imbued with the erroneous views entertained at present by mankind, and seeing this, they would break the iron band which encircles the narrow and contracted views which form the basis of all their actions, and allow the freedom and width of thoughts suggested by a correct knowledge of the truth to take the lead of their movements and influence them in all their motives. No suggestion or teaching by those whose place it is to teach, would be thought out of place or disregarded, but their knowledge of true principles, and the experience they had acquired by practising them, would ensure them respect and influence among the Saints, and cause their words to be treasured up with eagerness as the words of God himself, of whom they are the representatives. Upon this principle only can the Saints grow in the knowledge of the

truth, and be safe in their every step towards obtaining salvation, while on the other hand, those who persist in shutting their door to the influences of the Gospel as being a sanctuary wherein it has no right of jurisdiction, will reap the fruits of their own misgovernment in the shape of divisions, disobedience, and all their kindred evils among their families, having none to blame but themselves for the introduction of those evils there; while the families of those who have been living under the teachings of the Priesthood, and who have allowed their actions to be controlled by its counsels, will grow in wisdom and power, and increase in the knowledge of God.

It is cheering to observe the increase and development of true principles among the Saints, and to notice the changes that are being brought about in many families—changes which appear as so many harbingers of a better state of things in the human family, hastening on the time spoken of by the Prophets, when the true knowledge of God would be on the earth. This time has at last begun to dawn, and those who are in possession of that knowledge can rejoice with exceeding great joy, because truth has broken the bonds of tradition and error, and poured its floods of light into the world; and under its enlivening rays man is no longer the slave of ignorance and superstition, but basks in the light of God, and as he increases in the knowledge of the truth, so he increases in the attainment of the attributes possessed by his heavenly Parent, which makes him a nobler and greater being as he approximates towards perfection.

Truth is increasing, and consequently becoming triumphant, gathering on its

onward journey those who are the most susceptible to its influences under the broad fold of its ensign, making of them so many living monuments of its power and ability to benefit man, teaching them the way to happiness and glory, and breaking forever the bonds of superstition wherever it shines; rendering man conscious of the evils that surround him, and of his incapability to overcome them without its assistance; a truth that man had failed to observe until the light of revelation disclosed it to his view.

But while few, comparatively speaking, are so privileged as to possess the truth, millions of others are still moving under the influences of false teachings, abusing the gifts God has endowed them with, and employing their talents to invert the truths that have survived the general apostacy of the Church, excusing themselves of all the evils that exist as having existed before them, and as being necessary to the existence of society, while at the same time mankind is suffering and is on the verge of ruin because of them. Is it therefore to be wondered at, that the truth should meet with opposition when coming in contact with such ideas, and that its followers should be accounted as innovators preaching preposterous doctrines? No. But while the work of reformation will increase and save those engaged therein, and shield them from the impending evils that are threatening the wicked, these will find that the systems they have forged will not protect them from the judgments of God, but will crumble like dust, to be remembered only as the wrecks of impotent systems incapable of saving mankind, and as so many evidences of the power of truth to prevail over error and superstition.

ALPHONZO E.

INDIVIDUALITY.

In certain distinguishing characteristics all the human family are alike. All have the same form, so distinct from that of any other created being, that there is no difficulty in distinguishing between man and any other of the many created forms that abound upon the earth; while, gifted with reason

and the power of speech, he claims supremacy as the crowning work of creation. But though all have the same generic characteristics, there is so much difference between the individuals possessing them, that there is no difficulty, except in very extreme and rare cases, in easily distinguishing between

any two of the great community of human beings. Perhaps it would be impossible to find anything so limited in compass as the human face, capable of presenting such multiplied, and it might almost be said, infinite variations, as we behold in that small portion of the human form; for, among the many millions who inhabit the earth, it would be a marvel to find two so exactly alike that a distinction could not be drawn between them. Every human being has his individual identity; not merely the consciousness of an individual existence, apart from and independent of the existence of any other human being, but an identity so distinctly marked that he is distinguishable by it from all the rest of mankind.

This individuality is not confined to the outward man or personal conformation. It manifests itself in voice, disposition, temperament, traits of character, and intellectual abilities. These are almost as varied as the individuals themselves, and often betray the identity of the individuals after the outward appearance has become changed, and the varied circumstances of many years have toned down or altered peculiarities of disposition or character. But while the individuality of personal appearance is looked upon as perfectly natural, and no blame is attached to any person because of the peculiarities of his physical conformation, it is not always so with regard to his peculiarities of disposition, temperament, or traits of character; and this often leads to positive injustice and acts of wrong. We may erect for ourselves standards of excellence, not only with regard to the beauty of outward form and appearance, but, also, by which we seek to measure the moral and intellectual worth of individuals; yet, before we try to bring our fellows to that standard, we should be well assured that it is in every respect correct and not a creation of our own individuality. While human beings are limited in knowledge, as they are at present, and while they are liable to be influenced by a thousand circumstances, and swayed by their own peculiarities, these standards will vary as the individuals themselves are varied; hence if we judge every being by our own notions of right and wrong, and condemn them

if they do not reach our standard of right before we possess a positive knowledge that our judgment is a righteous one, we arrogate to ourselves a power we have no right to, and commit an act of positive injustice on those whom we thus judge and condemn. If men are not to be blamed or condemned for their individual identity as physical beings, why should they be condemned for possessing their peculiarities of disposition or character, which go so far to complete their identity? If they permit these peculiarities to lead them into wrong or in opposition to principles of righteousness, they are free agents, and responsible to God for the use to which they put the powers with which he has endowed them; and we are justified in reprobating the wrongs which they commit. But we are not justified in condemning them, simply because they happen to differ from us as much in the peculiarities of mind and character as they do in outward appearance and physical identity. One man is slow of speech, another quick of utterance; one is taciturn, another communicative; one is liberal even to prodigality, another economical perhaps to parsimoniousness; one is quick of action, another slow to move; one is contradictory, another acquiescent; these and many other peculiarities distinguish individuals, but are they to be condemned simply because they possess these peculiarities? If the liberal man permits his liberality to degenerate into prodigality, then is the characteristic become criminal in its action, and he is placing himself under just condemnation; or, if the economical man yields to miserly parsimoniousness, he has failed to govern himself by principles of righteousness, and he is equally culpable with the prodigal; but neither are to be condemned for simply possessing their own peculiarities. If people would let the conception into their brains, that perhaps their notions might be wrong, and that there was a possibility of others being as near right as themselves, there would be much more charity manifested between man and man, much more respect entertained for each other, and greater harmony and goodwill existing among them as the result of it. But it is difficult to find people who will do so.

When a man believes his notions or opinions are wrong, he instantly adopts those which he believes are right, whether he avows the change of opinion or not; and as his opinions change, relative to right and wrong, so is the standard altered by which he seeks to measure the excellence and worth of any and every being whom he considers himself qualified to form a judgment concerning.

We meet these peculiarities of disposition on every hand; in the family circle, in the social community, in the religious organization, and, in fact, wherever we find intelligent human beings; and everywhere we meet them we find them exerting an influence upon humanity for happiness or misery. The man of liberal sentiments, charitable disposition, genial feeling, and warmth of soul will make himself beloved wherever he goes, and shed the sunshine of his heart on many a drooping flower of affection, calling it into a fresh state of existence; while the morose, gloomy, narrow-minded man, with contracted ideas and illiberal thoughts will carry the gloom of his presence into every circle he may enter. But there is a means by which the peculiarities of every member of the human family can be made, not only not repugnant to others, but desirable in that variety which characterizes all the works of God, and which the soul ever seeks after, and yet the individuality be preserved distinct. That means

is the application of the truth, to be learned and applied by all. As men learn and adopt the principles of truth, so do they become polished and fashioned in righteousness; their souls expand under its influence, they acquire correct views and a broader comprehension, which enables them to look upon mankind as one vast brotherhood who are all alike the subjects of ignorance which requires to be removed, and of peculiarities which have to be modified; while they will learn that they need extended to themselves the same liberality of sentiment which they should extend to others, for the very traits on which they may most pride themselves are, perhaps, as repugnant to others as those of others are to them. Hence, as all the members of the family of man learn this truth, each will bear with those things that go to make up the individuality of each other, and to which he may entertain a repugnance, while he will endeavour to so modulate them in himself as to make his society desirable, and aid in introducing congeniality of feeling and unanimity of soul among all the children of men. This is one of the objects for which the truth is revealed to us, and the sooner we learn, appreciate, and adopt it, the speedier will we remove many little prejudices which, taken as a whole, strongly militate against the unanimity of Saints and the happiness of individuals.

VIATOR.

HISTORY OF JOSEPH SMITH.

(Continued from page 425.)

6½ p.m. Received the following letter from William Clayton:—

“Nauvoo, June 26th, 1844.

Dear President.

I write this line to inform you that Mr. Marsh, who lives down the river, and of whom you have had corn, pork, &c., has sent word that if you want any bail he is ready for one to any amount; and further, that he has got some corn left which he wants you to have, lest the mob get it. (We will endeavour to obtain it.)

They have already taken two loads, but he has charged them a dollar a bushel for it.

The *Amaranth* has just landed at the foot of Main Street, and unloaded 200 bbls. flour,—95 for Mr. Kimball, and the balance for Bryant.

Captain Singleton, who came at the head of the police this morning, is sending a request to the Governor to call them home. He says he finds no difficulties to settle here, but there is plenty to settle at home. He furthermore says that while the police were at Carthage they were treated as *soldiers*, but since they came to Nauvoo they have been treated as *gentlemen*.

The company all got home safe and well last night.

A messenger is about to start forthwith to Judge Thomas.

All is peace in Nauvoo. Many threats keep coming that the mob are determined to attack the city in your absence, but we have no fears.

With fervency and true friendship, I remain yours eternally,

W. CLAYTON."

This letter was sent from Nauvoo by Joel S. Miles. Joseph instructed Cahoon to return to Nauvoo with all haste, and fetch a number of documents for the promised trial.

25 min. to 7. Sent a message to Counsellor Woods to get subpoenas for Samuel James, Edward Hunter, and Philip B. Lewis, with instructions to bring with them the papers that they carried to the Governor at Springfield, and which the Governor had not seen, as he had started for Carthage before they arrived at Springfield.

½ to 8. Supper.

8 p.m. Counsellors Woods and Reid called with Elder J. P. Greene, and said that the Governor and military officers had held a council which had been called by the Governor, and they decided that the Governor and all the troops should march to Nauvoo at eight o'clock to-morrow, except one company of about 50 men, in order to gratify the troops, and return next day, the company of 50 men to be selected by the Governor from those of the troops whose fidelity he could *most* rely on, to guard the prisoners, who should be left in Carthage jail; and that their trial be deferred until Saturday, the 29th.

After the consultation, the justice, (Robert F. Smith,) who was one of the officers in command, altered the return of the subpoenas until the 29th. This was done without consulting either the prisoners or their counsel.

About 8½ p.m., Patriarch John Smith met Lawyer Babbitt, and delivered the message, when Babbitt replied, "You are too late, I am already engaged on the other side."

9 p.m. Messrs. Woods, Reid, and Greene returned to Hamilton's Hotel.

9½. Elder John Taylor prayed. Willard Richards, John Taylor, John S. Fullmer, Stephen Markham, and Dan Jones staid with Joseph and Hyrum in the front room.

During the evening the Patriarch

Hyrum Smith read and commented upon extracts from the Book of Mormon, on the imprisonments and deliverance of the servants of God for the Gospel's sake. Joseph bore a powerful testimony to the guards of the divine authenticity of the Book of Mormon, the restoration of the Gospel, the administration of angels, and that the kingdom of God was again established upon the earth, for the sake of which he was then incarcerated in that prison, and not because he had violated any law of God or man.

They retired to rest late. Joseph and Hyrum occupied the only bedstead in the room, while their friends lay side by side on the mattresses on the floor. Dr. Richards sat up writing until his last candle left him in the dark. The report of a gun fired close by caused Joseph to arise, leave the bed, and lay himself on the floor, having Dan Jones on his left, and John S. Fullmer on his right. Joseph laid out his right arm, and said to John S. Fullmer, "Lay your head on my arm for a pillow, brother John;" and when all were quiet they conversed in a low tone about the prospects of their deliverance. Joseph gave expression to several presentiments that he had to die, and said, "I would like to see my family again," and "I would to God that I could preach to the Saints in Nauvoo once more." Fullmer tried to rally his spirits, saying, he thought he would often have that privilege, when Joseph thanked him for the remarks and good feelings expressed to him.

Soon after Dr. Richards retired to the bed which Joseph had left, and when all were apparently fast asleep, Joseph whispered to Dan Jones, "Are you afraid to die?" Dan said, "Has that time come, think you? Engaged in such a cause I do not think that death would have many terrors." Joseph replied, "You will yet see Wales, and fulfil the mission appointed you, before you die."

Thursday, 27. — 5 a.m. John P. Greene and William W. Phelps called at the jail, on their way to Nauvoo.

5½ a.m. Arose. Joseph requested Dan Jones to descend and inquire of the guard the cause of the intrusion in the night. Frank Worrell, the officer of the guard, who is one of the Carthage

Greys, in a very bitter spirit said, "We have had too much trouble to bring old Joe here to let him ever escape alive, and unless you want to die with him, you had better leave before sundown; and you are not a damned bit better than him for taking his part, and you'll see that I can prophecy better than old Joe, for neither he nor his brother, nor anyone who will remain with them, will see the sun set to-day."

Joseph directed Jones to go to Governor Ford, and inform him what he had been told by the officer of the guard. While Jones was going to Governor Ford's quarters, he saw an assemblage of men, and heard one of them, who was apparently a leader, making a speech, saying, that "Our troops will be discharged this morning in obedience to orders, and for a sham we will leave the town; but when the Governor and the McDonough troops have left for Nauvoo this forenoon, we will return and kill those men, if we have to tear the jail down." This sentiment was applauded by three cheers from the crowd.

Capt. Jones went to the Governor, told him what had occurred in the night, what the officer of the guard had said, and what he had heard while coming to see him, and earnestly solicited him to avert the danger.

His Excellency replied, "You are unnecessarily alarmed for the safety of your friends, sir; the people are not that cruel."

Irritated by such a remark, Jones urged the necessity of placing better men to guard them than professed assassins, and said, "The Messrs. Smith are American citizens, and have surrendered themselves to your Excellency upon your pledging your honour for their safety; they are also Master Masons, and as such I demand of you the protection of their lives."

Governor Ford's face turned pale, and Jones remarked, "If you do not do this, I have but one more desire, and that is, if you leave their lives in the hands of those men to be sacrificed ——" "What is that, sir?" he asked in a hurried tone. "It is," said Jones, "that the Almighty will preserve my life to a proper time and place, that I may testify that you have been timely warned of their danger."

Jones then returned to the prison, but the guard would not let him enter. He again returned to the hotel, and found Governor Ford standing in front of the McDonough troops, who were in line ready to escort him to Nauvoo.

The disbanded mob retired to the rear, shouting loudly that they were only going a short distance out of town, when they would return and kill old Joe and Hyrum as soon as the Governor was far enough out of town.

Jones called the attention of the Governor to the threats then made, but he took no notice of them, although it was impossible for him to avoid hearing them.

Jones then requested the Governor to give him passports for himself and friends to pass in and out of the prison, according to his promise made to the prisoners. He refused to give them, but he told General Deming to give one to Dr. Willard Richards, Joseph Smith's private secretary.

While obtaining this, Jones' life was threatened, and Chauncey L. Higbee said to him in the street, "We are determined to kill Joe and Hyrum, and you had better go away to save yourself."

At 7 a.m., Joseph, Hyrum, Dr. Richards, Stephen Markham, and John S. Fullmer ate breakfast together. Mr. Crane ate with them, and wanted to know if the report was true that Joseph fainted three times on Tuesday, while being exhibited to the troops. He was told it was a false report.

8 a.m. Cyrus H. Wheelock, at Joseph's request, applied to the Governor, and obtained the following passes:—

"Suffer Mr. C. H. Wheelock to pass in to visit General Joseph Smith and friends in Carthage jail unmolested.

THOMAS FORD,
Governor and Commander-in-Chief.
June 27th, 1844."

"Protect Mr. C. H. Wheelock in passing to and from Carthage and Nauvoo.

THOMAS FORD,
Governor and Commander-in-Chief.
June 27th, 1844."

While receiving these passes he related to the Governor the numerous threats that he had heard.

John S. Fullmer went to the Governor to get a pass.

8.20 a.m. Joseph wrote to Emma as follows:—

"Carthage Jail, June 27th, 1844.
20 minutes past eight a.m.

Dear Emma,—The Governor continues his courtesies, and permits us to see our friends. We hear this morning that the Governor will not go down with his troops to-day to Nauvoo, as was anticipated last evening; but if he does come down with his troops you will be protected; and I want you to tell brother Dunham to instruct the people to stay at home and attend to their own business, and let there be no groups, or gathering together, unless by permission of the Governor they are called together to receive communications from the Governor, which would please our people, but let the Governor direct.

Brother Dunham of course will obey the orders of the Government officers, and render them the assistance they require. There is no danger of any exterminating order. Should there be a mutiny among the troops, (which we do not anticipate,

excitement is abating) a part will remain loyal and stand for the defence of the State and our rights.

There is one principle which is eternal: it is the duty of all men to protect their lives and the lives of the household, whenever necessity requires, and no power has a right to forbid it, should the last extreme arrive, but I anticipate no such extreme, but caution is the parent of safety.

JOSEPH SMITH.

P.S.—Dear Emma, I am very much resigned to my lot, knowing I am justified and have done the best that could be done. Give my love to the children and all my friends, Mr. Brewer, and all who inquire after me; and as for treason, I know that I have not committed any, and they cannot prove an appearance of anything of the kind, so you need not have any fears that any harm can happen to us on that score. May God bless you all. Amen.

JOSEPH SMITH."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 12, 1862.

IMPORTANCE OF CONTINUED REVELATION.

THERE is nothing in which man has so much at stake as in the securing of his salvation; and, perhaps, nothing he is so easily satisfied upon that the means he is employing will secure the great object of his hopes and desires. In everything else he endeavours to obtain a certainty for himself that the consummation desired shall be effected; while he is content, generally speaking, to base his hopes of eternal happiness on the traditions of the past, or the records which testify of the certainty obtained and the knowledge possessed by men who lived in ages long antecedent to his own. That God did reveal himself to mankind in former ages is readily admitted by millions, but that he should now manifest himself to humanity and bless them with the revelations of his will, is looked upon as something strange and improbable; yet it is doubtful if there ever was a period, in the history of the world, when revelation was so much needed as it is at the present time. With a fearful looking forward to in the future; dread, discord, and tribulation in the present; and doubt, uncertainty, and contention on every hand relative to matters which affect the present happiness and ultimate salvation of mankind, we may well wonder why it is that men so persistently fail to avail themselves of the means so graciously and mercifully placed before them, by which they could be blessed with his revelations which hang threateningly over the nations. The world bears testimony to the importance and necessity

of continued revelation from God, for when it has ceased in any age or country men have gone astray, wandered into error, and gradually lost sight of the truths revealed. The inhabitants of the earth in their diversified forms of faith and worship, from the poor ignorant savage that bows down before a stick or a stone, through all the shades and variations of religious belief, furnish incontestible evidence of the truth of this statement; for all have descended from one common root, and to the great progenitors of the human race the Lord revealed himself freely. Yet that revelation exists but as it is preserved in sacred writings, or, among some nations, in dim, shadowy, vague tradition, mingled with much that is wild, romantic, and improbable. At different times and in various countries did God reveal himself to his children here upon the earth, instructed them, preserved them from dangers, foretold through his Prophets the events which the future should unfold, and in many and varied ways blessed them; but, although mankind have the records which contain an account of many of these revelations, they are nevertheless wandering in ignorance and darkness, from which they can be led by actual and present-revelation alone. These records are a subject of contention and a bone of discord among those who possess them; and instead of being a certain and infallible guide in the pathway that leads to salvation, their contents are so mystified and perverted by those who have not the light of revelation to guide them, that their plainest inculcations have become matter of speculation among men, and the most zealous and sincere believers in them are groping in darkness and doubt, vainly endeavouring to profit by the information they afford. Men eminent for learning, piety, and sincerity, have prayerfully entered upon the task of interpreting the Scriptures, to give a positive and certain meaning to their contents; have carefully studied the languages in which they were originally written, that humanity might have the benefit of their researches, and have diligently sought to throw all the light they possibly could upon them; yet the tomes of commentators differ on almost every page, showing how utterly incapable man is, when bereft of present revelation, to understand the truth by which salvation can be obtained.

Perhaps one of the most mournfully instructive spectacles which has ever been presented to the world is afforded in the present internecine struggle in America, and it shows in the clearest possible light how far men can wander from consistency and truth, in matters of religion, when bereft of the light of revelation, and guided by their own conceptions alone of the character of God and the nature of the relationship they bear to him. In that country men who have worshipped at the same altar, sat at the same communion table, professed the same faith, believed the same Bible, mingled their voices together in prayer to the same God, occupied the same pulpits, and ministered to the same people, are now arrayed in opposing ranks, and with equal fervency and zeal call on God to bless the respective armies to which they belong or with whose interests they are identified, to give them power over each other and strengthen them for the victory. They who professed brotherhood in faith and worship but a few months ago, now implore Heaven for the destruction of each other; and this they do zealously, religiously, and as they believe with fervid feelings of piety. Each side proclaims its days of humiliation and fasting, that intercession may be made with God for victory to crown their arms, and returns thanksgiving as in turn they have been victorious. These men have been trained in freedom of thought and speech, have enjoyed that liberty of mind which is so conducive to the increase of knowledge, have carefully read and noted the contents of the Scriptures, and are

earnest—terribly earnest in these supplications and thanksgivings; yet blindness could scarcely carry them farther, and if God would hear and answer their mad and terrible prayers, irretrievable ruin and utter destruction would be the result to both the belligerent parties. This is not a spectacle of Christians arrayed against heathens or unbelievers in Christ, nor yet of Protestants arrayed against Roman Catholics, nor even of one denomination contending against another, but of the members of many Christian sects engaged in deadly, destructive strife, animating the already maddened soldiery by sermons preached from the same Bible, and calling on the same God to scatter his indignation among the ranks of those they are severally opposed to. Though, perhaps, this has never been equalled in extent in wild inconsistency and terrible religious blindness, still, it is no new thing in the history of the world. Roman Catholics have been arrayed against Roman Catholics, and the priests of the contending nations have blessed the armies going forth to battle and the standards they were to follow to bloodshed and carnage. Pope has been seen contending with Pope, each fulminating his thunders against the other; Protestant nation has gone to war with Protestant nation, and God has been importuned by either side to give them power over the other, and all this among the followers of Him who said "Blessed are the peacemakers," and "If ye are not one ye are not mine." Could spiritual blindness carry a people further? Would a people blessed with continued revelation ever perpetrate such a monstrous inconsistency as ask God to gratify their vile passions of revenge and hatred by destroying others who were as zealous and devout worshippers of God as they were themselves? No; such a people could not do so, and a man possessing the Spirit of God—having within him the testimony of Jesus which is the Spirit of prophecy, would not do so. If the inhabitants of Christendom had anything like a correct knowledge of God, or of the prayers and worship acceptable before him, would they, while looking forward to the same heaven of happiness after death, importune him to destroy each other while living? If they possessed the Spirit of revelation—were blessed with communications from God, they would know that his anger was kindled against those, who under the garb of worshipping him, sought to satisfy their foolish notions and strove to gratify their unbridled passions and desires. But if, with all the boasted light and intelligence of the present age, the religious leaders of the people can be so blind and ignorant of the truth, what must be the condition of the people who are led by them? If they would receive the Gospel, and through the possession of the Spirit of God have their eyes opened to behold the truth and secure to themselves the blessings which ever accompany its reception, they would not only cease to importune God to destroy each other, but they would cease the work of destruction themselves, and exert their united powers to spread peace, happiness, and prosperity among mankind. The people of the United States have rejected revelation, rejected the offers of the Gospel, persecuted even to the death the servants of God, murdered the Prophet and Patriarch of his Church with other noble men who sealed their testimonies with their blood, repudiated their teachings, and cast out from their midst an entire loyal and industrious people because they possessed, and acknowledged the possession of, continued revelation; and now the results are seen in the fearful spectacle presented, by their condition, to the world. There is no parallel to it in history, except it be that of the Jews after the crucifixion of Jesus, who, even when the armies of Rome beleaguered Jerusalem, madly destroyed each other,

blasphemously calling upon God to sanctify with his approval their deeds of violence and blood.

If ever a warning lesson more impressive than another was given to man, of the necessity of a people being guided by continued revelation from God, it is afforded in this American struggle. Not only are the people of that nation suffering from the effects of the civil war now raging in their midst, but other nations, as well, are being plunged in misery and sorrow in consequence of it. In this country pauperism is increasing to an alarming extent, with every prospect of its being daily augmented for a long period to come. Distress sits among the nations, and their children are weeping, while cabinets are filled with dread and unable to avert the evils. Priests preach and pray, and imitate in a degree the acts of their brethren in the land of strife, while there clergymen—professed ministers of the Gospel, of Peace, have buckled on the sword and are leading their followers on to battle and blood. Yet it is not because they have not been forewarned of the evils now existing, and of those still impending, that this is so; God has repeatedly extended his offers of mercy and salvation to them; would have bestowed upon them the blessings of revelation and the Gospel, and even now, if they would repent and turn unto him, he would bless them with peace, prosperity, and happiness. But while they are plunged in strife, and looking forward with fear to the future, his people, led by the voice of revelation, are engaging themselves in works of peace and acts of love, increasing in the knowledge of God and in power to labour effectually for the regeneration of the world, and, led by his Priesthood inspired by the same Spirit which animated all the Prophets and Apostles, they will build up a kingdom that shall endure forever, and in its increasing power and dominion bless the honest of every nation under heaven.

ARRIVAL.—Elder Chauncey W. West reached Liverpool, from Zion, in good health and spirits, early on Friday morning, the 4th inst., by steam-ship *City of Washington*, from New York, after a pleasant passage of 13 days.

ABSTRACT OF CORRESPONDENCE.—By letter from Elder David M. Stuart, dated Dundee, June 24th, we learn that matters are moving on favourably in the north of Scotland. He says,—“Since I last wrote you I have been in the Dundee Conference, labouring to the best of my ability to bless the Saints and instruct the ignorant; how far I have been successful in the good work the fruits of my labours shall show, both in myself and others. Brother Baxter is well and feeling well in the work assigned him, and the Saints are feeling well everywhere I go.”

C O R R E S P O N D E N C E .

AMERICA.

Ship *Manchester*, June 12, 1862.
President Cannon.

Dear Brother,—We are pleased to report to you the safe arrival of the *Manchester* at New York, after a passage

of 37 days, during which the Lord has been mindful of us as his Saints, and bestowed many blessings upon us. We cannot complain of too many calms, or of great storms encountered, yet our passage across the Atlantic tells of

many strong breezes, an occasional half gale, and, with one day's exception, the first 28 days spent in constant labour against head winds. The captain having taken the northern route, we, in consequence, got into very high latitudes; if rightly informed, the highest yet attained by the *Manchester*. On Monday, the 2nd inst., our lat. being 47.4, N., we expected to fall in with ice, and the nipping cold caused some to wonder what the folks in old England would say to a June day so cold.

Tuesday, the 3rd inst., brought to sight eleven icebergs, in itself a grand and imposing spectacle, though not very pleasant company.

On the 5th inst., the weather began to clear, with indications of fair winds. To particularize each day's sail would be but to re-tell the experience of the previous day. In consequence of the roughness of the weather sickness to a great extent prevailed, but the good provision made by the Liverpool Presidency enabled us to render all the assistance necessary to benefit such.

During the voyage there has been two marriages, one birth, and *no deaths*; this latter a matter of great satisfaction when we consider that several were very sick when they embarked. The blessings pronounced upon the ship's company by the Presidency, previous to leaving Liverpool, have been fully realized in the preservation of life, and comfort attending us while crossing the ocean.

We held meetings every Sunday, and on Thursday evenings, but on account of the bad weather all meetings, with one exception, were held between decks, at which general instructions, according to the circumstances of the Saints, were given. At testimony meetings the power of God was manifested, and the hallowed influences of the Holy Spirit were enjoyed by all.

On Sunday, the 1st inst., we blest a child, born on the 22nd ult., with the name of Henry John Trask Adamson, at which Captain Trask, Dr. Buchanan, Mr. Goss the chief mate, with several others were present. Captain Trask presented Peter and Ann Adamson, the parents, with a congratulatory letter, accompanied with a chart of the Atlantic, indicating the lat. and lon. in which the child was born.

It would not be misplaced here to mention the courtesy and uniform kindness with which all have been treated by Captain Trask and those associated with him. At a meeting held on Thursday evening, June 5th, it was unanimously resolved, "that we present Captain Trask and Dr. Stanley Buchanan with testimonials expressive of our feelings," which was accordingly done, and to which they returned appropriate replies.

The provisions have been of a first class character, giving general satisfaction.

We passed Shinycock Lighthouse on Wednesday, the 11th, about 8 a.m., and took in pilot. Head winds kept us beating about until Thursday evening, when a freshet sprung up, enabling us to get to anchor opposite Castle Gardens at 9 p.m.

Friday, 13th.

We landed at Castle Gardens to-day, at which place Elders H. S. Eldridge and O. E. Bates met us.

Praying that God's blessing may rest upon you, and with kind remembrance to all associated with you, we remain yours truly in the Gospel of Christ,

JOHN D. T. McALLISTER,

SAMUEL L. ADAMS,

MARK BARNES.

GEORGE REED, Clerk.

P.S.—We start for Florence this afternoon.

ENGLAND.

NOTTINGHAM CONFERENCE.

Nottingham, June 24, 1862.

President Cannon.

Dear Brother,—Knowing that you ever have a desire to know of the situation and progress of the work in the different Conferences, I thought perhaps a few lines from the Nottingham Conference would be acceptable, as it is some time since you have had any report from it. In visiting through the Conference, I find many vacancies which, previous to our recent emigration, were occupied by warm-hearted Saints, who, through the blessings of the Lord, have been enabled to break loose from their old moorings, and are now wending their way to the home of the Saints amid the peaceful valleys of Deseret; which blessing they have long

looked and anxiously prayed for. The Saints here, with but few exceptions, enjoy a good portion of the Spirit of the Gospel, and are striving to live their religion. The spirit of emigration does not sleep. A great majority are straining every nerve to get ready for next season. Brother Bigler has been with us for several days, and the Saints have greatly enjoyed his visit. He has blessed them, and they have endeavoured to reciprocate the same by blessing him in return. He left here this morning, in good health, for Leicester; the Lord bless and prosper him in his labours in the midst of the Saints!

The work here is moving steadily along. There is quite a spirit of inquiry among the people; and many are investigating the work with favourable impressions. We have added over twenty to our number since the commencement of our recent emigration. On Sunday, the 15th, I visited Lincoln, a distance of thirty-five miles from here, where five of the Saints reside; I found them feeling well, and striving to live their religion. One of them opened his house for preaching, and I held two meetings with them. Several of their neighbours came in, and at the close of the meeting they expressed great satisfaction at what they had heard; and some of them wished me to visit them again as soon as I could. I think there is a good prospect to establish a Branch in that place, if it is attended to. I think that there is some sheep there, for I had been there scarcely twenty-four hours before the wolves began to howl. Soon after the close of our evening service, a Baptist preacher, with one of his friends, came in, and wished the privilege to ask some questions, which privilege I granted; but when I opened the Scriptures to them and began to tell them the truth, they became very uneasy, and had no time to stop. They soon took their departure, leaving me and my friends to enjoy the evening to ourselves.

Ever praying for the prosperity of the kingdom of God and your welfare, I remain as ever, your brother in the Gospel,

JOHN D. CHASE.

SOUTH AFRICAN MISSION.

President Cannon.

Dear Brother,—As the mail is about

to close for England, I embrace the present opportunity of writing you a few lines to let you know how we are getting along in Africa.

Brothers Dixon and Talbot went to Graham's Town, the place where they were born, to try and establish the Gospel in that city. Their old friends and acquaintances wished to shun their company, and were perfectly satisfied with their own views. They visited and distributed pamphlets amongst those who would listen and read. When they failed in getting a house or place to preach, they posted up notices, announcing to the people that they would preach in the market square, which they did three consecutive Sundays. They had a congregation each time; but when they asked the people to feed and lodge them, no one consented; during their two months' stay they had to board themselves.

As there were urgent calls for them to proceed farther up the country from men who were willing to open their doors for them to preach in, and, also, feed and lodge them, I told the brethren as the Lord would open the way from time to time, they had better walk in it, and keep following up that channel, and let Graham's Town reflect for a little. The last letter I had from them they were at Eland's Post, where the Temperance Hall was freely opened to them, and were holding forth to the people. They were in good spirits; several investigating. With regard to Graham's Town, several elders have attempted to effect an opening there, but have always failed.

When brother Zyderlaan last wrote to me, he was in good spirits. He was preaching to the African Dutch in the neighbourhood of Cape Town. They are very much bound up in their ministers, and it is hard to make an impression upon them. He had baptized a young German. The few Saints residing in that district felt better, and were increasing in the Spirit of the Lord. The preaching in the Government Gardens was still kept up every Sunday. When brother Zyderlaan is not there, brother Ryan, from Mowbary, keeps up the appointment. He has been occasionally disturbed while preaching in the Gardens by a ruffian who would make a noise and mimic

him, and then go round the people with his hat to collect money. The policemen seized him, and brought him before the magistrate, who gave him two weeks' hard labour as a remuneration for his services. Since that time they have had a few peaceful hearers. In Port Elizabeth the Saints are feeling much better. Two or three have worked out, which I naturally expected. I hold three meetings every week, and a few strangers attend. The work, on our arrival in this country, was perfectly dead, and it will require some time to get it started again. I feel well in my field of labour, and am satisfied the Lord will give us souls for our hire. We have had our meeting-house windows smashed a few times, and the doors pelted with stones, by a mob of young men who would do the execution in the dark. I bore this annoyance for two months, thinking, perhaps, they would quit it; but, however, when the

glass was put in, it would be knocked out again. I then had shutters made to shield the glass. They would then pelt the doors and shutters, and deface the sign. I went and saw the magistrate on the subject. He treated me with great urbanity, and informed me if I could get hold of one of the party, he would make such an example of him that they would be very apt to stop it. He said he would have a policeman keep a lookout in the vicinity of our meeting-house. I then had a reward of £4 inserted in the papers, to be given to the person or persons who would convict the person or persons guilty, &c. They have been very quiet since, and have left our place alone.

Give my love to the brethren associated with you, and accept the same yourself. I remain your brother in the kingdom of God,

WILLIAM FOTHERINGHAM.

S U M M A R Y O F N E W S .

—o—

AMERICA.—Active skirmishing was going on before Richmond. The Confederates are assuming a more menacing attitude. The Confederates opened fire upon the Federal fleet at City Point. The Federals returned the fire, silencing the Confederate batteries. Buell's army has left for East Tennessee, *via* Huntsville. Jackson has left considerable force at Harrisonburg and Port Republic. The Confederate General Eyre is at Lury. The forces of General Shields are concentrated at Strasburg. Fremont is advancing to Newmart, and an engagement in Shenandoah valley is expected. Pope has relinquished the pursuit of Beauregard. It is reported that the Federals will now form a defensive line from Corinth to Memphis and abandon their aggressive policy in the West during the summer months. Beauregard's left wing extends to Hernando South. The Confederates continue to receive reinforcements at Richmond. The Federals have occupied Cumberland Gap, evacuated by the Confederates. There is no material change in New Orleans. One man has been hung in that city for hauling down the Federal flag from the Mint. Federal guards have been ordered to shoot down persons attempting to lower the Federal flag or molesting Union citizens. Three thousand bales of cotton have been shipped from Memphis. Guerillas are burning cotton in Northern Mississippi. The House of Representatives has passed the bill confiscating the slaves of rebels. It is reported that the Federal Secretary of War will call on Governors of States for more additional troops. A bloody battle was fought near Charlestown on the 16th ultimo, with heavy loss on both sides. The *Charlestown Mercury* expresses apprehension for the safety of the city. Beauregard had arrived at Montgomery *en route* for Richmond. The reinforcement of Jackson is confirmed. The Federal mortar fleet had left New Orleans for Vicksburg.

RUSSIA.—The incendiarism in Russia is spreading from St. Petersburg to the provinces. At Tiflis, on the 16th of May, 10 houses were burnt; at Mohilew on the 9th, 20 houses; at Czernichow, on the 11th, 44 houses, 133 shops, and the church. Acts of incendiarism at Novgorod are reported, but details are wanting.

SERVIA.—The first conference between the special commissioners of the Porte and the Servian Government took place on the 25th ultimo. The Prince required the demolition of all the fortresses. A Turkish division, with eight cannon, has advanced towards the frontier. The Turkish commissioner has had an audience of the Prince of Servia. The new governor of the citadel has arrived. The armistice is confirmed, but both sides continue their armaments. Public opinion is favourable to the war with Turkey.

GREECE.—According to late intelligence from Athens, a certain amount of agitation still existed in the kingdom of Greece, and particularly in the islands composing the Cyclades. Disturbances were considered not unlikely at Syra at the time of the municipal elections, and, in consequence, the authorities have taken great precautions. Advices from Athens also announce that a general amnesty had been granted for all press offences. It was also expected that a general amnesty would be immediately declared for all persons implicated in the late insurrection.

PORTUGAL.—The province of Minho is perfectly tranquilized. The King has conferred upon his brother, the Infante Don Augusto, the Order of the Tower and Sword. It is said the Empress of Brazil has altered her will, to the exclusion of the royal family of Portugal, in consequence of the Government measures respecting the Sisters of Charity. The Cortes have passed the budget. A marriage will soon take place between the Marquis de Sousa and Holstein, son of the late Duke of Palmella, and Donna Maria Eugenia, daughter of the Count de Sobral. The vine disease is gaining ground throughout Portugal.

THE HERZEGOVINA.—The Montenegrins have attacked Dervisch Pasha between Rudino and Bagnani, and forced him to retreat to Bilecia. The Turkish troops stationed at Trebigne have been sent to his assistance.

FRANCE.—Several detachments of military workmen and of the hospital corps left Paris on the 1st instant for Cherbourg, where they were to embark for Mexico. It is expected that the *Moniteur* will shortly publish a manifesto about Mexican affairs, it being generally felt in Government circles that M. Billault's speech was far too vague to be satisfactory.

VARIETIES.

—o—

"THE WIDOW'S MITE."—There is a good reason why a little man should never marry a bouncing widow. He might be called "the widow's mite."

WHAT'S IN A NAME.—"Well, Sambo, what's yer up to now-a-days?"—"Oh, I'se a carp'nter and jiner."—"He, I guess yer is. What department do you perform, Sambo?"—"I does the circular work."—"What's dat?"—"Why, I turns de grindstone."

A WONDERFUL WOMAN.—A governess in her advertisement stated that she was "complete mistress of her own tongue." "If that's the case," said a caustic old bachelor, "she can't ask too much for her services."

AMUSING PUNCTUATION.—A blundering compositor, in setting up the toast, "Woman, without her, man would be a savage," put the punctuation in the wrong place, which made it read, "Woman, without her man, would be a savage."

ALL THE DIFFERENCE.—A maiden lady, suspecting that her female servant was regaling her beau upon the cold mutton of the larder, called Biddy, and inquired whether she did not hear some one speaking with her down-stairs. "Oh no ma'am," replied the girl; "it was only me singing a psalm."—"You may amuse yourself, Biddy," replied the maiden lady, "with psalms; but let us have no *hims*, Biddy—I have a great objection to *hims*."

A TENDER REMEMBRANCE.—As a certain musician, who had a very bad voice, was singing one day, he took notice of a woman who fell a crying; imagining that the sweetness of his melody awakened some passion in her breast, he began to sing louder, and she to weep more bitterly. He had no sooner ended the song, than going to the lady he asked her why she cried. "Oh!" she said, "I am the unfortunate woman whose ass the wolves destroyed yesterday, and no sooner did I hear you sing, but I thought on my poor ass, for surely never were voices so much alike."

MATRIMONY.—"It is a solemn thing to be married," said Aunt Bethany.—"Yes, but it's a deal more solemn not to be," said the girl her niece.

CHILLING DESCRIPTION.—When the cold wind blows take care of your nose, that it don't get froze, and wrap up your toes in warm wollen hose. The above, we suppose, was written in prose, by some one who knows the effect of cold snows.

TO EXTINGUISH FIRE IN FEMALE DRESS.—Seize anything sufficiently large, such as a green cloth, hearth rug, or even a linen cloth, if there be no woolen at hand, and wrap it round the sufferer; at the same time lay her gently down on the floor, as it is evident the flames must have much less power on a horizontal than on a perpendicular surface; this should be done even if there be no wrapper at hand.

WOUNDS FROM POINTED INSTRUMENTS.—Punctured wounds are more dangerous than any other kind, from the liability to lock-jaw, or any of the nerves being wounded; and the inflammation which is attendant on them runs to a considerable extent. Here fomentation and poultices should be used, and if constitutional symptoms run high, it will be proper to call in a surgeon.

NO TIME TO HESITATE.—An Independent minister, as much distinguished for his eccentricity as for his piety, dined one day with the senior deacon of his church. The deacon, who was in the habit of asking blessings of a most wearisome length, was particularly prolix, and paused to gain a new supply of breath and words. The instant he stopped, the minister sat down and commenced rattling his knife and fork. The worthy deacon looking down, exclaimed, "Doctor, Doctor, I'm not through yet; I only hesitated,"—"Hesitated!" replied the doctor; "it's no time to hesitate when the turkey's getting cold."

EASY METHOD OF CUTTING GLASS.—Make a small notch by means of a file on the edge of a piece of glass, then make the end of a tobacco-pipe, or a rod of iron of the same size, red hot in the fire, apply the hot iron to the notch, and draw it slowly along the surface of the glass in any direction you please, a crack will follow the direction of the iron.

STOPPING BLOOD.—If an important part be severely wounded such as any part of the arms, legs, thighs, &c., attended with a profuse discharge of blood, compression, until a surgeon arrives, should be made by the bystanders, in the following manner, by means of a bandage, garter, or handkerchief:—viz.. tie it loosely round the limb, and introduce a piece of stick, sufficiently strong for the purpose, about a foot long, and twist the bandage round, tight enough to check the discharge.

POETRY.

INVOCATION.

She! thy beams, Celestial Spirit,
Copiously on every heart,
That we may the power inherit
Still to keep the better part:
Let Thy graces
Have their places
Sanctifying every heart.
Fond of earthly toys and treasures
Like a simple child at play,
Grasping after fading pleasures,
We too often go astray;

But Thy kindness
In our blindness
Keeps us in the narrow way.
May we walk the path of duty,
Which is still the path of light;
More than life, and love, and beauty,
Is the bliss of doing right:
May we ever
Gain Thy favour
Till we're perfect in Thy sight.

Birmingham.

W. G. MILLS.

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"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONAH.

No. 29, Vol. XXIV.

Saturday, July 19, 1862.

Price One Penny.

GOVERNOR'S MESSAGE TO THE FIRST GENERAL ASSEMBLY OF THE STATE OF DESERET.

To the Senate and House of Representatives, convened in General Assembly.

Gentlemen,—Through the blessings of God our Father, and under the inestimable rights guaranteed by the Constitution of our country, we have the privilege of meeting in our present capacity. And in accordance with a time-honoured custom, and trusting that it may aid somewhat as a basis for that unanimity which should characterize the official acts of persons assembled to promote the public good, I will briefly offer some of my views upon certain subjects that will more or less occupy your attention, and require your deliberation and action.

Whether our revolutionary fathers varied much or little from the spirit and letter of the Constitution in their initiative legislation relative to citizens settling on the public domain, or whether at that period it was within their power to have legislated more in accordance with the Constitution, are questions it is probably needless to dwell upon at present. Certain it is that at an early day it was deemed proper to institute Territorial governments for settlers on the public domain, which usage is continued to the present; and from these embryo governments States

were to be formed and admitted into the Union. And, as in the organization of Territories, so in the admission of States, there is no specific rule in the Constitution farther than—"New States may be admitted by the Congress into this Union," and, "The United States shall guarantee to every State in this Union a Republican form of government." True, since the celebrated ordinance of 1787, in relation to the government of the then north-western Territory, there has been less of direct legislation by Congress for citizens in Territories—less direct Congressional legislation and taxation without representation—still, the appointment of officers for American citizens, not only without regard to their choice, but, in some cases, contrary to their expressed wishes (to say nothing of the character and conduct of many of said officers), and the having no vote in the National Council nor in the election of the Chief Magistrate, (while paying an equally proportionate quota of governmental expenses) are so contrary to the principles upon which our Independence was declared, and so inconsistent with the Constitution that, at first thought, it seems not a little strange that such erroneous and unequal practices were

ever instituted, and very inconsistent that they have been so long perpetuated and are still practised.

In a Republican Government like ours I hold that both justice and consistency require that citizens in Territories, however few in number, should at least have not only a voice but also a vote in the representative branch of the General Government, a vote for the chief magistrate, and their choice in the officers appointed by him, except, perhaps, the secretary, and judges, and other law officers, so far as their official acts are exclusively restricted to business pertaining to the United States as a party; and still more just and consistent would it be were the people allowed one representative in Congress, and to elect all their officers, with the exceptions already named. And then, when the people in a Territory properly express their wish to assume the responsibility and expense of a State Government, upon their presentation of a Constitution Republican in form, with a petition for admission, the Declaration of Independence, the Constitution, justice, and the most ordinary regard for the rights of their fellow-citizens, all combine to counsel Congress to cordially welcome and at once admit that Territory into the family of States, regardless of the number of its population. That Territorial numbers, so they are capable and desirous of Republican self-government, are irrelevant to the question of admission as a State, we have the authority of the Hon. W. H. Seward, now Secretary of State, in his speech in the Senate, April 9, 1856, in favour of the admission of Kansas, as follows—"The Constitution does not prescribe 93,700, or any other number of people, as necessary to constitute a State." "The point concerning numbers is therefore practically unimportant and frivolous." "The Constitution prescribes only two qualifications for new States—namely, a substantial civil community, and a Republican Government." And here I assert, without fear of truthful contradiction, that we are clearly within the bounds so correctly defined by Mr. Seward as requisite to our admission as a State, for our conduct under a provisional government, until it was superseded by a Territorial organization, and our acts under that

organization, clearly prove that we are "a substantial civil community;" and the Constitution lately adopted by our Convention and ratified by the people is certainly "Republican" in form, and by it we wish to abide.

In addition, both to my views upon these points and to the thoroughly considered statements made by Mr. Seward, it may not be uninteresting to briefly allude to the varied proceedings, as to manner of admission, that have increased the number of States from thirteen to thirty-four. Vermont, Kentucky, and Maine, respectively claimed by New York, Virginia, and Massachusetts, were admitted in accordance with Section 3, Article IV, of the Constitution. Texas was annexed. After repeated memorials by the Legislative Assembly of Michigan, and much difficulty in regard to a portion of her southern boundary, Congress passed "an act to establish the northern boundary line of the State of Ohio, and to provide for the admission of the State of Michigan into the Union." Tennessee, Arkansas, Florida, and Iowa called Conventions, adopted Constitutions, applied for admission, and were in that manner admitted. In several instances Congress, upon petition or memorial, have passed acts to enable or authorize the people of a Territory "to form a Constitution and State Government" preparatory to admission; and in some cases have in the enabling acts also provided for admission and representation. California, occupying, like Utah, territory ceded to the United States by the treaty of Guadalupe Hidalgo, February 2nd, 1848, and having passed a short period under what may be called a military-civil government, met by her delegates in Convention, formed a Constitution, ratified it on the 13th of November, 1849, by a very unanimous vote, and at the same time "elected a Governor, Lieut.-Governor, members of the Legislature, and two members of Congress." On the 15th of December next after the general election, the Legislature convened, organized, proceeded to elect the State officers made elective by the Constitution, two Senators to Congress, and to legislate upon such matters and in such manner as in their judgement circumstances required. Thus California, without having undergone a

Territorial pupilage, stepped at once upon the platform of State action, and was admitted into the Union on the 9th of September, 1850, and that too as Constitutionally, lawfully, and properly, as any other State has been admitted, having "a substantial civil community, and a Republican Government."

On the 1st of September, 1849, the day the Convention began its session, the largest number claimed by California was some 43,000, a number probably about one-half the present population of Utah. I think this places us comparatively on a very respectable footing as to numbers, and do not see that anyone can consistently object to the larger number's doing what was sanctioned on the part of so much the lesser number. It may also be proper, in order to verify an historical event, to here remark that the sudden increase of population in California in 1849, from the best information I have, was chiefly due to the previous first known discovery there of gold by members of the Mormon Battalion, which battalion also very efficiently aided in wresting from Mexico that fertile and valuable region. Again, the census of 1860 shows the population of Oregon to be 52,464, and she enjoys all the blessings and privileges of State Government, on an equality with her sister States.

Most fully are we all aware that no improper, ambitious, or disloyal motives have induced us to prefer following in the State precedental footsteps made by California, but for reasons so justly urged for her admission, and because our position is still more isolated than hers, our population is already numerous and rapidly increasing, our Territorial organization is each year growing less adapted to the necessities of the people who are wearied in being so long disfranchised while winning to civilization and freedom a region so forbidding, and, more than all, because it is our inalienable and Constitutional right, have we adopted a like course in seeking our admission and in our subsequent action. And I am confident, so far as I can discern, that this course will most conduce to the advancement of the true social, industrial, and political interests of all concerned.

In this connection, and while our

nation, with a large and rapidly increasing public debt, is struggling to preserve the integrity of her boundaries, I deem it proper to suggest that our admission will leave in the public Treasury some \$34,000 annually appropriated for our Territorial expenses, and will add to the revenue the full amount of our annual quota of the Governmental tax. When millions of dollars are being disbursed weekly, these thousands may seem small in contrast; but in the great majority of instances those millions have been collected in much smaller amounts than the thousands of Utah's quota.

In accordance with an act passed by Congress in July last, nearly \$27,000 of the direct tax was apportioned to Utah. I was gratified that our Legislative Assembly so promptly assumed the payment of our quota of that tax; and without question this General Assembly, should they deem further action on that subject necessary, will, with equal patriotism, adopt such measures as will best sustain our Government in its financial affairs, so far as our apportionment and every Constitutional requirement are concerned. But I wish it distinctly understood that I object to any action being taken in this or any other matter, except on the ground of right and justice, and in nowise as an evidence of our loyalty, for it has oftentimes been severely tested, and has, on every occasion, emerged from the test with unsullied purity. We are not here as aliens from our Government, but we are tried and firm supporters of the Constitution and every Constitutional right.

If, after electing two Senators to Congress, and adopting a memorial for our admission, and such other memorials, if any, as to you may seem proper, you should in your wisdom deem it best to proceed farther in legislative duties, I respectfully recommend that you enact that the laws now in force in the Territory of Utah be in full force and virtue in law in the State of Deseret, until superseded by future legislation. I would also respectfully suggest that in all legislation, the condition, circumstances, and wants of the people are to be considered in enacting any given law, whereby you will avoid the blind patterning after laws entirely inappli-

cable. In pursuing this course, it will at once occur to you to encourage the importation of useful machinery, rather than manufactured articles; to foster, by appropriate bounties and otherwise, the raising of dye-stuffs, flax, hemp, cotton, and wool, and the erection of factories; to encourage the raising of tobacco, so long as the people will use it, and the careful storing up of all surplus grain, for thousand upon thousands will flock here in need of succour; to promote the cause of general education, and, in fine, to always legislate for the good of the people at large and not for individual advantage, keeping invio-

late our Constitution and the Constitution and all Constitutional laws of our country.

Gentlemen,—I tender you my future cordial co-operation in the performance of the important duties now devolved upon you, my confidence in your integrity, intelligence, and capability, and invoke for your guidance the blessings of Israel's God, who setteth up nations and breaketh them in pieces, who ruleth and overruleth, and ordereth and doeth all things well, in accordance with his own good pleasure.

BRIGHAM YOUNG.

Great Salt Lake City, April 14, 1862.

A DISCOURSE

DELIVERED BY PRESIDENT CHARLES C. RICH, IN LIVERPOOL, SUNDAY

APRIL 27TH, 1862.

(Reported by E. L. Sloan.)

I am very thankful that we are permitted to meet together again under such favourable circumstances; and, I trust we will draw in our wandering thoughts, that we may worship God in spirit and in truth, and in that manner that will be acceptable to him. If we do so we will realize a blessing; and that our coming together may be profitable we should seek to enjoy his Holy Spirit, without which we cannot worship him acceptably. If we enjoy it we shall rejoice together; and whatever may be said will be said to the benefit of all.

The Gospel of the Son of God consists of principles which have been revealed in these last days, which many, if not all of us have embraced. They have been revealed simply because they have been lost, and not because they have never existed upon the earth before; for the Gospel was revealed and its principles embraced by men on the earth in various ages of the world. It was revealed in the days of Adam; and we learn that when he lived upon the earth, individuals embraced it and practised its principles, till they became worthy to be translated. This was the case with Enoch; hence the Gospel is

not new, though it may be new to us, and to the present generation. The Gospel is what will save mankind and bring them back into the presence of God, that they may enjoy a fulness of glory and exaltation with him in the eternal world. These blessings have been enjoyed by men in different ages. We find in the Scriptures that there was a Noah, an Abraham, and others who were inspired from Heaven and knew the will of God, and who through knowing and obeying it became so purified and sanctified that some of them were able to leave this earth without laying down their bodies or suffering death. The Gospel has a great influence in preparing us to retain our bodies and enjoy happiness in them. We see this from the fact that men have become prepared, by being pure and holy according to its teachings, to be wafted into the joys and glories of eternity without laying them down.

Many people think the Gospel was never revealed until the Saviour was upon the earth; this is not correct. The principles which were revealed when he came had been revealed before. The children of men were just the same before he came as they were when he

was upon the earth, and as they are now, hence the same principles were required to be revealed that they might obtain salvation through receiving them. The Saviour was one who proclaimed those principles to the children of men that they might gain salvation. There was an individual once came to him by night and said unto him, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. This man, named Nicodemus, was a man in authority, and I suppose he was ashamed to come to Jesus by day, so he came by night and inquired concerning the principles which Jesus taught. The Saviour answered him, and it will be well for us to remember the answer he gave, for he did not answer as to an individual alone, but the principle inculcated is applicable to all, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." Nicodemus could not understand this saying, so he asked again, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" The Saviour by his answer explained what he meant. His reply was, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." These are words which proceeded from the mouth of the Son of God to an individual who inquired what a man should do to obtain eternal life. The question might be asked, Did the Saviour answer him honestly and truthfully? Did he tell him plainly the principles that would have to be observed to place him in the path that leads to eternal life? If he did, the question should be settled in every one of our minds. But an individual might say, he did not believe that the Saviour meant we should be baptized, when he said be born of water; while another might come and tell us something still different; and thus mankind put their constructions upon what has been said and written. Who has a right to say what the Saviour meant when he spoke thus? He used words to express his meaning, just the same as we do, and he used the words that would convey his meaning to the understanding of those to whom he spake. If he did not use words that conveyed

his meaning, Where is the man who has a right to say what he did mean? No man except he had revelation from Heaven could say so, and then he would not say it, for he would know better. This is an important matter for us to look at as we journey along through life, for it will affect us individually. "Well, but," says one, "there are so many opinions in the world, that I hardly know which one to adopt or what conclusion to come to." There is one part of the passage that should satisfy us on this point, and that is, if we have failed to be baptized—to be born of water, we have failed to receive that Spirit which is spoken of by the Saviour when he said we were to be born of the water and the Spirit; and he has said, if we do the will of the Father we shall know whether the doctrine be of God. As a proof of this we have but to refer to the Apostles who were with the Saviour—those men whom he chose to follow him, whom he had taught; and who had been with him and had beheld the miracles which he wrought. He asked of them whom the people said he was; and they answered, that some said he was one person, and others that he was a different one. Some said he was John the Baptist, some that he was Elias, and others that he was Jeremiah or one of the Prophets. "But," said he, "whom say ye that I am," addressing himself to the Apostles who had been baptized and had seen the power of God made manifest through his ministry. Well, Peter, one of these Apostles, answered, "Thou art the Christ the Son of the living God." What was the reply which the Saviour made to this? He said, "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." I mention this, that you may discover that Peter had adopted the principle which Jesus taught to Nicodemus. He had been born of the Spirit as well as of the water, and had obtained a knowledge for himself. It was not the miracles he had seen which gave him this knowledge, for the world had seen them and they had not received the same knowledge. It was something which had been revealed to him by the Father. It was not even the Saviour who had revealed it to

Peter, for he said, "Flesh and blood hath not revealed it unto you," and he was flesh and blood himself at the time. He continued, "Upon this rock I will build my church and the gates of hell shall not prevail against it;" or, in other words, upon the principle of revelation—upon the same principle by which you Peter received this knowledge will I build my Church, and the gates of hell shall have no power to prevail against it, for this knowledge is sure and steadfast. Some people imagine that the Church was to be built upon Peter. If so, then, it was built upon flesh and blood; upon an individual who a very short time after appeared to lose sight, for a moment, of the knowledge he had received, and denied the Lord his Master. True the keys of the kingdom were given to him to bind and loose; but what kind of keys do you think Peter had? There is one individual at the present time who professes to hold the keys which Peter had, and if we can find what kind of keys they were, we shall know whether he possesses them or not. The Saviour has told us what kind of keys Peter held; they were keys that brought to him revelation; that unlocked the heavens and made known to him that Jesus was the Christ the Son of the living God; and the man who ever holds the same keys that Peter held, will have power to obtain revelation from God. You can see that the same principles were adopted by the Apostles which Jesus had pointed out to Nicodemus.

It might be well to investigate the matter a little further, and see what principles were taught by those men whom Jesus had called and set apart to teach mankind after he had departed; who were to be his representatives to the children of men after his resurrection and ascension. They were authorized by the Son of God to go to all nations and preach the Gospel to them. Their ministrations were to extend to all the world, to every creature; hence the principles which they were required to teach would be those which should bring salvation to every individual who would adopt them. "Go ye therefore," said the Saviour, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." This was the commission which the Saviour gave to those individuals. What principles did they inculcate in their ministrations? Did they go forth in obedience to the instructions they had received? Most assuredly they did. But they tarried in Jerusalem till they were endowed with power from on high, till they had received the promise of the Father; and when they had received it, and it was noised abroad, people ran together; and when Peter stood up and spoke to them by the power of God, some said the Apostles had been drinking new wine. But Peter told them they were not drunk. He told them of the commission and authority which they had received; he preached Jesus and the resurrection to them, and declared that the Son of God had been crucified; and when the people became pricked in their hearts, and cried out, asking what they should do, he told them to be baptized for the remission of sins. He said if they repented and were baptized they should receive the Holy Ghost; for the promise was unto them, and to all whom the Lord should call. Did the Apostles teach the same principles at that time which Jesus taught to Nicodemus? Precisely the same; neither more nor less. What do we learn in the Scriptures of divine truth of what followed as a consequence of this preaching of the Apostles? We learn that many of the people were baptized and received the Holy Ghost; the same Spirit which had been poured out upon the Apostles themselves. They were born of water and of the Spirit, and thus entered the kingdom of God. Shall we enter into the kingdom of God and obtain salvation upon a different principle? Most assuredly not. Our wants of salvation are the same as theirs. They needed to know the truth—to know the Son of God, and we have need for the same knowledge, and to enjoy the same Spirit in order to qualify us to inherit the kingdom of God. This is pointed out plainly in the Scriptures; and individually we should seek to know whether we possess this Spirit. If we have not received it, we are in a condition to be condemned

and lose eternal life. What is eternal life? We are told in the Scriptures that it is eternal life "to know God and Jesus Christ whom he hath sent." Peter had obtained that knowledge. Then in order for us to obtain eternal life we must adopt principles that shall put us in possession of that knowledge. All that we may hear preached of the Gospel centres in this point; it is to put mankind in possession of a knowledge of the truth—a knowledge of God. Many people imagine that the Apostles were highly favoured above the rest of mankind, by God giving them knowledge that was not for anybody else; a knowledge of heavenly things which nobody else could receive. This is incorrect. We have an evidence of this in a saying of Moses. When he was told that two young men were prophesying, and was requested to forbid them, he said, "Would God that all the Lord's people were Prophets, and that the Lord would put his Spirit upon them!" Num. xi, 29. This was the object of Moses, to have the people all arrive at that perfection when they should be able to prophecy, that they might be a nation of kings and priests unto God. The Lord led them out of the land of Egypt by Moses, in accordance with the promise made to Abraham; he wrought miracles before them, and the power of God was made manifest in the miracles wrought. The Jews had wisdom enough to follow Moses out of the land of Egypt, but there was a continual spirit of murmuring in their midst; yet the Lord led them on and chastened them to bring them into subjection to the principles of righteousness. He led them forward to Mount Sinai, and there he proposed to make bare his face before them; but they said to Moses that he should hear the word of the Lord for them. They felt ashamed to be brought into the presence of God in consequence of their corruption and transgressions. At that time, as well as in the days of Enoch, the Lord was willing to reveal himself to the people; for he not only put Enoch, Noah, Abraham, and others in possession of the knowledge necessary for salvation, but he desired that all should possess it, and provided a means by which all could receive it, thus proving that he is no respecter of persons. This means

was provided that mankind might be saved. That was the object he had in view in every age and under all circumstances. It was the design of the Apostles and of the Son of God himself, and for this they laboured. It was the design of his servants at all times, and the object of their labours. What is the object of the servants of God in the last days? We are told by some that there are a few individuals who design to make themselves rich and powerful by gulling the rest. We have but to read the history of the Latter-day Saints to understand differently. When the Gospel was revealed in the last days it was through one individual, who declared that the Lord had spoken from the heavens and had called upon him to perform a work—the work of preaching the Gospel to all nations and gathering the house of Israel. He was a young and unlearned boy, and he had enemies to contend with from the commencement of his labours. He declared a holy angel had appeared to him, and that the Gospel was restored. It was found on reference to the Scriptures that this declaration was in accordance with its predictions. An angel was to come "Having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The bringing of the Gospel was to be followed by the gathering of Israel. Well, this individual bore testimony to these truths and somebody was found to believe his testimony. Those who received his testimony received the Spirit that he said he possessed. They knew from Heaven and by the power of God that his testimony was true, upon the same principle as Peter knew that Jesus was the Son of God. They bore testimony to others who believed, and the result was the same. It was sent to this land and you received it, and you can rise up and bear testimony as well as those who preceded you, and those who brought the Gospel to you, that you have received the same Spirit, even the Holy Ghost. The Gospel has been borne to many lands, and the result is the same in every place. What does this prove? Why, this, that they have not only been born of water, but of the Spirit as well; and that God recognizes his servants and their testimonies

and administrations now, the same as he did in the days of Peter. The Spirit of God is poured out upon all who humble themselves and are obedient to the truth; thus God acknowledges the authority of his servants in every age. Yet there are people who say this is a deception. Do we seek to have people know God for themselves, or that we should know all and they know nothing? You know that we seek to have every one possess a knowledge of the truth that they may be saved. I cannot possess knowledge for you, neither can you possess knowledge for me. If I have need to know the truth you have need to know it also; all have need to know it that they may be saved. We need to know God that we may worship him and worship him aright. We cannot know the truth and be ignorant of the Gospel, for it is revealed for the purpose of enlightening us. Its object is to put us in possession of the truth—of a knowledge of God. The Gospel is revealed in our day, and we have embraced it or are privileged to do so. If we have embraced it, let us be faithful and adopt its precepts. If we do, the light of truth will increase with us until the perfect day. The same Spirit that has made known a few truths will continue to make known truth after truth until the perfect day. Nothing will be congenial to that Spirit only the practice of principles of truth. If we live in corruption that Spirit will leave us, and then we shall become dark, and misery and sorrow shall come upon us. We all feel well in the light; we are happy when the Spirit of God is with us, and we are miserable in darkness when that Spirit leaves us. We know that pain and misery exist, for we have felt them more or less, and we see they are around us. There are some people who do not believe in a hell. It appears to me that a person would not have to go out of this town to find what is hell—a place of misery, which exists wherever there is corruption. If we want to escape hell we must adopt principles of righteousness that will bring us happiness. Nothing will bring happiness but the practice of principles of truth. We can see daily that corruption brings misery. It is

said that a pure fountain will send forth sweet water, that a good tree will bring forth good fruit, while a bad tree will bring forth bad fruit. This was referred to by the Saviour himself and it is true, hence, if we are corrupt and practice unrighteousness we will reap misery and sorrow. If we adopt the principles of truth they will bring to us happiness in this world and in all the worlds we shall ever be permitted to see, for they will be the same principles in every world, and we will be the same beings everywhere we are. When we lay down our bodies the spirits leave them. The principles which affect our spirits will affect our bodies, for our spirits control our bodies, and if our spirits are obedient to pure principles our bodies will be pure. You can see the necessity for being born of water and of the Spirit, that our spirits may become pure, and then when our bodies are laid down they will be pure, for the spirits which inhabited them were pure. Thus they will be raised up pure bodies, and united with pure spirits, and be prepared to enjoy happiness in the eternal world.

When we do not know that we possess the Spirit of God, we may be assured that we do not possess that which would make us pure and holy; and when we possess that Spirit we have that which will bring to us the knowledge of God, which will be to us eternal life. If the world would adopt the Gospel it would put them in possession of this knowledge; but if they will not adopt it they will not receive the blessings of God.

Let us, my brethren and sisters, remember these things. It may be that I will not again have the privilege of speaking to you here, for the time is close at hand when I shall have to leave this country, but I bear my testimony to the truth of what I have said, before God, angels, and men, for I know it is true. We can only receive what God has to give upon the terms which he has revealed; and if we are obedient to the truth, and adopt it in our lives, it will bring to us eternal life. That we may all do so is my prayer in the name of Jesus Christ. Amen.

A noble heart, like the sun, shows its brightest aspect in its lowest estate.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 19, 1862.

A FEW WORDS ABOUT EMIGRATION.

ALL who possess the Spirit of the Latter-day Work and who are yet in an un-gathered condition, have within them a strong and ardent desire to gather with the body of the Church. This desire is a legitimate result of obedience to the Gospel, for, as this is a gathering dispensation, all who possess the Spirit of the work will be inspired by it to labour for the accomplishment of the purposes of God in the establishment of his kingdom upon the earth by the united exertions of a gathered people, that they may be participants in the blessings of that kingdom. But, while all desire to gather, all do not pursue the same course to secure the realization of the object in view. Some wisely seek to regularly lay by a little out of their limited income, and continually keep adding to it, having faith that God will aid them in their efforts and open a door for their deliverance. This faith is sure to be verified, for the Lord never forgets his Saints; and if they will only seek in sincerity and faith to obey his commandments, his blessings will not be withheld from them. But there are others, with a desire to gather almost if not altogether as strong as that of the class to whom we have alluded, who postpone their efforts to do anything for themselves from time to time, waiting until they are in more favourable circumstances, a condition which it is very doubtful if they will ever realize while acting under such feelings. When the season for emigration approaches, some of this class will get suddenly fired up and make great exertions to emigrate with the Saints who are leaving; but, having postponed the matter until it is too late, their efforts are fruitless and they are compelled to remain behind, weakened in faith because the Lord did not open a way for them when they, as they imagined, had exercised such strong faith and made such great exertions to obey his commands! But it is not by being stimulated to an undue pitch of enthusiasm, by some concurrent circumstances of an exciting nature, that we manifest a faith in God of the kind and character he desires his Saints to possess. This is not faith; it is excited enthusiasm, transient in its operations, and when it dies out, like every other stimulant, it leaves those who were affected by it in a more lethargic state than they were before.

It is not by spasmodic fits and starts that any object is accomplished which requires perseverance; and the gathering of the Saints is a work which, in their present condition of poverty, requires the untiring faith and energies of those interested in it to be exercised; and, as those who wish to be gathered ought certainly to be most strongly imbued with that interest, it follows, that their faith should be strong, well grounded, and perfected by their continuous and assiduous efforts to accomplish the object desired. If the exertions made when emigration seasons approach were commenced earlier, wisely directed, and

steadily continued, many who now mourn over their long deferred gathering would soon be in a position to help themselves, while the Lord, seeing the faith manifested by them, would assuredly control and overrule circumstances in their favour and open a way of deliverance for them. If the Saints commence now, instead of deferring until winter or the beginning of spring, to labour for their own emigration and add to their deposits made towards securing that object, they shall find their season of deliverance rapidly approaching. The blessings of the Lord will be round about them and with them, and his Spirit will inspire them with wisdom to economise and use the means they may obtain to the best advantage.

TEAMS AND PROVISIONS FOR THE EMIGRATION.—We have much pleasure in laying the following extract from a letter recently received from President Young before the readers of the *Star*, believing that they will peruse it with considerable interest:—"The six companies for Florence, under Captains Horton Haight, Henry W. Miller, Homer Duncan, Joseph Horne, John R. Murdock, and Annel P. Harman are on their way there, with 267 teamsters, 244 waggons, 2,080 oxen, 26 guards, and 71½ tons of flour. I have purchased 50 tons of flour and five tons of bacon at Florence, and more cattle and waggons will be purchased there. We expect to be able to bring all the freight and persons. Snow and high water so delayed the trains starting that they will be about a month later at Florence than they were last year. Many of the streams here are still high, but so far have done no damage, except to portions of Kanyon roads."

HISTORY OF JOSEPH SMITH.

(Continued from page 440.)

8.30. John S. Fullmer returned to jail.

9.40 a.m. Mr. Wood and Mr. Reid called. They said another consultation of the officers had taken place, and the former orders of the Governor for marching to Nauvoo with the whole army were countermanded.

Dr. Southwick was in the meeting, seeing what was going on. He afterwards told Stephen Markham that the purport of the meeting was to take into consideration the best way to stop Joseph Smith's career, as his views on Government were widely circulated and took like wild fire. They said if he did not get into the Presidential chair this election, he would be sure the next time; and if Illinois and Missouri would join together and kill him, they would not be brought to justice for it. There were delegates in said meeting from every State in the Union except three. Governor Ford and Captain Smith were also in the meeting.

Captain Dunn and his company were ordered to accompany the Governor to Nauvoo. The Carthage Greys, who had but two days before been under arrest for insulting the commanding General, and whose conduct had been more hostile to the prisoners than that of any other company, were selected by Governor Ford to guard the prisoners at the jail; and the other troops composed of the mob whom the Governor had found at Carthage, and had mustered into the service of the State, and who had been promised "full satisfaction," and that they should be marched to Nauvoo, were disbanded and discharged in Carthage; yet Governor Ford suffered two or three hundred armed men to remain encamped about eight miles off on the Warsaw road, apparently under the control of Col. Levi Williams, a notoriously sworn enemy to Joseph, and who had on many occasions threatened the destruction of Nauvoo and the death of Joseph. Moreover it was the duty

of the Governor to dismiss the troops into the hands of their several officers in order to be marched home, and there disbanded, and not to have disbanded them at a distance from home, and at a time and place when they were pre-disposed to acts of lawless violence, rapine and murder.

Cyrus H. Wheelock states that previous to leaving Carthage he said to the Governor, "Sir, you must be aware by this time that the prisoners have no fears in relation to any lawful demands made against them, but you have heard sufficient to justify you in the belief that their enemies would destroy them if they had them in their power; and now, sir, I am about to leave for Nauvoo, and I fear for those men; they are safe as regards the law, but they are not safe from the hands of traitors, and midnight assassins, who thirst for their blood, and have determined to spill it; and under these circumstances I leave with a heavy heart."

Ford replied, "I was never in such a dilemma in my life; but your friends shall be protected, and have a fair trial by the law; in this *pledge* I am not alone; I have obtained the *pledge* of the whole of the army to sustain me."

After receiving these assurances, Wheelock prepared to visit the prison. The morning being a little rainy, favoured his wearing an overcoat, in the side pocket of which he was enabled to carry a six shooter, and he passed the guard unmolested. During his visit in the prison he slipped the revolver into Joseph's pocket. Joseph examined it, and asked Wheelock if he had not better retain it for his own protection.

This was a providential circumstance, as most other persons had been very rigidly searched. Joseph then handed the single barrel pistol, which had been given him by John S. Fullmer, to his brother Hyrum, and said, "You may have use for this." Brother Hyrum observed, "I hate to use such things, or to see them used." "So do I," said Joseph, "but we may have to, to defend ourselves;" upon this Hyrum took the pistol.

Wheelock was intrusted with a verbal request to the Commanders of the Legion to avoid all military display, or any other movement calculated to produce excitement during the Governor's

visit. He was specially charged to use all the influence he possessed to have the brethren and friends of Joseph remain perfectly calm and quiet, inasmuch as they respected the feelings and well-being of their Prophet and Patriarch.

Said Joseph, "Our lives have already become jeopardized by revealing the wicked and bloodthirsty purposes of our enemies; and for the future we must cease to do so. All we have said about them is truth, but it is not always wise to relate all the truth. Even Jesus, the Son of God, had to refrain from doing so, and to restrain his feelings many times for the safety of himself and followers, and had to conceal the righteous purposes of his heart in relation to many things pertaining to his Father's kingdom. When quite a boy he had all the intelligence necessary to enable him to rule and govern the kingdom of the Jews, and could reason with the wisest and most profound doctors of law and divinity, and make their theories and practice to appear like folly compared with the wisdom he possessed; but he was a boy only, and lacked physical strength even to defend his own person, and was subject to cold, to hunger, and to death. So it is with the Church of Jesus Christ of Latter-day Saints: we have the revelation of Jesus, and the knowledge within us is sufficient to organize a righteous government upon the earth, and to give universal peace to all mankind, if they would receive it; but we lack the physical strength, as did our Saviour when a child, to defend our principles, and we have of necessity to be afflicted, persecuted, and smitten, and to bear it patiently until *Jacob is of age*; then he will take care of himself.

Wheelock took a list of witnesses' names that were wanted for the expected trial on Saturday. When the list was read over, a number of names were stricken out, among whom were Alpheus Cutler and Reynolds Cahoon, it being deemed by brother Hyrum unnecessary for them to attend. Brother Joseph asked the reason why they should not come. Hyrum answered, "They may be very good men, but they don't know enough to answer a question properly." Brother Joseph remarked, "That is a sufficient reason."

The prisoners also sent many verbal

messages to their families. They were so numerous that Dr. Richards proposed writing them all down, fearing Wheelock might forget, but brother Hyrum fastened his eyes upon him, and with a look of penetration said, "Brother Wheelock will remember all that we tell him, and he will never forget the occurrences of this day."

Joseph related the following dream which he had last night:—

"I was back in Kirtland, Ohio, and thought I would take a walk out by myself, and view my old farm, which I found grown up with weeds and brambles, and altogether bearing evidence of neglect and want of culture. I went into the barn, which I found without floor or doors, with the weather-boarding off, and was altogether in keeping with the farm.

While I viewed the desolation around me, and was contemplating how it might be recovered from the curse upon it, there came rushing into the barn a company of furious men, who commenced to pick a quarrel with me.

The leader of the party ordered me to leave the barn and the farm, stating it was none of mine, and that I must give up all hope of ever possessing it.

I told him the farm was given me by the Church, and although I had not had any use of it for some time back, still I had not sold it, and according to righteous principles it belonged to me or the Church.

He then grew furious, and began to rail upon me and threaten me, and said it never did belong to me nor the Church.

I then told him that I did not think it worth contending about, that I had no desire to live upon it in its present state, and if he thought he had a better right I would not quarrel with him about it but leave; but my assurance that I would not trouble him at present did not seem to satisfy him, as he seemed determined to quarrel with me, and threatened me with the destruction of my body.

While he was thus engaged, pouring out his bitter words upon me, a rabble rushed in and nearly filled the barn, drew out their knives, and began to quarrel among themselves for the premises, and for a moment forgot me, at which time I took the opportunity to walk out of the barn about up to my ankles in mud.

When I was a little distance from the barn I heard them screeching and screaming in a very distressed manner, as it appeared they had engaged in a general fight with their knives. While they were thus engaged the dream or vision ended."

Both Joseph and Hyrum bore a faithful testimony to the Latter-day Work, and the coming forth of the Book of Mormon, and prophesied of the final triumph of the Gospel over all the earth, exhorting the brethren present to faithfulness and persevering diligence in proclaiming the Gospel, building up the Temple, and performing all the duties connected with our holy religion.

Joseph dictated the following postscript to Emma:—

"P.S.—20 minutes to 10. I just learn that the Governor is about to disband his troops, all but a guard to protect us and the peace, and come himself to Nauvoo and deliver a speech to the people. This is right, as I suppose.

And afterwards wrote a few lines with his own hand, which were not copied.

The letter was sent by Joel S. Miles and Cyrus H. Wheelock.

John P. Greene (Nauvoo City Marshal) told Governor Ford that if he went to Nauvoo, leaving only the Carthage Greys to guard the jail, that there was a conspiracy on foot to take the lives of Joseph and Hyrum Smith during his absence, to which the Governor replied, "Marshal Greene, you are too enthusiastic."

C O R R E S P O N D E N C E .

ENGLAND.

KENT CONFERENCE.

Faversham, Kent, July 4, 1862.
President Cannon.

Dear Brother,—In response to the general call, for the brethren to report the prosperity and progress of the work

of God in their various districts, I send you a brief account of our doings in Kent Conference.

The prospect of the work, and spirit manifested by the Saints and strangers, were never better than at the present time. The Travelling, and local Elders, are united, energetic, and faithful in

their labours to spread the truth, and build up the kingdom of God; and are very free in attending to out door preaching, and, I believe, much good is being done.

In one small branch we have baptized fifteen since the emigration, which has caused a little howling amongst the hireling priests, and gentry of that village. A good deal of threatening is being made to turn the Saints out of work and home, if they continue to countenance the Elders amongst them; but still the honest in heart will obey the Gospel, and are willing to stand the consequences, and we are willing to be their servants for Christ's sake. We use all the wisdom we can, but to stop preaching, according to the wish of our enemies, when the honest in heart are willing to receive the truth, would be a little too pacific, and we cannot afford to do it.

We have baptized forty-six this last quarter, and expect soon to out-number those that emigrated from Kent Conference this last season.

Our *Star* and *Journal* lists have increased, and we now take more than we did before the emigration. Yet, with all the prospects that are before us, there is plenty of room to improve, and, I am happy to say, the majority feel to make use of every opportunity to do so, and are rejoicing in the work of our Father; and many are using their greatest efforts to emigrate next spring. The Saints begin to realize more and more, the importance of gathering home, for everything portends the desolation and woe that await the wicked, and those that obey not the Gospel; and realizing it by that Spirit of prophecy, which is poured out upon the Saints, they are anxious to get out of this place. Although all is calm and peaceable in these lands at present, it only preludes a storm, that will make the stoutest heart quake. These plainly manifested feelings are upon the people, which the Saviour declared should come upon the wicked, "mens hearts failing them for fear, and a fearful looking after those things that are coming on the earth."

Many of the Saints here have received letters from their friends (from New York) who went by the ship *Manchester*. All breathe a good and satisfied spirit,

and bear testimony to the words and blessings of the Liverpool Presidency being fulfilled upon their heads to the very letter.

With kind love to yourself and the brethren in the Office, I remain, as ever, your brother in the Gospel Covenant,

JOHN NEEDHAM.

BEDFORDSHIRE CONFERENCE.

Eynesbury, July 7, 1852.

President Cannon.

Dear Brother,—It is with feelings of pleasure that I improve the present opportunity of communicating a few lines to you, so that you may be kept posted relative to our movements, and the progress of the work of our Father in this part of His vineyard.

On the 2nd of June, having concluded my labours in the Liverpool office, I left for the purpose of resuming my labours in this Conference. On my arrival at the town of Bedford, I had the pleasure of meeting my former associates in the Ministry, Elders Thomas Crawley and George Cooper, who, I was happy to see, were in the enjoyment of excellent health, and rejoicing in the great Latter-day Work in which they are engaged.

During the last six weeks I have been very busy travelling from Branch to Branch, and visiting the scattered members that compose this Conference. The Saints have received me again in their midst with a most cordial welcome, and appear well satisfied that I have again resumed my labours. It affords me pleasure to state, that Elder Crawley, who has been acting as President of this Conference during my short sojourn at Liverpool, has done a good work, and a goodly number have been baptized during his administration. He has gained for himself the confidence of the Saints. I can also say the same in regard to Elder Cooper.

In travelling through the Conference I find a good feeling existing amongst the greater part of the members; still, there are some who do not feel as well as I would like to see them, but we are feeling after such and trying all in our power to inspire them again with that love for the work of God which they formerly possessed. I sincerely believe the great majority are doing about as well as they can, and are striving to

live their religion as well as they know how, under the many trying circumstances in which they are placed. Every month we have the opportunity of seeing their faith manifested by their works. Throughout the Conference there is a disposition on the part of both officers and members to spread the truth, and make those with whom they are most immediately connected, acquainted with the great Latter-day Work. In many places the prospects for a good increase unto the Church are very bright. In some Branches we have commenced out-door preaching, and, so far as I have been able to learn, it has resulted in much good. The people listen with attention, and treat the Elders with respect. We have also commenced the circulation of tracts, and much good is resulting from that. Taking a general view of matters as they are at present, I consider our prospects are bright for the future in this locality.

From this Conference, the present season, about 75 (including children) have left their homes, and gave the parting hand to their relatives and friends for the purpose of associating themselves with the Saints in the Valleys of Ephraim. Many have emigrated this season who have been in the Church for years, and some whose circumstances, in a worldly point of view, were good. Their relatives and neighbours flattered themselves with the idea that they would never go to Utah, but when they witnessed the cheerfulness with which they settled up their business matters, and the feeling of joy that pervaded their souls when they turned their backs on their peaceful and comfortable homes, and the liberality that was manifested by those who had surplus means to assist those of their brethren and sisters who were not able to assist themselves, it bore a powerful testimony of the truthfulness of the Gospel, and it has caused them to reflect in a manner they had never done before. In such places there is a spirit of inquiry amongst the people, and they are daily asking concerning the welfare of those who have left a short time since for the home of the Saints in the West. Some of the Saints that sailed in the *John J. Boyd* have written good letters back to their friends

from New York, giving an account of their voyage to that port, and of the peace and harmony that was experienced during their passage across the ocean. Such letters when written back to this country have a powerful effect, especially amongst those of the world, in removing deep-rooted prejudices that have existed in their minds for years. During my labours in this country I have many times thought that if the Saints, who emigrate to Zion, could realize the amount of good that letters do which they write while journeying to Zion and after they arrive there, and the valuable aid it is to the Elders here, they would be more prompt in corresponding with their friends, and would not treat the matter with such seeming indifference as they do.

Our meeting places are well attended by strangers, for summer time. We are adding to our number every once in a while, and are fast filling up the vacancies occasioned by our recent emigration. Six or eight have given in their names for baptism recently, and will be attended to this week.

The Saints are making active preparations for next year's emigration. I believe nothing is being left untried that will help them to accomplish that so much desired object; all seem to realize the importance of gathering home as speedily as possible. While they are making everything bend to that object, they do not forget the present wants of the work, and the daily requirements of those labouring in their midst. The Saints obey the law of Tithing, so far as they are able. The Mission and other funds are not forgotten by them, but they donate liberally according to their limited means; hence I am able to report to you that financially the Conference is in a good condition. I do not know that we are in debt one penny, and the Saints are desirous of keeping so. They only require to be told what is wanted of them, and it is responded to with a promptness that is strictly in accordance with the professions they make.

I am glad to say that my health is good, and my spirits never more buoyant; and in my present position I desire to take that course that will enhance the cause I have the honour to represent. I feel thankful that it is my lot

to labour among a people who, I sincerely believe, love the truth for the truth's sake. The brethren who are at present labouring in the Ministry—Elders Crawley and Cooper—are united with me in all things, and we are all pulling the same way. My constant and unceasing prayer is, that I may be blessed with wisdom to enable me to perform faithfully the trust that has

been reposed in me, that when my labours are finished in these lands, I may have the pleasing reflection of knowing that I have done all the good I could with the knowledge I possessed.

Accept my kind regards for yourself and those with you, and believe me as ever your brother and fellow-labourer in the Covenant of Peace,

JOSEPH BULL.

S U M M A R Y O F N E W S .

AMERICA.—The House of Representatives has passed a Treasury Note Bill for the issue of \$150,000,000 demand notes, with privilege for the Secretary of the Treasury to issue notes of less denomination than \$5. The Federal War Department have offered two dollars premium and one months' advance for all recruits. There is no material change in Orleans. Controversies between Butler and the foreign consuls continue. Great excitement prevails on the Isthmus of Panama, a body of Mosquero's troops having landed at Aspinwall. The Governor had ordered the citizens to arm themselves, but eventually compromised by permitting Mosquero's force to go to Panama. Both Houses of Congress passed the Pacific Railroad Bill. M'Clellan officially reports that his pickets to the left had been considerably advanced under sharp resistance from the Confederates. The picket lines of Heintzelman and Hooker were where he wished them to be. The affair was over and he had gained his point with little loss. Generals Fremont's, Banks', and M'Dowell's forces have been consolidated into one army, and General Pope has been assigned the chief command. It is officially stated that M'Clellan has been largely reinforced since the battle of Fair Oaks. The steamer *Memphis*, from Nassau, has run the Charleston blockade. Federal accounts state that the Federals attacked James Island, near Charleston, on the 14th ult., and were repulsed, after four hours' hard fighting, with a loss of 660 killed, wounded, and missing. The Federals were obliged to retreat under cover of their gunboats. It is stated that the Federal General Benham will be court-martialled for disobedience to General Hunter's orders in attacking the Confederate batteries before Charleston. Fremont had asked to be relieved from the command because General Pope is appointed over him. The President relieved Fremont from command, appointing Rufus King to take his place. Southern papers say great efforts are being made to hold Vicksburg. The Federal surgeon Biddle took a slave to be his servant in New Orleans. The owner of the slave retook the slave from Biddle. Thereupon the owner was condemned to two years imprisonment in the parish prison, it having been decided that the Federal army must have anything it requires for its use. On the 26th, the Confederates, with a heavy force, having been reinforced by "Stonewall" Jackson, attacked the right wing of the Federal army before Richmond. After two days' severe fighting, with heavy loss on both sides, the Federals, by order of General M'Clellan, receded several miles, hotly pursued by the Confederates, when the Federals made a stand and held the position occupied. We copy the following from the *Liverpool Daily Post*. Great Salt Lake City, June 16th.—A band of persons numbering about 1,000 men, women and children, under the leadership of one Morris, who claimed to be the "Prophet Moses, re-appeared on earth," formed a settlement about 30 miles north of this city and committed numerous depredations on citizens in the vicinity. They refused to labour for their own support, believing that the Lord would supply their wants. Three of their number, disgusted with the imposition, attempted to leave, but were arrested and placed in confinement, heavily ironed. A writ

of *habeas corpus* was issued by Chief Justice Kinney, which was treated with contempt. A sufficient time having elapsed for producing the prisoners, a second writ, together with an order for the arrest of Morris for contempt, and for the arrest of the leaders of the gang for false imprisonment, was issued. For the execution of this, a posse of 250 infantry and artillery was ordered out on the 11th, by Acting-Governor Fuller. Morris and his men were strongly entrenched and thoroughly armed. Fighting ensued, and two of the Marshal's posse were killed. On the 15th the rebels pretended to surrender, but resisted anew as soon as our attacking party approached. In a hand-to-hand fight Morris was killed and another leader mortally wounded. The rebels were then overcome. Several women and children were killed during the siege, the Morrisites refusing to remove them to a place of safety. The prisoners captured numbered 147, and will be brought to court to-morrow.

ITALY.—The French and Pontifical troops have been confined to their barracks, on account of a popular demonstration in favour of the unity of Italy being expected.

SERBIA.—A Turkish war vessel has ascended the Danube, bound for Belgrade. The Servian Government has protested against this act as a violation of the rights of the Principalities. A Vienna Gazette asserts that great agitation prevails in Belgrade, and that an outbreak is apprehended. The Prince of Servia is powerless. The Minister Garaschunin, it says, is the real head of the the movement, which it is believed may lead to a change of dynasty.

MONTENEGRO.—News received from Montenegro states that an important battle took place on the 7th instant near Spuz, in which the Turks, commanded by Abdi Pasha, were beaten.

MEXICO.—According to the news received from the city of Mexico, a provisional Government was established there on the 15th ultimo, composed of five leading citizens, who are charged to arrange general elections with a view of establishing a monarchy under the protection of Europe.

P O E T R Y .

L E T E A C H M A N L E A R N H I M S E L F T O K N O W .

Let each man learn himself to know;
To gain that knowledge all should labour;
To mend those faults, friend be not slow,
Which you condemn so in your neighbour.
How leniently our faults we view!
And gently conscience try to smother;
While those same failings we pursue
We censure hardly in another.

Oh! if you meet an erring one
Whose deeds are blameable and thoughtless,
Ere you the judge's mantle don,
Consider, are you free and faultless;

Jersey.

List to the "still small voice" within—
Conscience your soul has oft confounded—
Then trumpet not another's sin,
While you would blush if yours were sounded.

If in self-judgement you can find
That you to others are superior,
Show you possess a nob'e mind,
And treat with deference each inferior.

Example sheds a genial ray,
Whose light mankind are apt to borrow;
Seek to improve yourself to-day,
And then improve your friend to-morrow.

PHILIP DE LA MARE.

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L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON,
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOSH.

No. 33, Vol. XXIV.

Saturday, July 26, 1862.

Price One Penny.

THIRTY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the Deseret News.)

The General Conference of the Church convened in the Tabernacle, Great Salt Lake City, Sunday, April 6, 1862, at 10 a. m., President Brigham Young presiding.

There were on the Stand—

Of the First Presidency—Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Lorenzo Snow, Erastus Snow, and Franklin D. Richards.

Of the First Presidency of the Seventies—Joseph Young, Levi W. Hancock, Zera Pulsipher, and Albert P. Rockwood.

Of the Presidency of the High Priests—John Young, Edwin D. Woolley, and Samuel W. Richards.

Of the Presidency of the Stake—Daniel Spencer, David Fullmer, and George B. Wallace.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy, and Jesse C. Little.

Of the Patriarchs—John Smith and John Young.

Reporters—George D. Watt and John V. Long.

The Conference was called to order

by the President, who said that he had reason to be thankful for the privilege of meeting with the Latter-day Saints in the capacity of a General Conference, and he hoped that ere long we would have the happy privilege of meeting together in the centre stake of Zion.

Brother Smithies' choir sang—"All hail the glorious day."

Elder John Taylor offered the opening prayer.

"With all my powers of heart and tongue," was sung by brother O. J. Thomas's choir.

President Brigham Young said, the object of our meeting together was the furtherance of the kingdom of God. He had frequently given texts and pointed out the subjects that he wished the brethren to speak upon during the sitting of the Conference but instead of doing this now, he would simply state that every man who should be called to occupy the stand might speak just whatever came into his mind. He fully realized that this people had more faith for him than they had for themselves, and that they exercised a great deal more faith for him and his brethren than they did for their own families, but he wished them not to neglect to pray for the blessings which they indi-

vidually stood in need of. We meet here, he observed, in order that the kingdom of God may be advanced upon the earth, and we ought to prize the opportunity. The Apostle Paul, in reasoning upon the principle of charity, said, without it we are nothing; and he would say that without the Spirit and the pure love of God to purge out all evil from our nature, we shall be consumed. We meet together in order that we may increase our faith, that we may approximate a little nearer to the pure and holy kingdom of our God. We want to be a little further advanced, to know more of God and the things of God, that we may be better prepared to build up his kingdom than we were last year or a month ago. If the Bishops of the Wards cannot judge more impartially now than ever they did before, they had better look about themselves, or they will be left behind. We are here expressly that the whole man may be regulated by the Spirit that is here, free from every entanglement that is around us when we are at home, and be better prepared to lead and guide Israel.

The President then adverted to the natural susceptibility of the human mind to prejudicial influences. If he were prejudiced against a person he always strove to tell his prejudice to that person, and to show the reason of such prejudice, for it was his desire to base all his feelings towards his brethren upon facts. He next made a few remarks upon the sealing ordinances of the kingdom of God, showing that when we are free from mobs we shall find that man will be sealed to man clear back for ages, to form a chain and family connection with father Adam, but at the present it would not be salutary to develop the fulness of this glorious principle, for in times past, when men got but a faint glimmering of this doctrine, it really seemed as if they would run to hell for the purpose of getting the devil sealed to them. He did know, by the Spirit of revelation, that the Lord wanted to pour out blessings upon this people which, at present, they would not know what to do with if they had them.

"You do not want your leaders to get drunk, do you, brethren? O, no! Well, then, cease to drink yourselves;

in short, that which you want your leaders to do, *that do ye*; and I require it at your hands, and so does God. There are hundreds who are continually in trouble for fear we shall be driven, and for that reason they have never planted even a peach tree in this Territory. There has been more improvement with reference to planting, raising, and eating the fruits of our labours within the last two years, than there has ever been since we have been in these valleys."

"If this people will cease their bickerings and follies, they will never be driven from their homes again. The Lord wants us to go up as the nations of the earth go down; he wants us to increase as they decrease, in the capacity of statesmen, wise men, and noblemen; also in the knowledge of both science and art. This is the desire of our heavenly Father."

On the practice of giving and receiving bribes, he spoke in condemnatory terms. He said he would rather never have another coat while he lived than to receive one as a bribe from anyone; but how many are there who can be bribed with a coat or other article of clothing to give judgment against the right? There were far too many for the good of Israel.

The peculiar and choice blessing which the Lord wants us to have, is to return and build up the centre stake of Zion. He gave some excellent counsel relative to the practice of morality, and the necessity of the officers of the Church setting a good example before the people.

Elder John Taylor bore testimony to the President's instructions, and expressed a desire to see them observed and put into practice.

Elder Calder's choir sang—"Sweet is thy work my God, my King."

Benediction by Elder George A. Smith.

— Afternoon.

The choir sang a hymn.

Prayer by Elder Orson Hyde.

The sacrament was then administered by Bishops Hunter, Hardy, Kesler, Davis, Hoagland, and Sheets.

President Orson Hyde was thankful for the privilege of meeting with and speaking to the Saints, for to him it

was truly gratifying to look upon their faces. He did not feel to enter upon any particular subject of instruction, but, as the people would doubtless like to know something of the people where he had been living, he would give an account of the condition of the people in Sanpete county. He contemplated the principles of the Gospel as he did a fine orchard that was full of luscious fruit, the first tasted is considered the best, then the second will be thought superior to the first, and just so with every successive fruit tasted, and he felt it was just so with the principles of the Gospel. It is a good thing to trust in the Lord, and it is important for us to take that course by which we can secure the confidence of the Almighty in us. If we secure his confidence, then, whatsoever we ask of him will be granted.

Elder Erastus Snow felt thankful that he had come to the Conference, for he had the approbation of his own conscience in meeting with his brethren in this our beloved city. He spoke of the present condition of the brethren in Southern Utah, who had gone there to raise cotton; gave a brief history of what they had done since their arrival there; said peach trees were in full bloom and looking fine when he left there on the 27th ult. He then spoke in high terms of the contentment and good feeling that existed among the brethren in that part of the Territory. If we are to be a State or nation, he remarked, we must possess within ourselves those things that will make us independent of all other people, in regard to every article of both food and clothing. It behoves us to be diligent in the manufacture of iron and steel as well as cotton. He made some appropriate remarks on the necessity of introducing machinery into this country.

"The morning breaks, the shadows flee," was sung, after which

President Brigham Young made some remarks relative to the former feeling of the people in reference to the raising of fruit and grain in various parts of this Territory, and said the authorities had been constantly urging upon the people to raise flax; and, if they had done as they had been counselled for the last eight years, we should have had all the gold requisite to have bought

one quarter of the State of Missouri; but the people seem determined to pay their money to others for flax, cotton, tobacco, and almost everything else they need. A man who uses his energies and means to produce those articles that we need in this Territory, does his duty; but that man who builds up any city, or encourages and helps to do it, or to do anything out of the kingdom of God, operates with his strength against that kingdom which he has covenanted to build up. He showed the evils of priestcraft in keeping the people from embracing the Gospel among the nations; and said the kings, presidents, governors, and other rulers of the common people, would be held accountable for their oppression of their subjects.

Choir sang—"Arise, my soul, arise."

Benediction by Elder Franklin D. Richards.

Evening Meeting.

At 7 p.m., the High Priests held a meeting in the Tabernacle, President John Young presiding, at which much valuable instruction was given by President Brigham Young on the order of the Priesthood.

Several spiritual songs were sung after the transaction of the business before the meeting; Elder McAllister sang—"Do what is right," Elder C. W. Penrose sang—"Stand firm, and be faithful and true," and James McGhie sang the following sweet sentimental "Mormon" song:—

TUNE—"Scotland yet."

Come, heavenly muse, with fresh'ning dews,
My gentle lay inspire;
In strains divine, my heart incline
To sing with noblest fire,
The heroes' praise, of latter-days,
And while I sing, sing ye—
For Mormon's right will Mormons fight,
While Mormons true there be;
When tyrants—slaves—find nameless graves,
We'll triumph and be free.

Give wealth and ease to whom they please,
The slave his servile chain;
Who'd seek to bind a Mormon mind
Would ill requite his pain,
And ere subdue a Mormon true,
Might Mormon valour dread.
For Mormon's right, &c.

On wings of flame, with loud acclaim,
Go tell from shore to shore,
That 'Church' and 'Crown' have failed to drown
The Mormon Lion's roar;
The Lion's roar still echoes o'er
The earth from sea to sea.
For Mormon's right, &c.

From other lands come Mormon bands,
 With Mormon hearts the same;
 The lands of song and tyrant wrong
 Have caught the sacred flame;
 In songs of praise this theme they raise,
 While swell the chorus we.
 For Mormon's right, &c.

In spite of foes who dare oppose,
 Let Mormon hearts advance;
 Nor yet in vain our toil and pain
 Our glory that enhance;
 And as we go let tyrants know
 We'll chant the sacred glee—
 For Mormon's right, &c.

Benediction by Bishop Lorenzo D. Young.

(To be continued.)

STATE OF DESERET.

FIRST SESSION OF THE GENERAL ASSEMBLY.

(From the District News.)

Pursuant to the proclamation of His Excellency, Governor Brigham Young, in relation to convening the General Assembly, the members elect to the Senate and House of Representatives met each in their respective chambers, in the State House, Great Salt Lake City, on Monday, the 14th inst., at 10 a m.

The Senators elect were called to order by Hon. George A. Smith, who moved that the Hon. John Taylor be appointed President *pro tem*, which was carried unanimously. Patrick Lynch, Esq., was, on motion, appointed Secretary *pro tem*.

The President *pro tem*, on taking the chair, appointed Messrs. George A. Smith, Ezra T. Benson, and Orson Pratt, a committee to examine the credentials of the Senators elect, who reported that the following were entitled to seats:—

From Great Salt Lake, Summit, Green River, and Tooele counties—Albert Carrington, Wilford Woodruff, John Taylor, and Elijah F. Sheets.

From Davis and Morgan counties—John W. Hesse.

From Sanpete county—Orson Hyde.

From Cache county—Ezra T. Benson.

From Weber and Box Elder counties—Lorenzo Snow.

From Millard and Juab counties—Thomas Callister.

From Beaver and Iron counties—George A. Smith.

From Utah and Wasatch counties—Leonard E. Harrington and James W. Cummings.

From Washington county—Orson Pratt, sen.

The oath required by the Constitution to be taken by the members of the

General Assembly was then administered to each Senator by Hon. E. Smith, who was present by special invitation for that purpose.

The Senate then proceeded to effect a permanent organization, which resulted as follows:—

Hon. John Taylor, President.

Thomas W. Ellerbeck, Esq., Secretary.

Patrick Lynch, Esq., Assistant Secretary.

Joseph Taylor, Sergeant-at-arms.

Samuel L. Sprague, Messenger.

Robert Pierce, Fireman.

Elder Joseph Young, Chaplain.

After the Senate was fully organized, Messrs. O. Hyde and E. T. Benson were appointed by the chair a committee to wait on the Governor, in conjunction with a like committee from the House, and inform him that both Houses of the General Assembly had assembled in pursuance of his proclamation, and having organized, were ready to receive any communication he might deem proper to make.

The Senate soon after arose to meet with the House in Joint Session in the Representatives' Hall, when His Excellency Governor Young appeared, accompanied by Hon. H. C. Kimball, Lieutenant-Governor, and Hon. D. H. Wells, President of the late Constitutional Convention, and on being conducted to the forum presented his Message, which was read by W. Clayton, Esq., chief clerk of the House.

After the dissolution of the Joint Session, the Senators returned to their chamber, and the Session was resumed.

The President announced the following standing committees:—

On Judiciary—A. Carrington, Geo.

A. Smith, Orson Hyde, L. E. Harrington.

On Claims and Appropriations—James W. Commings, W. Woodruff, Lorenzo Snow.

On Petitions and Memorials—Geo. A. Smith, A. Carrington, O. Hyde, E. T. Benson, T. Callister.

On Revenue—L. E. Harrington, W. Woodruff, J. W. Hess, E. F. Sheets.

On Elections—E. T. Benson, Thos. Callister, Lorenzo Snow.

On Counties—J. W. Hess, J. W. Cummings, Albert Carrington, Orson Pratt.

On Roads, Bridges, Ferries, and Canyons—Orson Hyde, Geo. A. Smith, Orson Pratt, E. F. Sheets.

On Education—Orson Pratt, Lorenzo Snow, Orson Hyde, Albert Carrington.

On Engrossing—Orson Hyde, A. Carrington, J. W. Cummings.

On Printing—W. Woodruff, E. T. Benson, L. E. Harrington.

On Agriculture, Trade, and Manufactures—W. Woodruff, L. E. Harrington, E. F. Sheets, John W. Hess.

On Militia—Thos. Callister, Geo. A. Smith, James W. Cumming.

On Incorporations—L. Snow, J. W. Cummings, Geo. A. Smith.

On Library—O. Pratt, W. Woodruff, J. W. Hess.

On Public Domain and School Lands—Albert Carrington, E. T. Benson, Thos. Callister, James W. Cummings.

On Penitentiary—Elijah F. Sheets, Ezra T. Benson, L. E. Harrington.

The Senate then adjourned till Tuesday at 10 a.m.

The members elect to the House of Representatives, when assembled, were called to order by the Hon. F. D. Richards. Hon. A. P. Rockwood was, on motion, appointed speaker *pro tem.* and Thomas Bullock, Esq., Clerk *pro tem.* The Speaker, *pro tem.*, on taking the chair, appointed Messrs. Chauncey W. West and Lorin Farr a committee on credentials. The following were reported as entitled to seats:—

From Great Salt Lake county—Albert P. Rockwood, Franklin D. Richards, Reuben Miller, Hiram B. Clawson, Joseph A. Young, and Edwin D. Wooley.

From Davis and Morgan counties—John Stoker and William R. Smith.

From Sanpete county—Bernard Snow and M. D. Hambleton.

From Cache county—Peter Maughan and William B. Preston.

From Weber county—Lorin Farr and Chauncey W. West.

From Box Elder county—Jonathan C. Wright.

From Summit county—Thomas Rhoads.

From Tooele county—Eli B. Kelsey.

From Juab county—Timothy B. Foote.

From Millard county—Thomas R. King.

From Beaver county—William J. Cox.

From Iron county—Silas S. Smith.

From Utah county—Lorenzo H. Hutch, Albert K. Thurber, and Aaron Johnson.

From Wasatch county—George W. Bean.

From Washington county—Hosea Stout.

After the members were qualified by taking the prescribed oath, the House proceeded to effect a permanent organization which resulted in the election of the following by a unanimous vote:—

Hon. A. P. Rockwood, Speaker.

William Clayton, Esq., Chief Clerk.

Robert L. Campbell, Esq., Assistant Clerk.

James F. Allred, Sergeant-at-Arms.

Heber J. Richards, Messenger.

Elnathan Eldredge, Fireman.

Elder W. W. Phelps, Chaplain.

The Speaker, after taking the oath of office, on motion, appointed Messrs. Richards and Stoker a committee on the part of the House to wait on the Governor in conjunction with the Senate committee, and inform him of the organization of both branches of the General Assembly.

The House met with the Council in Joint Session, after which it adjourned till Tuesday, at 10 a.m.

Both Houses met on Tuesday the 15th, pursuant to adjournment.

The principal business transacted in the Senate was the balloting for the long and short term as provided by the Constitution.

In the House, the Standing Committees were announced by the Speaker as follows:—

On Judiciary—Hosea Stout, Chauncey W. West, Lorin Farr, Aaron Johnson.

On Claims and Appropriations—Hiram

B. Clawson, Edwin D. Woolley, George W. Bean.

On Petitions and Memorials—Jonathan C. Wright, Joseph A. Young, Lorenzo H. Hatch.

On Revenue—Chauncey W. West, Hosen Stout, Thomas R. King.

On Elections—Lorin Farr, Franklin D. Richards, Peter Maughan, Thomas R. King.

On Counties—Silas S. Smith, Madison D. Hambleton, Reuben Miller.

On Roads, Bridges, Ferries, and Kanyons—Bernard Snow, William R. Smith, Thomas Rhoads.

On Education—Albert K. Thurber, William J. Cox, William B. Preston.

On Engrossing—Franklin D. Richards, Joseph A. Young, Bernard Snow.

On Printing—Eli B. Kelsey, Madison D. Hambleton, John Stoker.

On Agriculture, Trade, and Manufactures—Peter Maughan, Eli B. Kelsey, Silas S. Smith.

On Militia—Franklin D. Richards, Chauncey W. West, Aaron Johnson, Hiram B. Clawson.

On Incorporations—Jonathan C. Wright, Timothy B. Foote, William J. Cox.

On Library—Lorenzo H. Hatch, Albert K. Thurber, William B. Smith.

On Public Domain and School Lands—Reuben Miller, John Stoker, Timothy B. Foote.

On Penitentiary—Edwin D. Woolley, Geo. W. Bean, William B. Preston.

Mr. Stout, Chairman of the Judiciary Committee, reported a bill for an act creating the Judicial Circuits of the State, and also a bill for an act creating the office and defining the duties of Circuit Judges, and Mr. Thurber presented a bill for an act defining the duties of the Secretary of State, each of which bills, after going through the usual stages of legislation, were subsequently passed.

Both Houses adjourned till 1 p.m. on Wednesday, after arranging for a Joint Session at 2 o'clock, to take into consideration the election of officers to complete the State organization.

HISTORY OF JOSEPH SMITH.

(Continued from page 460.)

10.30. Governor Ford went to Nauvoo some time this forenoon, escorted by a portion of his troops, the most friendly to the prisoners, and leaving the known enemies to the Prophet, *ostensibly* to guard the jail, having previously disbanded the remainder.

Joseph sent a request to the Governor by Dan Jones for a pass for his private secretary, Dr. Willard Richards.

11 a.m. John S. Fullmer left the jail for Nauvoo, with a verbal charge to assist Wheelock in gathering and forwarding witnesses for the promised trial.

James W. Woods, Esq., Joseph's principal lawyer, left Carthage for Nauvoo.

11.20. Dan Jones returned with the following pass for Dr. Richards:—

"Permit Dr. Richards, the private secretary of Joseph Smith, to be with him, if he desires it, and to pass and re-pass the guard.

THOMAS FORD,
Commander-in-Chief.

June 27th, 1844."

Jones said he could not get one for himself.

Dan Jones met A. W. Babbitt in the street, and informed him that Joseph wanted to see him.

11.30. A. W. Babbitt arrived at the jail, and read a letter from Oliver Cowdery.

Joseph, Hyrum, and Dr. Richards tried to get Jones pass the guard, but they persisted in refusing to admit him.

12½ noon. Joseph wrote for Lawyer Browning of Quincy to come up on Saturday as his attorney, as follows:—

"Carthage Jail, June 27th, 1844.

Lawyer Browning.

Sir,—Myself and brother Hyrum are in jail on charge of treason, to come up for examination on Saturday morning, 29th inst., and we request your professional services at that time, on our defence, without fail.

Most respectfully, your servant,

JOSEPH SMITH.

P.S.—There is no cause of action, for we have not been guilty of any crime, neither is there any just cause of suspicion

against us; but certain circumstances make your attendance very necessary.

J. S."

A. W. Babbitt took the letter, and left the jail. He handed it to Jones, with directions to take it to Quincy forthwith. The guard being aware of the letter, told the mob that "old Joe" had sent orders to raise the Nauvoo Legion to come and rescue him. The mob gathered around Jones, and demanded the letter; some of them wanted to take it from him by force, and said that Jones should not get out of Carthage alive, as a dozen men had started off with their rifles to waylay him in the woods. Having previously ordered his horse, Jones took advantage of their disagreement, and started off at full speed. He, by mistake, took the Warsaw road, and so avoided the men who were laying in wait for him. When he emerged on the prairie, he saw the Governor and his *posse*, whereupon he left the Warsaw road for the Nauvoo road.

Dr. Southwick called at the jail. Joseph gave him a note to Governor Ford or General Deming, requesting them to furnish him with a pass.

1½ p.m. Joseph, Hyrum, and Willard dined in their room. Taylor and Markham dined below.

1½ p.m. Dr. Richards was taken sick, when Joseph said, "Brother Markham, as you have a pass from the Governor to go in and out of the jail, go and get the Doctor a pipe and some tobacco to settle his stomach," and Markham went out for them. When he had got the pipe and tobacco, and was returning to jail, a man by the name of Stewart called out, "Old man, you have got to leave the town in five minutes." Markham replied, "I shall not do it." A company of Carthage Greys gathered round him, put him on his horse, and forced him out of the town at the point of the bayonet.

3¼ p.m. The guard began to be more severe in their operations, threatening among themselves, and telling what they would do when the excitement was over.

Elder Taylor sang the following:—

"A poor wayfaring man of grief,
Hath often cross'd me on my way,
Who sued so humbly for relief
That I could never answer, *Nay*."

I had not power to ask his name;
Whither he went or whence he came;
Yet there was something in his eye
That won my love, I know not why.

Once, when my scanty meal was spread,
He entered—not a word he spake!
Just perishing for want of bread;
I gave him all; he blessed it, brake,

And ate, but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst,
Clear from the rock—his strength was gone,
The heedless water mock'd his thirst,
He heard it, saw it hurrying on.

I ran and rais'd the sufferer up;
Thrice from the stream he drain'd my cup,
Dipp'd, and return'd it running o'er;
I drank and never thirsted more.

'Twas night, the floods were out, it blew
A winter hurricane aloof;
I heard his voice, abroad, and flew
To bid him welcome to my roof.

I warm'd, I cloth'd, I cheer'd my guest,
I laid him on my couch to rest;
Then made the earth my bed, and seem'd
In Eden's garden while I dream'd.

Stripp'd, wounded, beaten nigh to death,
I found him by the highway side;
I rous'd his pulse, brought back his breath,
Reviv'd his spirit, and supplied

Wine, oil, refreshment—he was heal'd;
I had myself a wound conceal'd;
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next—condemn'd
To meet a traitor's doom at morn;
The tide of lying tongues I stemm'd,
And honour'd him 'mid shame and scorn.

My friendship's utmost zeal to try,
He asked, if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will!"

Then in a moment to my view,
The stranger started from disguise;
The tokens in his hands I knew,
The Saviour stood before mine eyes.

He spake—and my poor name he nam'd—
"Of me thou hast not been asham'd;
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

When he got through, Joseph requested him to sing it again, which he did.

Hyrum read extracts from Josephus.

4 p.m. The guard was again changed, only eight men being stationed at the jail, whilst the main body of the Carthage Greys were in camp about a quarter of a mile distant, on the public square.

4½. Joseph commenced conversing with the guard about Joseph H. Jack-

son, William and Wilson Law, and others of his persecutors.

Hyrum and Dr. Richards conversed together until quarter past five.

5.20. Jailor Stigall returned to the jail, and said that Stephen Markham had been surrounded by a mob, who had driven him out of Carthage, and he had gone to Nauvoo.

Stigall suggested that they would be safer in the cell. Joseph said, "After supper we will go in." Mr. Stigall went out, and Joseph said to Dr. Richards, "If we go into the cell, will you go in with us?" The doctor answered, "Brother Joseph, you did not ask me to cross the river with you—you did not ask me to come to Carthage—you did not ask me to come to jail with you—and do you think I would forsake you now? But I will tell you what I will do; if you are condemned to be hung for treason, I will be hung in your stead, and you shall go free." Joseph said, "You cannot." The doctor replied, "I will."

Before the jailor came in, his boy brought in some water, and said the guard wanted some wine. Joseph gave Dr. Richards two dollars to give the guard; but the guard said one was enough, and would take no more.

The guard immediately sent for a bottle of wine, pipes, and two small papers of tobacco; and one of the guard brought them into the jail soon after the jailor went out. Dr. Richards uncorked the bottle, and presented a glass to Joseph, who tasted, as also brother Taylor and the doctor, and the bottle was then given to the guard, who turned to go out. When at the top of the stairs some one below called him two or three times, and he went down.

Immediately there was a little rustling at the outer door of the jail, and a cry of surrender, and also a discharge of three or four firearms followed instantly. The doctor glanced an eye by the curtain of the window, and saw about a hundred armed men around the door.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 26, 1862.

A WORD TO THE SAINTS—HOW TO INCREASE IN TEMPORAL AND SPIRITUAL BLESSINGS.

As the work which God has commenced upon the earth in these last times has for its object the salvation and exaltation of all who will identify their interests with it, and in purity and holiness obey his injunctions, so every principle which has been revealed demands a corresponding development of faith on the part of the Saints, that they may enjoy the blessings which follow as the result of obedience, and thus progress towards the power and salvation which is the goal of their aspirations. To very many of the children of men religion presents but one aspect, and that entirely of a spiritual character. They look forward through the thick mists of ignorance which surround them, with an uncertain and wavering faith, to the glories which lie beyond, and thus draw all the consolation they expect to receive in this life from religion, waiting till the grave has closed upon them to realize the blessings they desire. Looking on religion in this light, they view it as something which has a bearing and influence on the inner life and condition of the mind alone, and draw a dividing line between their temporal concerns and the spiritual influence, endeavouring to keep them as far separate and apart as possible. But, with the Saints it is different; they have been taught

that in the Gospel principles are revealed which affect their temporal welfare and salvation as well as their eternal condition, and that the two are so closely connected that they are inseparable. In building up the kingdom of God principles must be understood and practiced by which the individuals composing that kingdom shall become powerful and great, rich in the possession of everything that conduces to this condition, and powerful in the possession of knowledge to control and direct the riches they enjoy in righteousness, for the salvation of those possessing them and the glory of God who has bestowed them. In the Gospel we have had principles revealed obedience to which will make the Saints rich in the possession of many blessings that affect their present condition as well as increase upon them the power of God; and the prosperity of the Saints individually has been in proportion to their obedience to these principles.

The law of Tithing has been revealed by God as a principle of blessing to his Saints, and the means by which many required objects can be accomplished for the building up of his kingdom. The united testimony of all Saints, who have faithfully and honestly practiced it, is, that they have been blessed in their efforts to increase in property and in the consequent power which flows from its possession, as well as having grown in the Spirit of the work and in faith and knowledge. These are the natural and legitimate results of obedience to it. Since the Lord has placed us here as stewards over what is committed to our care, it naturally follows that he will recognize our willingness to return to him that which he requires for the building up his kingdom, and will bless us in our stewardship, adding and increasing to our store as we are faithful and diligent before him. But if the Saints neglect to obey this commandment, seeking only to care for their own individual interests, they cannot upon any principle of justice expect to receive the blessings which follow obedience to it. Tithing has been so long taught and so repeatedly inculcated that all Saints admit its truthfulness and recognize it as a law of Heaven, but, judging from the course pursued by many, there seems to be a lack of understanding and a difference of opinion as to those who are required to render obedience to it. From some Conferences in this Mission nothing reaches this office as Tithing, while from others the amounts forwarded are very small compared with the numbers in the Conferences and the amounts raised by them in previous times. That the poverty of the Saints is not the only cause of this is evident from the fact that, though in many places there is a depression in trade, yet, their condition is not so much worse than it was some time ago when the amount of Tithing and other funds raised was much greater than it is at present. Hence the conclusion is arrived at that there is a lack of comprehension as to who should tithe their increase before the Lord. A few words on both of these points may not be amiss.

In the first place, this law is equally applicable to every Saint, and all who have faith to abide it will be blessed in so doing. But while it is applicable to all there is no coercion exercised to compel their obedience. That would destroy their agency, and if they were compelled to obey it or any other command of God, they could not receive and enjoy the blessings which follow as the result of voluntary obedience—the only obedience pleasing in the sight of God. The man who has the desire to do wrong carries with him that which will destroy him, whether he is compelled by the strong hand of power to do that which would be righteous if voluntary done or not, because his spirit is corrupt, and if unrestrained his actions would be correspondingly corrupt. So, though an individual was compelled to obey the law of Tithing as long as he lived upon the earth, he

could never enjoy the blessings of a Tithpayer, for the law would be obeyed grudgingly, God would be displeased, and his blessing would be withheld. But it is not the poorest in this Mission who are least willing to sustain the work with their means and tithe their increase before the Lord. Those who are in possession of the most limited incomes, as a general thing, are the most willing to obey this law, and are rewarded in their present blessings more than tenfold for all the exertions made, while they can look forward with a certain hope to a future rich in promise for them. Others whose incomes are greater, and who enjoy more of the comforts of life, neglect to sustain the work by their means, alleging their poverty as the reason of their negligence, and sheltering themselves behind the privilege of obeying or neglecting to do so at pleasure. To such and to all we would say a few words in kindness, yet in plainness. It is your privilege as free agents to obey or disobey every requirement of the Gospel, and be blessed or be under condemnation as the result; but, if you ever gain that glory and exaltation which you pray for and desire, you will gain it by obeying the Gospel of which this is a revealed principle. It is not by obedience to or practising one or two principles of the Gospel that this glory and exaltation will be gained. Many have appeared by their actions to think so, and have enforced with rigidity some one or two principles to the exclusion of others of equal importance; but, it is by obeying every principle of the Gospel, in sincerity and truth, that the consummation desired can be reached.

In the next place poverty is a comparative term, yet in the use of it men often assume its worst meaning. The Saints as a people are poor in the possession of wealth when measured by the condition of many in the world, but rich when compared with many around them who lack the common necessities of life. Doubtless some of them are in much worse circumstances than others, but taking them as a whole their circumstances are on a par with those around them in the same station of life as themselves. Now, from this condition of lowliness and poverty they aspire to become the great and influential of the earth—to become a nation powerful and wealthy, possessing power and wisdom to direct the affairs of a world. It must be evident to the least observant that to override the bounds which separate these two conditions so widely apart, in the short space of time which the ripening purposes of the Almighty indicate is allotted for its accomplishment, will require the exercise of a power superior to anything which the world understands or is possessed of. That power is faith in God, which draws down his blessings upon those possessing it—intelligent, active, working faith which accomplishes wonders. From their condition of comparative poverty they must grow—and grow rapidly to reach, within the limited time that intervenes, the position of importance that the kingdom of God is destined to occupy; hence the poorest have as strong inducements as any to exercise that faith in God which is the motive power of the future greatness of the Saints. This faith acts naturally, and its effects follow in accordance with the order of righteousness. The Spirit of God rests upon those possessing it, opening their minds, developing their abilities, strengthening their understandings, and clothing them with increasing power and knowledge. It inspires them to obey the law of Tithing with every other requirement of the Gospel, while they feel assured that the blessing of God will be upon all their efforts to advance the interests of his kingdom and keep pace with its growth to influence and power. The poorest in Zion are they who have neglected to tithe their increase; and those who have faithfully honoured that law have grown, in many instances, from extreme

poverty to the possession of wealth, for the Lord has blessed the elements around them for their sakes, and they have thriven and prospered exceedingly. As we have before expressed it in sentiment in these columns, they who postpone their efforts to aid the work by their means until after they enigrate deceive themselves, not discerning the order through which temporal salvation is obtained, and will remain stunted in their growth in the kingdom of God, while individuals who are now poor in means will, by opening their hearts to receive and practice this principle, pass them and leave them far behind. The distress now felt in this and other lands shall continue and increase, and this offers an additional reason why the Saints should exercise great faith in God, that by prayerfully and purely living the Gospel they may possess his Holy Spirit, and have his blessings to be with them continually, and by their means strengthen the hands of the authorities of the Church, who are untiringly labouring for the welfare of the Saints, and their present as well as future salvation. Many who are now in Zion have been scattered, and peeled, and driven time and again, and now when they have the privilege of living comparatively unmolested, and of gathering around them the comforts of life, they do not sit down in apathy regardless of their brethren and sisters who are yet ungathered, but they are striving and labouring to make a home of peace and plenty for them, where a few years ago they themselves found no encouragement but their own faith in their efforts to win a desert to the condition of a blooming garden. They are likewise ungrudgingly giving their teams, time, and labour to gather the poor Saints home, and these acts should inspire a corresponding return of faith and works on the part of the brethren and sisters in these lands. If the Saints in the various Conferences and Branches will faithfully sustain the work of God by their means, living in purity and righteousness before him, their faith shall become stronger, the power of God shall increase upon them, more means as Tithing will reach the hands of the Presidency of the Church to enable them to accomplish their designs for the gathering of the poor and the welfare of the kingdom of God, the Mission will be sustained and kept free from debt, and the emigration deposits of the Saints instead of decreasing will be increased, thereby hastening their deliverance and the day of their home-gathering. These results shall be realized by all who test the principles which produce them, for every requirement of the Gospel is a means of blessing to those who observe it.

ABSTRACT OF CORRESPONDENCE.—Elder James Bullock, writing from Derby under date July 11th, says:—"I am happy to inform you that in this Conference quite a lively spirit is manifested; and, though we are a little behind in money matters, I feel satisfied that with the united exertions of the Saints we shall soon be up to the mark. We have a few strangers attend our meetings who inquire after the truth. Thirteen have been baptized during the last quarter, and I believe more will soon follow them. In Lincolnshire Conference the Saints are scattered over a large district of country. In nearly every place I visited in that Conference strangers were attending the meetings and inquiring after the truth, and some who have been in the Church in times past are thinking of returning. Five have been baptized during the quarter."

NEWS FROM THE EMIGRATION.—By letter from Elder James S. Brown, dated Florence, June 16th, we learn of the welfare of the company of Saints that sailed on the *John J. Boyd*. The voyage was something longer than usual as they met

with head winds for some time, but they arrived at New York in safety, and proceeded on to the starting point for the Plains, which they had reached at date of writing. Elder Brown says:—"As regards the Priesthood called to assist me in the charge of the company, I am happy to say that they were always at hand to assist in everything that was to be done; and I never had charge of a better company of people than the Saints who were on board the *John J. Boyd*. Everything is moving on well with our emigration, and the Saints feel firstrate."

NEWS FROM HOME.

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We have received files of the *Deseret News* from which we make the following extracts. Our limited space this week compels us to let some other items of interest lie over for another number:---

IRON IN PROSPECTIVE.—The production of iron in Deseret has seemingly been attended with insurmountable difficulties from the beginning to the present time, and thousands and tens of thousands of dollars have been expended in the efforts which have been made to get a furnace in operation, but all to no purpose; and those engaged in the business abandoned it some time since, believing, as is understood, that the manufacture of iron, either cast or wrought, out of the ore that abounds in such profusion in Iron county, and other parts of the State, was an impossibility. During the past winter, Mr. N. V. Jones, of this city, has been making a series of experiments with the ore occurring in various places in the southern counties, the result of which has been very satisfactory, and he has become thoroughly convinced that wrought iron of the best quality can be made from the ore so plentiful in nearly every county in the State, without any difficulty, by the application of a little scientific and practical knowledge; and he is preparing for the erection of iron works for that purpose, in Beaver county, the coming summer, where the facilities are said to be very good, and better than they are further south. He has ordered the requisite machinery, and is very sanguine in the belief that success will crown his efforts, and it is hoped that his anticipations will be realized to their fullest extent.

PAROWAN COTTON FACTORY.—The cotton mill at Parowan, owned by Ebenezer Hanks, Esq., which was so far completed as to be partially put in operation over a month since, is said to be doing tolerable good work, with a fair prospect that it will be a success, satisfactory both to the proprietor and the public. Only seventy-two spindles have yet been put in motion, but others will be ere long. The establishment is not very extensive, but when put in complete working order may be expected to furnish a market for some considerable portion of the cotton that was grown in Washington county last season. As the cotton growing business in the southern part of the State is expected to be greatly increased, other and more extensive mills will of course be erected at no distant day.

CLUFF'S HALL.—The Provo Dramatic Association closed the present season's performances on Saturday, the 26th of April, after giving to the public a series of brilliant entertainments. The "*Lady of Lyons*" was presented on the occasion. Mr. H. Cluff appeared as Claude Melnotte, and Mrs. Electa Bullock as Pauline. Gen. Damas was well sustained by Mr. Wence; and, in fact, all the characters were creditably represented. The evening's entertainment was concluded with the whimsical farce entitled "*Servant by Legacy*." The costumes of this enter-

prizing company are said to be superb. The hall was densely crowded. So says our reporter.

PROVO SEMINARY.---Mr. Charles W. Wandell, Principal of that thriving institution, closed his second term on Friday, May 2nd, with a public examination. Classes in grammar and composition were the principal ones examined. To the parents of the pupils who were present great satisfaction was given. Our correspondent says that he never saw a more satisfactory and encouraging examination in any school of like character. The next day a "May festival" was held at O'uff's Hall, at which nearly all the schools of the city were represented.

CORRESPONDENCE.

---o---

ENGLAND.

SOUTHAMPTON CONFERENCE.

Portsmouth, July 11, 1862.

President Cannon.

Dear Brother,—Having a few moments to spare this morning, I improve the same by penning a few lines to inform you that the South (here) is still true to the interest of the great work of our God, thinking a few words from this part of England would not be uninteresting to you.

After the bustle of emigration was over, on the 18th May, I returned to my field of labour, and made it my business immediately to acquaint myself more fully with the business of the Conferences now committed to my charge. I found myself alone, single-handed in the Ministry, not a Travelling Elder in my field of labour, and in some places Branches without a President or book agent, which keeps me very busy attending to those matters, as well as preaching and visiting the Saints in my field of labour. While visiting the Saints I find that the good Spirit of our God is enjoyed by the greatest portion of them, and they are striving to the best of their ability to live the religion of Jesus Christ. Many are striving to assist all in their power to roll on the great and glorious work they have begun, with a portion of the scanty means they weekly obtain. That class of Saints always seek after God's kingdom and its interest, and when they have done all they can possibly do, they feel full of faith, and are willing to trust the God whom they serve and whom they worship, and leave the

result with him for their day of deliverance to dawn upon them, realizing that when they seek the interest of God's kingdom they are seeking their own, for their interest is identified with it. And when the day dawns for emigration the Lord will not forget his poor, because they have not forgotten him.

The Branch Presidents, where we have them, are one with me in all things for the onward rolling of the great work of our God committed to their charge. The local Priesthood are frequently preaching in the open air, and report good meetings; no very serious spirit of opposition has yet made itself visible.

A great number are now striving with all their power to gather up to Zion next year, and no stone will be left unturned to accomplish it. My prayer continually is that the Lord will bless and prosper his cause, and bless those that sustain or assist in any way the building up of the Latter-day kingdom. I find many warm-hearted friends not numbered with the Church, that will, in many instances, feed, clothe, and lodge a servant of God, and will bid him God-speed; may God bless them and reward them for every kind act, and open their eyes that they may understand the truth and discern the signs of the times and the onward rolling of the Gospel of the kingdom of God which is being built up on the earth.

The Lord blesses our labours, although we have not yet baptized all the people in the south of England, neither do we expect to do so.

My kind regards to yourself and the brethren with you; and praying that

God will bless you and those engaged in the work of God, believe me to remain your brother and fellow-labourer,
W. BRAMALL.

SCANDINAVIAN MISSION.

Aarhus, June 30, 1862.

President Cannon.

Dear Brother,—Trusting that a few lines from this part of the Mission will be interesting to you, I cheerfully improve a short time in giving a brief account of my labours, and the prospects and progress of the work generally where I am labouring at the present time.

My health is generally good, and I rejoice in the labours of my mission, for the Lord has blessed me continually since my arrival in Denmark.

The work here, as you are undoubtedly aware, has been signally blessed and prospered, and I am happy to say that it is still rolling on, and the prospects for its continuing to do so are very favourable; for, although the late heavy emigration thinned our ranks considerably, and took a great portion of the Priesthood away, yet we were not entirely "broken up," as some of our friends(?) thought we would be.

The vacancies in the Priesthood have all been filled, if not with those who have as much experience and knowledge, with those, at least, of great zeal, and whose whole soul and desires are in the cause of truth, so that the work of recruiting has been spiritedly carried on.

Since the departure of the emigration I have been travelling in the Vendsyssel, Aalborg, and Aarhus Conferences, and have visited many of the Branches, in some of which I was surprised, yet highly pleased to learn that the numbers emigrated had already been made up by newly Baptized members.

Our meetings have all been well attended, not only by the Saints, but also by many strangers, who seemed to listen with great attention and interest; and judging by circumstances and the signs of the times, I cannot but believe that many will embrace the truth during the summer, although it is the busiest season of the year, and the most difficult time to hold public meetings except on the Sabbath. However, the local Elders

improve the time to very good advantage, by visiting their friends and acquaintances, preaching and conversing privately with them, and thus permitting no opportunity to pass unimproved to bring the truth before the people. The Saints, also, while working for and with their neighbours, do not forget to impart the truth and light they have received to them, and thereby awaken an interest in them to make further inquiries, or perchance visit our meetings, and in this way many come to a knowledge of the Gospel.

Is it not a wonderful work we are engaged in? How incomprehensible to man are the ways and means the Lord employs for the accomplishment of his purposes among the children of men!—simple, yet powerful and efficient. A great and glorious work is being performed in the midst of the nations, yet they cannot see or appreciate it.

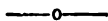
On the 9th inst., we held a Priesthood meeting in Vendsyssel. All the Priesthood in that Conference were present in the forenoon, and a goodly portion of the Holy Spirit was enjoyed by all. Much good teaching and instruction was given. I do not remember ever having attended a meeting of the kind where a better spirit was felt and enjoyed. In the afternoon about three hundred of the Saints were present.

We held a Conference here, in Aarhus, yesterday. The reports from the several Districts represent the work to be in a flourishing condition, as many are investigating our principles. Fifty-one have been baptized during the last quarter. Circumstances prevented President Smith from attending the Conference, yet we felt that his spirit and influence was united with ours, and we had a first-rate time. We held Conference in one of the largest and finest halls in the city, and it was filled. The strangers who were present were very attentive, and seemed much interested and pleased. The prejudices against us are gradually wearing away, and we hope it will continue so until the honest-in-heart come to a knowledge of the Gospel of salvation.

With kind regards to yourself and associates in the office, I subscribe myself your brother and fellow-labourer in the cause of truth,

WILLIAM W. CLUFF.

SUMMARY OF NEWS.



AMERICA.—The armies of General McClellan and of the Confederates under General Lee have come into collision before Richmond. The contest began on Wednesday and was continued on Thursday and Friday. McClellan was driven from his position on the Pamunkey River and the White House with great loss. There was fearful carnage on both sides. The publication of the news was peremptorily forbidden by the Secretary of War, and the details only reached New York on the 2nd instant. There is a loud cry for reinforcements for McClellan, and for a conscription if necessary. General Hunter has given orders for the evacuation of James Island, before Charleston. Vicksburg is still in the possession of the Confederates. General Curtis has retired from Arkansas into Missouri. In accordance with the suggestion of 18 Governors of Union States that the army be increased, President Lincoln has called for a fresh levy of 300,000 men. The bombardment of Vicksburg by 20 Federal vessels has commenced. The first train from Memphis to Corinth was attacked by the Confederate cavalry, and captured 12 miles from Memphis. General Butler has issued a new form of oath for foreigners at New Orleans. The New Orleans *Delta* has assumed an offensive tone of ridicule towards the foreign Consuls, more especially the British Consul. President Davis has informed the Governor of Georgia that the conscription was absolutely necessary to insure the success of the Southern Confederacy. All the clergymen of Nashville have refused to take the oath of allegiance to the Federal Government. Most of them have been confined in the Penitentiary. The House of Representatives has passed the Tariff Bill. The Conservative members of Congress have held a meeting at Washington. A large Anti-Abolition meeting was held in New York. The Federals have evacuated James Island, near Charleston, and returned to Hilton Head. The summer campaign against Charleston has been suspended.

MEXICO.—The *Moniteur*, of July 17, publishes the following report from General Lorencez, dated June 11th:—"Our communications with Vera Cruz have been re-established. A portion of the troops of Marquez have assured the maintenance of this communication since the 20th May. Zaragoza is posted between Cambres and Tecamulucac with 10,000 men, but has not yet made an attack. I have thrown up entrenchments at Orizaba, which protect us from sudden assault. Similar works have been constructed at Cordova. Marquez has warned me that Zaragoza will attack to-morrow."

TURKEY.—On the 6th instant, towards night, 15,000 Montenegrins attacked the Turks near Plava, but were repulsed. On the 8th, the army under the orders of Abdi Pasha attacked the Montenegrins on the summit of the hill of Plava, the key to the route to Cettigne, and covering the communications of the Turkish army between Yenikoi and Orrid Lucca, towards Ostroy. The Montenegrins repulsed the first assault, but were dispersed in all directions by the second. The Montenegrins lost 4 captains, 3 *bairaktars*, and 600 men. The Turkish loss was 103 killed and 261 wounded, 6 of whom were officers. Dervisch Pasha, on the 8th, marched to the village of Plava, and on the 11th attacked the Montenegrins in their position at Ostroy, but the latter, disheartened by their successive defeats, only skirmished from a distance. On the 12th, Abdi Pasha having in the meantime moved along the right bank of the Cetina, the junction of the two armies was effected amid the joyful shouts of the Turkish troops.

MONTENEGRO.—The Paris papers publish the following despatch:—"Cettigne, July 13. Yesterday Mirko obtained another victory over the Turks, who were driven back from Pianinizza to Spuz, with a loss of nearly 4000 men."

INDIA.—Major Green telegraphs from Cabul, that a battle has been fought between the troops of the ruler of Herat and those of Dost Mahomet. The latter lost many chiefs of note. No particulars yet received.

VARIETIES.

—O—

The more true merit a man has, the more does he applaud it in others.

Good thoughts are as useless as good dreams if they are suffered to remain thoughts only.

"PATRICK, where is Bridget?" "Indade ma'am, she's fast asleep I okin' at the bread bakin'."

A NEW DEFINITION.—"Well, Jem, what is a commentator?"—"Why," was Jem's reply, "I suppose it must be the commonest of all taters."

PLAIN SPEAKING.—Many people who boast of being "plain" and "blunt" are merely coarse and boorish. Such persons are constantly inflicting wounds which neither time nor medicine can heal.

ELDER SNOW, delivering an address to the Latter-day Saints in Utah, said, "Brethren I have two wives—and whose business is that?" It would be the business of a policeman if he lived in England.—*London Journal*.

INDOLENCE.—The last case of indolence is that of a man named John Hole, who was so lazy that, in signing his name, he simply used the letter J, and then punched a hole in the paper.

NEGRO CONSOLATION.—"My brudders," said a waggish coloured man to a crowd, "in all affliction, in all ob yer troubles, dar is one place you can always find sympathy!"—"Whur? whur?" shouted several. "In de dictionary," he replied, rolling his eyes skyward.

P O E T R Y .

—O—

C O N T E N T M E N T .

Though frugal fare may crown our board,
If hearts with love are beating,
And each to each with kindly word
Give friendship's homely greeting;

Then Heaven smiles upon our home—
The shrine of love and blessing;
And having such, we humbly own,
'Tis all that's worth possessing.

'Tis right that we should suffer pain,
And weep at times in sorrow;
By soe means may we knowledge gain,
That gives us strength to-morrow.

Leicester.

'Tis right that we our part should take,
In life's great field of fighting,
That in the strife we may forsake
The wrongs which now need righting.

Yet in the darkest, loneliest hour,
The Saints are filled with gladness,
By trusting in a God, whose power
Can dissipate their sadness.

And while they tread the narrow way,
By Heaven they'll be befriended,
Until they meet in bright array,
With those whose griefs are ended.

ALEXANDER ROSS.

ERRATUM.—In *Star* 29, page 461, heading of Elder Bull's letter, for 1852 read 1862.

MARRIED.—At Great Salt Lake City, on the 15th of April, by Elder John Taylor, Mr. James F. Wilson and Miss Julia Hall, both of that city.—In South Cottonwood Ward, March 23, by Elder George W. Gibson, Mr. William Newman and Miss Jane Ann Allen, from Yorkshire, England.

DIED.—In Provo City, April 2, Ann, wife of Charles McBrackan, aged 85 years, 1 month, and 19 days.—In South Cottonwood Ward, on the 22nd of April, Ann, relict of James Weight, late of Bristol, England, aged 71 years.

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LIVERPOOL:

EDITED, PRINTED, AND PUBLISHED BY GEORGE Q. CANNON, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON,
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONAH.

No. 31, Vol. XXIV.

Saturday, August 2, 1862.

Price One Penny.

THIRTY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Concluded from page 468).

Monday, April 7, 10 a.m.

Choir sang—"Come, O thou king of kings."

Prayer by Bishop Edwin D. Woolley.

Choir sang—"I'll praise my maker while I've breath."

Elder George A. Smith preached from the 12th, 13th, and 14th verses of the 5th chapter of Paul's epistle to the Hebrews, which read as follows:—

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

It was important, he said, that the Elders should go abroad and preach the Gospel, and have a chance to test, by actual experience, the power of the principles of truth when brought in contact with the fanaticism of the world, which is dignified by the title of religion. Made some important remarks on the order of the Priesthood, and showed that in consequence of the ignorance of the people each settlement has to be content with a wheelbarrow

instead of a four-horse coach; in other words, a Bishop has to do everything himself, whereas, if the people were not so full of tradition, they might just as well have a President also. Exhorted the presiding officers to show common courtesy to each other, instead of contending which shall be the greatest man.

President Brigham Young said, the people must have the living oracles within themselves, and the spirit of revelation, or they cannot keep in the track which leadeth unto life eternal. Showed that the belief in a messenger of life is a spiritual matter, while baptism for the remission of sins is a temporal act, hence the importance of understanding the temporal and the spiritual. Pointed out the law for the government of the Bishopric, and the legal mode of getting Bishops who are not literal descendants of Aaron. In speaking of the office of Bishop, he said, that a Bishop could baptize but not confirm by virtue of his Bishopric; showed how a President should act in a Ward; pointed out the duty of each member in a Ward in both temporal and spiritual things, and that when a man is ordained an Apostle he can then officiate in all the offices of the Priesthood.

Elder Hyde followed with some suitable remarks upon the same subject.

President Heber C. Kimball said he felt a pride in seeing this people doing right, and being an example to all people. He took up the subject of the true vine, and reasoned upon it. With all our faults, he said, there are good men and women enough to preserve this people in the unity of the faith. Recommended mercy, humility, and charity, and argued that we should be one in all things.

President Joseph Young said he wanted to speak a few words of general instruction to the Quorums of Seventies. He proceeded to give the history of the Mass Quorums, and stated that all the members of Mass Quorums in the country were required to report themselves quarterly to their respective Quorums, so that their standing might be understood here at head-quarters.

Elder Ezra T. Benson next addressed the Conference, and said he was pleased to have the opportunity of speaking to the brethren, and he rejoiced in the great progress of the work of our God. He felt to exhort the brethren and sisters to faithfulness and humility, and to a determination to carry out the designs of the Almighty. Testified that all the organizations of the Priesthood in Cache valley were a blessing to the settlements, and that harmony and peace prevailed there.

The President followed with a few encouraging remarks.

Choir sang—"Come all ye sons of Zion."

Benediction by William W. Phelps.

2 p.m.

Choir sang a hymn.

Prayer was offered by Elder E. T. Benson.

Choir sang—"My God the spring of all my joys."

President Heber C. Kimball then presented the authorities of the Church as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball, his First, and Daniel H. Wells, his Second Counsellors.

Orson Hyde, President of the Quorum of the Twelve Apostles; and Orson Pratt, sen., John Taylor, Wilford Wood-

ruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles O. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of this Stake of Zion; and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Gilbert Clements, Brigham Young, jun., Howard Spencer, Claudius V. Spencer, Thomas B. Broderick, and James H. Hart, members of the High Council.

John Young, President of the High Priests' Quorum; Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the first seven Presidents of the Seventies; and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, and Jacob Gates, members of the first seven Presidents of the Seventies.

William Squires, President of the Elders' Quorum.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel A. Moore, President of the Priests' Quorum.

McGee Harris, President of the Teachers' Quorum; Adam Speirs and David Bowman, his Counsellors.

John S. Carpenter, President of the Deacons' Quorum; William F. Cook and Warren Hardy, his Counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor.

Heber C. Kimball, Daniel H. Wells, and Edward Hunter, his assistants and agents for said fund.

George A. Smith, Historian and general Church Recorder; and Wilford Woodruff his assistant.

The foregoing Quorums and authorities were all voted for separately, and

each and all unanimously sustained by the Conference.

President Daniel H. Wells addressed the meeting upon the several subjects previously spoken of to-day and yesterday. He also called attention to the necessity of people ceasing their contentions with each other as to who shall hold the authority and be the greatest man in Israel; but instead of doing this, he said, let us each and all be in our place, ever ready and willing to do what we can for the furtherance of the cause of our Redeemer.

Elder William Willes was called upon, and sang the following song:—

MY OWN LAND, DESERET.

The land of my home I fondly cherish in my breast,
The land of the mountain valleys, where the Saints
are blest:

Here let my home be, free from worldly strife,
'Tis here I can feel free, and lead a peaceful life.

CHORUS.

My own land, Deseret, here I love to dwell;
Deseret, my own land—home I love so well.

The world with its strife and anger brings no fear to me,
It only makes my faith the stronger that we'll be free;

Roll on ye dark clouds o'er the troubled world,
The wicked from their high thrones shortly will be hurl'd.

My own land, Deseret, &c.

Frowns from the proud and lofty ne'er can me appal;
Lies from the base and crafty—I can bear it all;
When Truth and Liberty smile upon my way,
I heed not their anger, do what'er they may.

My own land, Deseret, &c.

When strife and dread commotion fill the world with woe.

Here we'll enjoy the portion Heaven will bestow;
Here we will make our heaven bright and fair,
See the wicked driven to darkness and despair.

My own land, Deseret, &c.

President Brigham Young remarked that this was the place to give instructions, and therefore he felt to improve the present opportunity. He then spoke of the authority of a Bishop to baptize and administer the sacrament, and also to look after the morals of the people. When a Bishop confirms a person in the Church, he does it by virtue of the High Priesthood which he holds, and not by virtue of his Bishopric. He then reasoned at some length on the true order of the Church organization, and showed that the authorities had to guide the people in the channel that is now necessary for them to walk in.

When speaking of the subject of preserving grain, the President observed, that it was a question with some whether we should supply the mail company with grain or not. He was in

favour of supplying them, and helping them if necessary. He considered our mail and telegraphic facilities a great blessing to us and to any other community; they are two of the greatest blessings that we can have, and by-and-by we shall have the London news, the news from St. Petersburg, of the night before, in print when we get up in the morning. He had helped the telegraph company some in the commencement here, and he was ready to assist them again if they needed it. But in supplying grain he would like it to be done by counsel, then it would be right; and if he could have his way he would furnish that mail company not only with grain, but he would supply the entire route with good men and boys that could be depended upon. The present company have a million dollars per annum for carrying the mail, but as they are now going on they will fail, and that too because they have got so many thieves on the road. If it were left with him he would put men on that road that if a passenger lost his purse it would be safe in the coach. The mail company should be helped; they need assistance and they should have it.

Choir sang—"How beautiful are their feet."

Benediction by Elder Lorenzo Snow.

7, p.m.

The Bishops held a meeting this evening for the transaction of local business—Bishop Hunter presided. The meeting was a highly interesting one, and a great deal of good instruction was given. From the reports made it appeared that three hundred teams were ready to start East about the 25th inst., to bring the poor from the frontiers the coming summer.

Elders Orson Hyde and George A. Smith gave some good advice relative to agricultural pursuits, the herding of cattle by men instead of boys, the taking care of our grain, and the procuring of good seeds.

The meeting was dismissed by Bishop Davis a little before 10 o'clock.

Tuesday, April 8th, 10, a.m.

Choir sang—"How firm a foundation ye Saints of the Lord."

Prayer by Elder Willford Woodruff.

Choir sang—"Come all ye Saints who dwell on earth."

Elder William Clayton read the Trustee-in-Trust's financial report, showing the present condition of the finances of the Church.

A list of the names of brethren called to go on foreign Missions was then read by the clerk, and also the names of those called to go and assist in building up the cotton growing district of Deseret.

President Brigham Young nominated Seth Taft to be ordained a Patriarch, which was seconded by President H. C. Kimball, and on being put to the Conference was carried unanimously.

Elders Orson Pratt and George A. Smith addressed the Conference on the claims of Utah to be admitted into the Union as a free and sovereign State.

Elder Erastus Snow argued the necessity of raising and preserving the best of every kind and variety of seeds. The Sorghum seed, he said, was not sufficiently valued by the people, neither were any other seeds cared for as they should be.

President B. Young followed with some very instructive remarks on the same subject, and also on the raising of fruit in the settlements. Exposed the folly of those brethren who have never planted a peach or apple tree in this Territory, because they are afraid that we shall be again driven from our home.

Choir sang—"Let Zion in her beauty rise."

Benediction by Patriarch John Young.

2, p.m.

Meeting opened by singing. Prayer was offered by President G. B. Wallace.

Choir sang—"Go ye messengers of glory."

Elders Lorenzo Snow and Wilford Woodruff spoke upon the practical duties of Saints, importance of obeying counsel, and striving to be one in all things.

The cases of about fifty persons were brought before the Conference; some had apostatized, and others were found guilty of frequent and numerous transgressions, for which they were all excommunicated from the fellowship of the Church.

President Brigham Young wished to see the Latter-day Saints so live as to

overcome every passion that is contrary to the spirit and plan that God has devised to bring about the salvation of the people. We may rest assured that we shall not be afflicted any more than we are well able to bear. If we do right, then all that our enemies can do will not amount to any more than the king of France marching his army up the hill, and then marching it down again. We may talk about Priesthood, about redeeming Zion ready for the coming of the Son of Man, but it is all in vain unless we sanctify ourselves before our God.

Said we wanted to go on with the building of the Temple this summer; and if the people will be faithful to do their part, the Lord will give us a fruitful season. Brethren, bring on the rock, and let boys and young men that have no trade or business come and learn to cut stone. The President said he began to feel anxious about it, for he wanted to get it pretty near done before we are called to return to the Centre Stake of Zion.

Choir sang—"Redeemer of Israel."

President B. Young pronounced the benediction.

Wednesday, April 9th, 10, a.m.

Choir sang—"Arise O glorious Zion."

Prayer by Elder George A. Smith.

Another hymn was sung, after which Elder F. D. Richards made remarks on the privileges of the Saints, and the good instructions and counsel given during the present Conference.

President H. C. Kimball exhorted to union, faith, and good works, that we might become more fully of one heart and one mind. Referred to the brethren going to redeem Zion, and how wonderfully the Lord had scattered abroad our enemies, and said if we would be alive in Christ Jesus our Lord, he will preserve us and bring us off victoriously.

Choir sang.

On motion of President Orson Hyde, the Conference adjourned until the 6th of October next, at 10 a.m.

Elder John Taylor dismissed the congregation by benediction.

J. V. LONG,

Clerk of the Conference.

M E T H O D .



The advantages of method in attending to the several duties which our positions or the responsibilities of life require us to perform, are realized by but few, and those few are, principally, they who practice it. Some persons are naturally methodical in their habits and have the organ of order fully developed; some are extra methodical, and to them any departure from rule or precedent appears a positive crime against the stereotyped order they have been accustomed to observe; while others again have no order, no method, but do everything confusedly, hurriedly, or out of place, and from their lack of method leave many important duties unattended to. In this, as in everything else, extremes are productive of evils and should be avoided. While it is an extreme on the one hand to bind and fetter the course of our lives with certain iron-bound restrictions because they are very methodical, it is equally an extreme to disregard method and pursue a loose disorderly course of attending to our labours or duties. One man will have all his arrangements made and his plans completed and in an orderly condition which he can take up *seriatim* and execute with facility, simply because he follows them up regularly and with method. He is rarely hurried. If he holds a position of responsibility he is able at any time to satisfactorily explain how his trust is executed, and is never taken by surprise. Another man is always hurried, always behind-hand, with so many things to attend to at once that he hardly knows which to turn to first, and, yet, he has in reality nothing more to do than the other. It is because he has no method in attending to his duties or the concerns which require his care that this is the case. In one house you will find cleanliness, comfort and order prevailing, because the household duties are methodically arranged and performed; while in others there is always a bustle, always an overabundance of work, and a prevailing disarrangement consequent upon a lack of order and method; yet the family is most likely as large in the former as in the latter,

and with no more hands or strength to perform the labour consequent upon it. It is not, in many instances, because the intrinsic worth is greater or the desires better of the one party than of the other, but, because, the labour is not performed with the same regard to order and method which invariably facilitate despatch.

In our desires to progress in everything praiseworthy this matter should claim a share of the attention of all, and especially of those who are lacking in it. To be found worthy of trust and responsibility, whether as man or woman, whether in the broad field of extended duties or the more contracted yet important one of household concerns, the value and importance of method in performing the duties which devolve upon us will be realized by all who study and apply it. It will increase efficiency and the power of performing a greater amount of work with more ease and in less time. Those who are not naturally methodical in their habits will derive benefit from cultivating it, for in its cultivation they will establish habits of order and arrangement, which as the opposites of disorder and disarrangement are so much to be desired. "A place for everything and everything in its place" has become a maxim famous among housewives, and its value is undoubted. But it will go farther than household arrangements, and if we put it "a time for everything and everything in its time," it will apply in a hundred directions with equal force.

There is an urgent necessity which requires the Saints to adopt every principle by which they can increase their usefulness. That necessity is the rapid progress of the kingdom of God and the wants of the millions who will yet receive blessings under its protecting power; hence it is that the adoption of method and order, under the guidance of the Holy Spirit, in performing our duties is to be commended. The more time intelligent and wise mothers can bestow upon the training of their children, the more influence they have in directing their young and pliant

minds in the ways of righteousness and instructing them in the principles of truth. The less time it requires a man to perform his duties, the more he can spare for self-improvement and the development of his mental abilities, and the more power he possesses to be instrumental in doing good; while they

who are correct in their habits, exact in the performance of their duties, and orderly in all things, possess, when these are added to faithfulness and worth, powerful recommendations to have confidence and trust bestowed upon them.

A. B.

HISTORY OF JOSEPH SMITH.

(Continued from page 472.)

It is said that the guard elevated their firelocks, and boisterously threatening the mob discharged their firearms over their heads. The mob encircled the building, and some of them rushed by the guard up the flight of stairs, burst open the door, and began the work of death, while others fired in through the open windows.

In the mean time Joseph, Hyrum, and Taylor had their coats off. Joseph sprang to his coat for his six shooter, Hyrum for his single barrel, Taylor for Markham's large hickory cane, and Dr. Richards for Taylor's cane. All sprang against the door. The balls whistled up the stairway, and in an instant one came through the door.

Joseph Smith, John Taylor, and Dr. Richards sprang to the left of the door, and tried to knock aside the guns of the ruffians.

Hyrum was retreating back in front of the door and snapped his pistol, when a ball struck him in the left side of his nose, and he fell on his back on the floor, saying, "I AM A DEAD MAN."

As he fell on the floor another ball from the outside entered his left side, and passed through his body with such force that it completely broke to pieces his watch which he wore in his vest pocket, and at the same instant another ball from the door grazed his breast, and entered his head by the throat; subsequently a fourth ball entered his left leg.

A shower of balls were pouring through all parts of the room, many of which lodged in the ceiling just above the head of Hyrum.

Joseph reached round the door casing, and discharged his six shooter into the passage, several barrels missing fire.

Continual discharges of musketry came into the room.

Elder Taylor continued parrying their guns until they had got them about half their length into the room, when he found that resistance was vain, and he attempted to jump out of the window, where a ball fired from within struck him on his left thigh, hitting the bone, and passing through to within half an inch of the other side. He fell on the window sill, when a ball fired from the outside struck his watch in his vest pocket, and threw him back into the room.

After he fell into the room he was hit by two more balls, one of them injuring his left wrist considerably, and the other entering at the side of the bone, just below the left knee. He rolled under the bed, which was at the right of the window in the south-east corner of the room.

While he lay under the bed he was fired at several times from the stairway: one ball struck him on the left hip, which tore the flesh in a shocking manner, and large quantities of blood were scattered upon the wall and floor.

When Hyrum fell, Joseph exclaimed, "Oh dear! brother Hyrum," and opening the door a few inches he discharged his six shooter in the stairway (as stated before), two or three barrels of which missed fire.

Joseph, seeing there was no safety in the room, and probably thinking that it would save the lives of his brethren in the room if he could escape, turned calmly from the door, dropped his pistol on the floor, and sprang into the window, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward into

the hands of his murderers, exclaiming, "O Lord, my God!" He fell partly on his right shoulder and back, his neck and head reaching the ground a little before his feet, and he rolled instantly on his face.

From this position he was taken by a man who was barefoot and bareheaded, and having on no coat, his pants rolled up above his knees, and his shirt sleeves above his elbows. He set Joseph against the south side of the well curb, which was situated a few feet from the jail, when Col. Levi Williams ordered four men to shoot him. They stood about eight feet from the curb, and fired simultaneously. A slight cringe of the body was all the indication of pain visible when the balls struck him, and he fell on his face.

The ruffian who set him against the well curb now gathered a bowie-knife for the purpose of severing his head from his body. He raised the knife, and was in the attitude of striking, when a light, so sudden and powerful, burst from the heavens upon the bloody scene (passing its vivid chain between Joseph and his murderers), that they were struck with terror. This light, in its appearance and potency, baffles all powers of description. The arm of the ruffian that held the knife fell powerless, the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

The retreat of the mob was as hurried and disorderly as it possibly could have been. Col. Williams hallooed to some who had just commenced their retreat to come back and help to carry off the four men who fired, and who were still paralyzed. They came and carried them away by main strength to the baggage wagons, when they fled towards Warsaw.

Dr. Richards' escape was miraculous; he being a very large man, and in the midst of a shower of balls, yet he stood unscathed, with the exception of a ball which took away the tip end of the lower part of his left ear, which fulfilled literally a prophecy which Joseph made over a year previously, that the time would come that the balls would fly around him like hail, and he should see his friends fall on the right and on

the left, but that there should not be a hole in his garment.

The following is copied from the *Times and Seasons* :—

"TWO MINUTES IN JAIL.

Possibly the following events occupied near three minutes, but I think only about two, and have penned them for the gratification of many friends.

Carthage, June 27, 1844.

A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps.

While Generals Joseph and Hyrum Smith, Mr. Taylor, and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no catch that was useable.

The door is a common panel, and as soon as we heard the feet at the stairs head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position.

General Joseph Smith, Mr. Taylor, and myself sprang back to the front part of the room, and General Hyrum Smith retreated two-thirds across the chamber directly in front of and facing the door.

A ball was sent through the door which hit Hyrum on the side of his nose, when he fell backwards, extended at length, without moving his feet.

From the holes in his vest (the day was warm, and no one had their coats on but myself,) pantaloons, drawers, and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side, and passing through, lodged against his watch, which was in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands and mashing the whole body of the watch. At the same instant the ball from the door entered his nose.

As he struck the floor he exclaimed emphatically, 'I'm a dead man.' Joseph looked towards him and responded, 'Oh dear! brother Hyrum,' and opening the door two or three inches with his left hand, discharged one barrel of a six shooter (pistol) at random in the entry, from whence a ball grazed Hyrum's breast, and entering his throat passed into his head, while other muskets were aimed at him and some balls hit him.

Joseph continued snapping his revolver round the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor with a

walking stick stood by his side and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance without going directly before the muzzle of the guns.

When the revolver failed, we had no more firearms, and expected an immediate rush of the mob, and the doorway full of muskets, half way in the room, and no hope but instant death from within.

Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket near the left breast, and smashed it into 'pie,' leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds, the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick; while they continued to reach their guns into the room, probably left handed, and aimed their discharge so far round as almost to reach us in the corner of the room to where we retreated and dodged, and then I recommenced the attack with my stick.

Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered his right

breast from without, and he fell outward, exclaiming, '*Oh Lord, my God.*' As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side a dead man.

At this instant the cry was raised, '*He's leaped the window,*' and the mob on the stairs and in the entry ran out.

I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around General Smith's body.

Not satisfied with this I again reached my head out of the window, and watched some seconds to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead, with a hundred men near the body and more coming round the corner of the jail, and expecting a return to our room, I rushed towards the prison door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.

When near the entry, Mr. Taylor cried out, '*Take me.*' I pressed my way until I found all doors unbarred, returning instantly, caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor and covered him with a bed in such a manner as not likely to be perceived, expecting an immediate return of the mob.

I said to Mr. Taylor, '*This is a hard case to lay you on the floor, but if your wounds are not fatal, I want you to live to tell the story.*' I expected to be shot the next moment, and stood before the door awaiting the onset.

WILLARD RICHARDS."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 2, 1862.

CULPABLE RETICENCE OF OUR ENEMIES—FUTILITY OF THEIR EFFORTS TO RETARD THE PROGRESS OF THE WORK.

EVERY once in a while periodical and newspaper editors find a theme in "Mormonism;" on which to write for the gratification of readers who, with tastes akin to their own, desire to see a system which they hate and fear uprooted and destroyed. The social and domestic polity of the Latter-day Saints is freely commented upon and condemned by individuals who are either ignorant of its workings and the principles upon which it is based, dishonest enough to wilfully suppress the knowledge they possess concerning it, or both united; while their

religious views are presented to the public perverted and distorted by interested partisans, who assiduously seek to vilify and misrepresent an innocent and honest people, in the vain effort to stop the progress of truth and accomplish the destruction of its adherents. The course pursued by our enemies—and their name is legion—has uniformly been one of dishonesty and untruthfulness, followed by persecutions the most bitter and relentless. Not satisfied with having driven the Saints from their various settlements, robbing and plundering them of their hard-earned and honestly-acquired property, foully and basely murdering their Prophet and Patriarch and other leading men, as well as the defenceless and unprotected aged, with women and children, they continue to pursue them with the vilest calumnies, and in their efforts to prejudice honest minds against the truth and stir up the hot passions of fiery zealots against them, employ means the most culpable and dishonourable. In this country, where mob violence is held in check by the strong arm of the law, the physical efforts of our enemies are restrained, but every means is used, no matter how dishonest or unfair, by those who have the ear of the public, to strengthen the prejudices already existing against us. Every slander that can be laid hold of is carefully and assiduously circulated, reprinted, and copied; and everything which would have an influence in leading honest minds to investigate our principles and polity is carefully suppressed, perverted, or sneered away. The idle tales of novelists and romancists, who are grossly ignorant of the subjects they write about, are received and recorded as grave and important facts; the worthless statements of apostates who for their iniquities have been severed from the Church, and the unfounded charges of corrupt officials, are received as important and trustworthy evidence; while, if an impartial and independent thinker and observer gives the world the benefit of his experience and observations, it is silently passed over, sneeringly doubted, or unblushingly denied by those who have not a tittle of credible information on which to base their denial. It is no unusual thing for editors, when making extracts from the writings of those who have treated on the subject of "Mormonism," to strike out, even from the middle of a paragraph, any passage which represents favourably the condition of the Saints, or bears an honest testimony to their uprightness, sobriety, virtue and rectitude. To speak of this reticence in language sufficiently strong to express our sense of the moral degradation it evinces, would pain us in having to unsparingly expose the turpitude of men who, while claiming to be honourable forget honour, honesty, truth, and even self-respect, in their desires to inflict injury upon us. Nay more, we would not wish to even justly employ the terms, condemnatory of their actions, which they untruthfully and dishonestly apply to the Latter-day Saints, and thereby seemingly descend to a level with them. Our labours are directed to the spread of truth and the inculcation of correct principles, and we hold dishonesty, falsehood, calumny, and vituperation too much in detestation to want even in appearance to be on the same platform with those who forget the dignity of man and descend to meanness and mendacity. But we are compelled at times to notice the course pursued by those who labour so untiringly for our vilification and destruction.

There is nothing original in the course pursued by them. It is that which has always been pursued by the enemies of truth, because it is the only one by which they can hope for success. But the history of the past might teach them a lesson if they would only learn and profit by it. The same spirit which prompts them to vilify and persecute the Latter-day Saints, moved upon the Jews to

crucify the Son of God, in the vain hope to stay the progress of the work he had commenced. The same reasons and the same spirit prompted men to labour for and accomplish the destruction of his Apostles and immediate followers, yet they had laid a foundation too deep and broad to be completely destroyed; and though their teachings were corrupted and mankind apostatized from the truth they had received, still the work which had been commenced revolutionized the very face of the world and gave a faith to unnumbered millions. And the same spirit has prompted all the persecutions and indignities which have followed the Saints in their efforts to establish the Kingdom of God in the last days; but, instead of the object desired having been gained, the truth has spread and triumphed, and a foundation has been laid which will endure forever. Men occupying positions as ostensible leaders of the people, are not aware of the fearful responsibilities they incur by pursuing a course of systematic detraction against the Saints. As the subject stands it will hardly admit of argument, for argument is useless where the right to be heard is denied; but they who wilfully and designedly seek to bias the minds of the community, and stir up their feelings to ungovernable rage against us as a people, need not be surprised if they themselves suffer from the tempest they have evoked. In the United States every means which could be employed were called into requisition to produce and heighten a feeling of hostility against us, which manifested itself in acts of mobocratic violence unparalleled in the history of any nation. In their madness they thought to destroy the Saints of God, but they only called into active life a spirit which is now destroying themselves; and the same results shall follow in any and every nation where the same persecuting spirit is fed and fostered. We do not entertain a doubt as to the continued progress of the work of God. Its destiny is recorded by the Eternal, and its growth shall be sure and permanent. But we mourn for the perverse malignity of men, who in their futile efforts to stay its progress descend to meanness beneath the dignity of humanity, which will eventually destroy them, and by their actions and influence prevent many noble-minded men and women from investigating the principles of truth, by which their minds would be disabused of existing prejudices, and through which they would seek peace and salvation. If our religious opinions are so outrageous as our enemies represent them to be, why is such pertinacity manifested to prevent them having a fair publicity? If they only require to be known that they may be rejected, why are such strenuous measures adopted to prevent the Elders from proclaiming them? Is it not because interested sectaries are afraid that the foundation on which they stand would be swept away before the promulgation of truth? because their craft is in danger, and they are afraid of earnest, honest men telling the truth, which would commend itself to honest minds and weaken the influence of error and superstition upon them? For years it was strenuously urged that we denied the revelations contained in the Bible, and that we grossly perverted the quotations made from it. These charges have been so often refuted that they are now rarely heard; but in their place, tales of sayings and doings in the settlements of the Saints are widely circulated, and their leaders are vilified and abused, of which the inhabitants of these lands can form no correct judgment, not having an opportunity of testing their validity. It is a fact that men can both utter and write falsehoods and perversions of the truth, though it seems such a thing is thought hardly credible when anything detrimental to the character of the Saints is uttered! But why is it that the testimony of impartial and honourable witnesses is often carefully suppressed, so far as the broadsheet

carries its extracts to its multitudinous readers, when that testimony is of a favourable character? We believe the answers to these questions will be of no dubious nature, but will readily present themselves to every reflecting mind. In vain are proceedings instituted and means employed to frustrate the designs of God and prevent the progress of his work upon the earth. It has been cradled in persecutions and lived; it has grown amid slanders, calumnies and misrepresentations and thriven, for the power of God has been with it continually; and it shall continue to grow, despite every wile and machination of the Enemy of mankind, until it has accomplished the regeneration of humanity and the reign of righteousness is established and recognized over the face of the whole earth.

ABSTRACT OF CORRESPONDENCE.

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By letter from Elder J. F. Smith, President of Sheffield Conference, dated July 19th, we learn that the work is progressing under his care. A camp-meeting had been held at Barrow's Hill, near Stavely, when some opposition manifested itself on the part of certain religious(!) characters in that neighbourhood, who endeavoured to create excitement by holding a rival meeting on the ground where the Saints at first intended to convene. But the scheme defeated itself, for the most of the people getting disgusted left them and went over to where the Saints' meeting was held. Some considerable excitement existed in the neighbourhood in consequence, and the local Elders were subsequently mobbed when holding a meeting a short distance from the place. But he believes that good will result from it, as many are inquiring and being made acquainted with the principles who would otherwise have remained ignorant concerning them. On July 14th, a very interesting and profitable meeting of the Priesthood was held in Sheffield, the report of which we have not space to give at length. The prospects for doing good in the Conference are cheering.

We learn by letter from Elder William Thurgood, that the work in the Worcestershire Conference is progressing, and, that the out-door preaching in that region is attended by attentive and respectable congregations, with encouraging prospects for an increase.

NEWS FROM HOME.

(From the Deseret News.)

TEAMS FOR THE EAST.—Yesterday (May 13th), in the forenoon, the teams from Iron, Beaver, Millard and Sanpete counties, going to the Missouri river, conjointly with a proportionate number from Juab, Utah, Wasatch, Summit, Great Salt Lake, Tooele, Davis, Morgan, Weber, Box Elder and Cache counties, for the purpose of aiding the immigration of the Saints this season, arrived in the city, producing a very pleasing sensation and imparting to the streets a lively and stirring appearance. There were collectively some two hundred yoke of oxen, most of them in fine condition. Of the number, as reported by one of the teamsters, twenty yoke were from Iron, nineteen from Beaver, thirty-two from Millard, and one hundred and twenty-eight from Sanpete. A better lot of oxen we have never seen at this season of the year. There were in the company about forty waggons well fitted up for the trip. As was the case last year, four yoke of oxen

are to be allotted to one waggon on the return trip, and the deficiency existing in the number of waggons will be supplied by purchases in the States. This company will soon take up their line of march over the mountains, and be followed by the others going on the same service in the course of a few days. The teams from Cache and Box Elder counties started some two weeks since, and but for the overflowing of the Ogden would have been the first to have reported at headquarters.

ROCK FOR THE TEMPLE.—Such has been the state of the roads for a long time, till recently, that hauling rock from the Little Cottonwood quarry for the Temple has been considered impracticable, or in other words, an impossibility. The granite blocks previously hauled have nearly, if not all, been squared and fitted for the places they are to occupy in the edifice, and for weeks there have been but few men working at the stone-hewing business for the want of rock. Last week there was one team hauling from that quarry, and it is expected that shortly, now that farmers have nearly completed their seeding operations, and the roads between the city and the quarry are becoming quite passable, that the hauling business will be resumed with vigour, and the clattering sounds produced by the stone-cutters be heard again on the Temple Block, cheering those who have an ear for such music. The stormy weather experienced during the winter and spring has not materially affected the quarrying business, and there are, as reported, some twenty men constantly at work in the quarry, and it is said that it will take a long time, with all the teams that can be mustered, to haul away what rock there is now in readiness, and the quantity will daily be increased until the teams intended for hauling recommence the work.

C O R R E S P O N D E N C E .

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ENGLAND.

LEICESTERSHIRE CONFERENCE.

Leicester, July 17, 1862.

President Cannon.

Dear Brother,—Knowing the anxiety you take in the development of truth, and the pleasure it gives you to hear of the success attending the labours of its advocates, I consider it my duty to inform you how matters are moving in the Leicestershire Conference.

The emigration of this year carries with it over 30 Saints from this Conference, and I feel happy in saying that their places are gradually being filled up with those who do credit to the cause. There are those coming back who once trod the path of the faithful, but in an unguarded moment stepped aside therefrom, realizing that in truth to-day there is all the beauty, excellency, and power to save as there ever was.

The Saints in this Conference are

like others, labouring under a great many disadvantages, such as scarcity of trade, lowness of wages, dearth of provisions, &c.; yet, in the midst of these untoward circumstances they are, with very few exceptions, striving to do their best, and I can truthfully say that they are a kind, honest-hearted set of people, evincing in all their movements feelings of devotion to their God and his cause deserving of praise.

The extent of this Conference is pretty wide, comprising Leicestershire and a portion of the shires of Rutland and Northampton. The country looks beautiful, and is very prolific, its general appearance reminding me very much of Scotland's "bonny woods and braes." Leicestershire has been and is yet, either more or less, one of the strongholds of Roman Catholicism. A monastery, nunnery, and reformatory school, (each very extensive in proportions) occupy their respective positions within

its boundary, subject to the Roman Catholic rule of faith. A short time ago I visited the monastery in company with a few others. On entering we were kindly received, and with much courtesy shown through the entire building, by an honest and intelligent-looking young man, belonging to that order of monks. He told us freely of their customs, mode of living, form of worship, &c., the peculiarities of which enhanced his statements with a degree of interest. One thing attracted my attention more than any other: it was the figure of a very large tree, representing the church of Rome as the trunk, while the numerous branches showed the many religious systems that had sprung therefrom. Each branch bore the respective names of the various denominations. High on the top I could see a branch entitled "Mormonites," but distinguished from the others by being broken, hanging only by a slender twig. I could not help giving the artist credit for putting this branch so near its right position, the top of the tree, and that its connection with the others at all was to draw from them the little sap of truth they had, leaving them to fade, wither and die. On leaving I asked our guide a few plain and pointed questions, and the answers given confirmed my inward convictions, namely—that the cunning of priestcraft supported such institutions, while ignorance, and that alone, kept controlled their lonely occupants.

Since my leaving the Liverpool office in April last, to take the Presidency of this Conference, I have laboured with much satisfaction to my own feelings among the Saints and others, realizing all the time that my labours are appreciated by those who love to do right. The Presidents of Branches and Priesthood generally are united with me in their exertions to disseminate truth among the people. Out-door preaching is attended to in various parts of the Conference, and is listened to with marked attention by large and respectable congregations, while the meeting-rooms are well filled with Saints and inquiring strangers. I feel convinced that many of the seed of Israel dwell in this part of the world who would willingly obey the Gospel, but dare not, in consequence of their dependence for

a livelihood on those who hate the truth. I can feel for those in bondage, and in sympathy say, How long, O Lord, will the votaries of luxury oppress the honest poor, and priestcraft's cankerous reins curb the divine aspirations of the soul? Not long. As time advances it tells a tale that's cheering as to the prosperity of the future.

I was much pleased with the friendly visit paid us by President Bigler. Though his stay was short, the good time we had and the instructions imparted shall be kept in fond remembrance by all who had the pleasure of his society.

Praying that Heaven's prosperity may attend you and all my late associates in the office, I remain yours faithfully.

ALEXANDER ROSA.

MANCHESTER CONFERENCE.

Manchester, July 19, 1862.

President Cannon.

Dear Brother,—I take much pleasure in reporting to you the condition of the Manchester Conference at the present time, the more so, because our progress gives us reason for thankfulness that the blessings of our God have attended the efforts of his servants to do good in this part of the Mission.

On Sunday, June 29th, a meeting was held at Bolton, at which nine Branches were represented, and the reports from them were of a satisfactory character. There was a great portion of the Holy Spirit enjoyed by all present, and, I do not think I ever felt greater freedom of speech in any place than I did when addressing the Saints on that occasion. Elder Lythgoe, the Travelling Elder, and others of the brethren spoke, and both Saints and strangers enjoyed themselves much, while all participated in the good Spirit shed abroad in our midst.

On Sunday, July 6th, another meeting of the same kind was held in Ashton-under-Lyne, where six Branches were represented, and at which we were blessed with the presence and teachings of brother C. W. West, it being the first meeting he had attended after his arrival from Zion. The reports given in were of a cheering character, intimating an increase by baptism in some Branches

amounting to more than the number emigrated from them, though that was considerable, in the short time which had intervened from the departure of the emigration till the date of the reports. Exertions were being made to spread the Gospel by out-door preaching, and, in many places, the people had listened with much attention. The old feeling of opposition appears lulled to sleep for the present.

On the following Sunday, July 13th, we held a similar meeting in the Masonic Hall, Oldham, where we were again favoured with the society of brother West, as well as with the company of brothers E. L. Sloan and J. C. Graham. Here again the reports were of a very favourable character, three Branches being represented. Prospects were reported as being very bright. In one of the Branches, it was stated, a sectarian chapel had been thrown open for our Elders to preach in. A good spirit prevailed throughout the day, and the teachings given appeared to be appreciated. Large audiences characterized the meetings on the three Sundays, and quite a number of persons unconnected with the Church attended, who paid marked attention and appeared very favourably impressed with what they had heard.

As you are aware this Conference is situated in that portion of the country which is now suffering most severely from the American struggle, yet the Saints do not complain. They realize that it is but the fulfilment of prophecy, which they have long been looking for, and having confidence that the Lord will overrule circumstances in behalf of his Saints they are striving to increase in faith and good works, which gives me continued joy and satisfaction.

Praying God to bless you continually, I remain yours in the truth,

J. M. KAY.

SCOTLAND.

EDINBURGH CONFERENCE.

Edinburgh, July 11, 1862.

President Cannon.

Dear Brother,—I am aware that you have been well posted on matters in general, appertaining to the Scottish Mission, and I hope that a few lines about affairs in this Conference in particular, may prove of interest to you.

I have laboured in Scotland since my arrival in the British Mission, and for the past six months, have presided over the Edinburgh Conference, trying in my weak way to promote the interest of God's kingdom. My health during a portion of the time has not been so good as I could desire, yet I feel that I have been blessed in strengthening the union of the Saints, as well as in trying to make known the plan of salvation to such as were willing to hear and embrace the Gospel, consequently I do not feel that I have been a burthen upon the Saints or mission. My policy has been kindness towards the Saints, lifting up such as felt cast down, and exhorting the Saints to be kind to each other, and also to their neighbours—setting such examples as are worthy of imitation. The same policy has been urged upon the Travelling and local Elders, and the effect has, so far, been good. Wherever the spirit of kindness has been put in practice, union has increased; and I believe the Gospel will spread in proportion with the increase of union amongst the Saints.

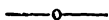
Out-door preaching is kept up whenever the weather permits. Thus far good attention has been given by the people, and a few have attended our Hall meetings.

I have just received a Statistical Report of the respective Branches in the Conference, showing the number of members and officers to be 491; 40 have emigrated, and 60 have been baptized. Several have been baptized since the commencement of this month. I baptized seven individuals last night in the sea not far from a town called Joppa. There were those with me on the occasion that would share their hospitality with me, as freely as did Simon the tanner with the Apostle Peter. I afterwards lodged at the house of one Peter a shoemaker. It gives me pleasure to state that, considering the hard pressure of the times, the Saints are doing well, and many will emigrate next season, if times get no worse.

I will conclude, ever praying for your prosperity, with kind love to my old friends, brothers Bigler and West, and those associated with you in the office, I remain your brother in the Gospel,

GEORGE PEACOCK.

SUMMARY OF NEWS.



AMERICA.—The latest advices from Washington describe the state of feeling in the capital as one of great despondency. General Marcy, chief of M'Clellan's staff, had arrived there, and the greatest exertions were being made in all quarters to bring up reinforcements to M'Clellan's army. The position of the Federals was generally understood to be most critical, and it was reported that only the prompt arrival of reinforcements could save it from irretrievable disaster.

CHINA.—A private telegram from Hong Kong, dated 11th June, states that disastrous news had arrived from the north; that the allies had retired on Shanghai; and that imports were unsaleable. The *Globe*, in a leader, says—"We have reason to believe that trustworthy advices have been received, corroborating in the main the private telegram from Hong Kong, stating that the French and English forces had met with a check from the Chinese rebels, were compelled to retire on Shanghai, and obliged to give up the positions from which they had previously driven the rebels. There are rumors that this movement has been accompanied by serious loss, but beyond the fact of a reverse and a retreat to Shanghai there is no authentic information at present." The China mail, which arrived at Bombay on the 19th ultimo, is said to have brought an urgent demand for troops to be sent from India, our small force at Shanghai being considered in a somewhat critical position. The Taepings have repulsed the allies with loss, and killed the French Admiral Protet.

FRANCE.—The *Patrie* asserts that France and Russia have decided on pursuing a common course of conduct on the Servian question. The *Presse* states that the number of men forming the French expeditionary force to Mexico will be carried up to 30,000. The *Patrie* also states that Admiral Jurien de la Graviere and General Forez will embark for Mexico in the beginning of August. The *Pays* of July 23, announces that General Forey will embark at Cherbourg on Monday next for Mexico. The *Pays* also states that the principal conditions of the French treaty with Cochin China are the cession to France of three provinces, together with an indemnity of 20,000,000*fr.* and liberty of worship for Christians.

ITALY.—Turin, July 21. The Government, fearing some armed bands which had left Genoa might attempt to disembark on the Tuscan coasts, concentrated the necessary forces to prevent any such disembarkation. These apprehensions were however unfounded, and tranquility has not been disturbed.

MEXICO.—A letter in the *Moniteur de l'Armee* says, that the conduct of the Mexican Government towards foreigners is more oppressive than ever. A battalion of marines has been sent from Guadaloupe to Mexico, to reinforce the French expeditionary corps. The reinforcement to sail from Cherbourg to Vera Cruz will consist of 10,000 men and 1800 horses. Nineteen ships at Cherbourg, and eight at Toulon, are getting ready for the transport of the troops. The iron-cased ships *Normandie* and *Couronne* are to proceed to Mexico. Vera Cruz dates to the 2nd ultimo have been received *via* Havana. The French surprised and routed a large body of Mexicans under Ortego and Zaragoza, who returned and attacked the French on the 15th, but with no definite result. There are large Mexican guerilla bands between Tejeira and Vera Cruz. The French supply trains, with their escort, for Orizaba had been captured. Several French and Mexican steamers had gone to various Mexican ports, demanding the people to declare for Almonte, but in all cases they had refused to do so.

MONTENEGRO.—Ragusa, July 22. On Friday and Saturday last, 50,000 Turkish troops attacked the Montenegrins, who, numbering about 15,000, and being short of ammunition, fell back on the line of Sagaratz. Both sides suffered heavy loss but the advantage remained with the Turks.

INDIA.—Bombay papers of June 28 state the Government of Bombay has received a telegram of a battle between Dost Mahomed and the Heratees. Nothing definite is known, but it is believed the Ameer has lost several chiefs of note.

VARIETIES.

—o—

THE HEIGHT OF INGRATITUDE.—*Scared Individual dodging Infuriated Bull behind a Tree:* You ungrateful beast, you, you wouldn't toss a consistent vegetarian, who never ate beef in his life, would you? Is that the return you make?

SEED CAKES.—Take one pound of eggs (eight generally make a pound), one pound of crushed lump sugar, and one pound of flour; mix well together for half an hour or more, and add carraway seeds. Have a dish well greased, any shape that may be required, put the mixture in, and bake. Take care not to burn it.

GOOD ADVICE.—A missionary in the Chinese waters having distributed several copies of the Ten Commandments on shore, they were sent back the next day with the request that they be distributed among the French and English; "for," said the Chinese, "the tracts contain admirable doctrines, and these people evidently much need them."

A PLAIN-SPOKEN WITNESS.—"Facts are stubborn things," said a lawyer to a female witness under examination. The lady replied:—"Yes, *since*; and so are women, and if you get anything out of me, just let me know it."—"You'll be committed for contempt."—"Very well, I'll suffer justly, for I feel the utmost contempt for every lawyer present."

YANKEE PHILOSOPHY.—If you wish to be happy, keep busy. Idleness is harder work than ploughing a good deal. There is more fun in sweating an hour than in yawning a century. Few people, however, will believe this, yet it is as true as Genesis. Indolence is not ease—neither is wealth happiness. "Life's cares are comforts, and he that has none must be wretched."

POETRY.

—o—

RETRIBUTION.

"Vengeance is mine!" the Lord hath said;
Justice may lingering stay,
But, for the righteous blood that's shed
There comes a reckoning day.
Yet when an injury's received,
Mankind are prone to take
Revenge on those by whom they're grieved,
Nor on God's justice wait.

To many, justice tardy seemed,
When martyred Joseph died,
And from his noble bosom streamed
Life's gushing, crimson tide.
But though at Mercy's pleading voice
Its sheathless sword was stayed,
Angels might weep, and fiends rejoice,
As falls th' unerring blade.

Liverpool.

That nation once the pride of earth,
Is pitted now by all
Who watchful viewed its glorious birth
Or mourn its fearful fall;
For son and sire are wrapt in strife;
Brother 'gainst brother lies;
Each thirsting for the other's life—
Exulting when he dies.

The seeds of woe were broadcast sown
Within the nation's breast,
When Carthage heard the dying groan
Of martyrs now at rest.
Then Saints be hopeful, e'en though crime
Should gauntly raise its head;
Remember still, "Vengeance is mine!"
Omnipotence has said.

D. M. McALLISTER.

MARRIED:—In Great Salt Lake City, May 17, by Elder Daniel H. Wells, Mr. Henry C. Stoddard and Miss Eliza Williamson, late of London.

DIED:—In the 10th Ward, Great Salt Lake City, June 2nd, of fever, Mary Askie, wife of William J. Silver aged 26 years. She has left four children to mourn her loss.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONAH.

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CONSEQUENCES OF REJECTING THE MESSAGE OF TRUTH.

Many strange events have at different times transpired in the world, which, previous to their appearance, had given rise to much division in the opinions entertained by mankind as to the probable time of their appearance and the results that would follow their presence. Man, ever watching for progress, and tired of the institutions created by his forefathers, has been continually and anxiously looking forward to the introduction of principles and systems adapted to his ever-increasing wants, guided in his appreciations of those principles by the experience of ages and the stores of knowledge that surround him.

In the contemplation of some of these events, mankind have displayed much wisdom and sometimes much foresight, and when events have transpired which in their nature were calculated to influence society to no small extent, many have been found prepared to meet them and ready to take an active part in introducing and carrying out principles heretofore unknown to the many. Of such, history has many examples, and among these we could cite the names of many good men who foresaw events through the vista of ages, which although they were for other generations to behold, were painted by them in most truthful and unmistakable colours.

No subject, perhaps, has occupied the mind of men to such an extent as that of the final establishment of the Kingdom of God on the earth, and none has given rise to a greater variety of opinions than this. It seems to have been once understood and spoken of alike by the ancients, as the records they have left will show. The kingdom spoken of by them, when viewed in the light in which they represent it, possesses all the beauty, excellency, and perfection that mortals can ask for, and although now misunderstood by mankind, until it has lost with them all power of ever becoming useful and beneficial to man, yet it remains and will continue to remain all that it ever was in worth and usefulness to our forefathers and those now living who view it in the same light.

There has, perhaps, been no time when more erroneous views were entertained by mankind towards the institution of the Kingdom of God than at present, and no time when those professing to regard those institutions in the same light that the ancients did, have met with more opposition and scorn than they have since its establishment in the last days. This is in one way surprising, as the majority of the institutions of which that kingdom is composed are alike to those of other

kingdoms, and consequently, so far as they are concerned, are no particular innovations on mankind, or calculated in any way to introduce any very great changes among the human family; in fact, the kingdom of God as represented by the Prophets and inspired men of all ages is to all appearance a more literal kingdom than the one upon which as a foundation the faith of the Christian world is now resting, and has been centred for centuries past. If innovations or novelties are to be grounds for objections, they certainly exist in the kingdom which at the present time embodies the faith and hopes of the Christian world, and on that ground it is surprising that objections should be raised by them to the establishment of such a kingdom. Moreover, none of the principles taught and advocated by its citizens are in the least opposed to those taught by Jesus Christ and his Apostles, but, on the contrary, are identically preached and practised by them, while those of their persecutors cannot bear the same investigation or comparison. We might reasonably expect to meet with opposition and scorn from men were our principles opposed to or varying in the least from those taught in the Bible, but when we think that all the persecutions which have been practiced against an innocent people for practising true principles have been heaped upon them unlawfully and wickedly, we realize the sayings of Jesus, and take comfort when he says, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven," and also, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the Prophets which were before you." Jesus knew well that his followers would meet with the same treatment from the world for preaching and practising his doctrines, that he himself had met with from them, so he warned his disciples of the same, and gave them the above encouraging words in order to buoy their spirits up when they should meet with persecution.

The Latter-day Saints are blamed for believing in a kingdom having a king at its head, with laws and regulations like other kingdoms, and officers to enact and enforce them, while at the same

time the Scriptures are full of statements sustaining them in their belief, and portraying the benefits which will result to mankind through the establishment among them of that kingdom. Did not Jesus pray to his Father for his kingdom to come and his will to be done on the earth among the children of men as it is done in the kingdom of heaven by the sons of God? and where can we look upon the face of the earth and find a people who are trying to bring about that which Jesus prayed for, and who expect to see him come on the earth to rule and reign over his people in a literal way, unless it be the Latter-day Saints? We know not where to look for such a people excepting we look to them. And we would ask, where did the kings and rulers of the earth first obtain a knowledge of governments and their institutions, unless it were from God himself, who revealed that knowledge to them through his servants the Prophets? The kings of Israel, who were the first ones in the Eastern Hemisphere acknowledged by the Almighty, received their kingly offices from the Priesthood, and were appendages pertaining to the Melchizedek or higher Priesthood. Hence, if there is any true knowledge at the present time among the kings and rulers of the earth, it must necessarily have come from Him, whether it be acknowledged or not. They do not, however, acknowledge God as the author of this wisdom; but all the honour of framing this constitution or that law, is attributed to this or that great man; his name becomes immortalized thereby, and God, who is the great Lawgiver and the author of all good, is ignored and never mentioned.

But although our forefathers entertained the views they did of the kingdom of God, and were diligent in teaching their children to look forward to a time when it would be established in its fulness, their children soon lost sight of the same and opposed its establishment on the earth in the days of Jesus. The very people who were taught to look for him, and over whom he had a right to rule and reign, were the first to oppose him and his followers, and so great was their hatred towards him, that they put him to death and cruelly persecuted his disciples. In a

similar manner the Saints in these last days have met with opposition, and no sooner had the Prophet Joseph proclaimed the establishment of that kingdom, than the same spirit of persecution raged around him and his followers, until like Jesus and all the Prophets before him, he fell a martyr to the holy principles which he had taught and established. But God had a people upon the earth who were anxiously looking forward to a time when the fulfilment of the words of the Prophets concerning that kingdom would come to pass, and who were ready to welcome the glad tidings of great joy—men who could to a certain extent perceive that the signs foreshadowing the coming of the Saviour were being shown, and that the Lord was about to accomplish his wonderful work. Those men received the message of the Prophet Joseph with joy, and thousands with them to-day are made to rejoice because the kingdom of God is once more established upon the earth, and has, in spite of all the opposition it has met with, grown until its followers, who already are many, realize the benefits of its institutions so far as they have been revealed and practically carried out by them. But what has the world gained by persecuting the Saints? Why, the consequence has always been that as soon as a martyr fell, hundreds have arisen after him to only strengthen and more firmly establish the principles he taught, and forward the work which the enemies of truth sought to overthrow.

In this case men, who in many others had displayed considerable wisdom and foresight, have failed to let past experience guide them in recognizing a system of things which, had they embraced it, would have conduced to their happiness and exaltation. They had only to refer to the history of the Jews to find that the rejection of the message sent to them by the Almighty was the

cause of all the numerous and succeeding woes which followed them after this act of disobedience, and to convince themselves that similar evils would befall them if they pursued the same course. This is not only exemplified in the case of the Jewish nation, but with all others unto whom the message of salvation has been sent, and by whom it has been rejected.

And, now, what do we see in the present age? That nation to which the message of warning was first sent in these last days; on whose soil the men who proclaimed this warning laboured and toiled diligently in order to warn their fellow-beings of the purposes of God, and whose escutcheon still remains stained with the blood of the best men God could find to minister to them—that nation to-day is beginning to feel the chastening hand of an offended God, whose wrath is being poured out upon them, and war—civil war, the most vindictive that men can be engaged in, is now wasting away its inhabitants, destroying property to an incalculable extent, and fast bringing the whole nation into a state of misery painful to behold. But although painful, it is naught but the just reward of their actions, and the consequences of their disobedience in rejecting the message sent to them by the Almighty who has decreed vengeance against such.

Will those nations unto whom that message is now being sent, and who now have the privilege of receiving it, act wiser, and learn obedience without having to witness the same evils among themselves? or must the destroying angel also visit and afflict them with those plagues and judgments which Jesus said would befall those nations which would be found fighting against his cause and shedding the blood of his servants? The future only will answer this truly.

"I!"—Some writers appear to think that the most interesting topic with which they can entertain their readers is themselves, judging from the frequent use they make of the personal pronoun. Public speakers also, though a great deal depends on the expression of their topics, ought to be very sparing in the use of their *I*s.

A PUZZLER.—"Ma, here's a word in the paper I want to know. What is a homicide?"—"A homicide, child, is one who murders another."—"Well, ma, when Jack Nebb killed our old Tom cat, that was Tomnycide, wasn't it?"—"Pshaw, child, go away and don't bother me."

THE SACRAMENT.

BY ELDER J. C. GRAHAM.

The object and importance of this ordinance is not properly valued by the Latter-day Saints as a community, or greater interest and respect would be demonstrated on its ministration in the assemblies of the Saints. We, by assuming the name above applied, should manifest by our appreciation of the ordinances of the Lord's house our indisputed claim to the title. By entering into the body (which literally, of course, means the Church) of Christ, we take upon ourselves his name and the profession which he entertained; consequently our actions should be in consonance with the name and profession which we have assumed. The example and teachings which he has given should be practically adopted by those whose faith and belief are centered in him. Therefore, the Latter-day Saints, who claim to be the literal disciples of Jesus, and whose form of belief is manifestly an example of this, and who entertain and adopt all the teachings of Jesus *without exception*, should be influenced by a strengthened love for the tenets and ordinances of the Gospel. It is too apt to be the case with some who are called Latter-day Saints that they actually lose the love and zeal which are the results of the bestowal of God's Spirit upon their adoption into the Church of Christ, and which in their first works, subsequent to embracing the Gospel, were so apparent. Then it was that they were happy and contented. They were influenced in every action by the spirit of God, and were thereby enabled to progress with the kingdom and become stronger and less liable to be overthrown. But after obtaining a standing in the Church of Christ and the blessings which follow, they grow careless and grieve the Spirit by not bestowing that attention which is required to the ordinances of the Gospel. Among these ordinances is the important one of the sacrament. This ordinance should never be regarded in any other light than that of deep appreciation. We are liable on partaking of the sacrament when administered to us repeatedly, to become regardless of the object

for which it was instituted. But our minds on such occasions, if influenced by the desire and purpose which should possess Saints of God when they convene together, will certainly bear upon the object of the ordinance and its consequent blessings. We find the object of the sacrament given in the first Epistle of Paul to the Corinthians, xi, 23, 26:—"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he shall come." We find, therefore, that our Saviour introduced this ordinance as commemorative of his sufferings and death. After the blessings and advantages which he has conferred upon us by his death, can we as Latter-day Saints—the legitimate subjects of his sacrifice—indifferently partake of the emblems commemorative of that sacrifice, and with no sentiments or feelings of gratitude for the benefits we have derived therefrom? We cannot be too sensible of the importance attending the ministration of this ordinance, neither can we entertain a feeling of appreciation too deep, whenever we engage in it.

Again, are we cognizant of the condemnation under which we put ourselves by partaking of the sacrament when under transgression, and at the time acquainted with the object of the sacrament? It is true, that if we are ignorant of that object and unwittingly partake of the ordinance in the condition of sin, we do not put ourselves under condemnation farther than the extent or nature of the sin will bring upon us. "Where there is no law, there is no transgression;" consequently, being ignorant of any law which might exist we are secure from

that punishment consequent on those who knowingly and deliberately violate the law. But they who, on the contrary, partake of the emblems of Christ's sacrifice when in transgression of the laws of God, and knowing the consequences of the act, eat and drink condemnation to their own souls. In the chapter above quoted, and succeeding verses, the following warning is given to such as partake unworthily:—"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

We here see the necessity of partaking of the sacrament realizing the nature and consequences of the ordi-

nance. Above all we should not partake of it unworthily if we ever hope to obtain salvation. But let us examine our lives and measure every action prior to eating and drinking of the emblems of His sacrifice, so that we may prepare ourselves by atonement to partake thereof to our salvation. If we violate the laws of God let us forbear increasing the condemnation which that violation entails upon us, by willfully partaking of the sacrament; but, let us before doing so repent, and make ample restitution to our God secretly, or to the Church, as the extent of our transgression demands, then are we in a position to eat and drink in testimony of Jesus. "Ye are also commanded not to cast anyone, who belongeth to the Church, out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation." Doctrine and Covenants, xvi, 1.

HISTORY OF JOSEPH SMITH.

(Continued from page 488.)

While Willard Richards and John Taylor were in the cell, a company of the mob again rushed up stairs, but finding only the dead body of Hyrum, they were again descending the stairs, when a loud cry was heard, "The Mormons are coming!", which caused the whole band of murderers to flee precipitately to the woods.

The following communication was written and sent to Nauvoo:—

"Carthage Jail, 8 o'clock, 5 min. p.m.
June 27th, 1844.

Joseph and Hyrum are dead. Taylor wounded, not very badly. I am well. Our guard was forced, as we believe, by a band of Missourians from 100 to 200. The job was done in an instant, and the party fled towards Nauvoo instantly. This is as I believe it. The citizens here are afraid of the Mormons attacking them. I promise them No!

W. RICHARDS."

"N.B.—The citizens promise us protection. Alarm guns have been fired.

JOHN TAYLOR."

Addressed to Governor Ford, Gen.

Dunham, Col. Markham, Emma Smith, Nauvoo.

This letter was given to William and John Barnes, two mobocrats, who were afraid to go to Nauvoo, fearing that the Mormons would kill them and lay everything waste about Carthage; they therefore carried it to Arza Adams, who was sick with the ague and fever, about 2½ miles north of Carthage. He was afraid to go on the main road; and after two hours persuasion Mr. Benjamin Leyland consented to pilot Adams by "a blind road," and about midnight they started, and arrived in Nauvoo a little after sunrise. They found the news had arrived before them, for about a dozen men were chatting about it at the Mansion, not knowing what to believe until Adams handed in the above official letter.

In the meantime the Governor was making to the Saints in Nauvoo one of the most infamous and insulting speeches that ever fell from the lips of an executive. Among other things he said, "A great crime has been done by destroy-

ing the *Expositor* press and placing the city under martial law, and a *severe atonement must be made, so PREPARE YOUR MINDS FOR THE EMERGENCY.* Another cause of excitement is the fact of your having so many firearms; the public are afraid that you are going to use them against Government. I know there is a great prejudice against you on account of your peculiar religion, but you ought to be praying Saints, not military Saints. Depend upon it, a little more misbehaviour from the citizens, and the torch, which is now already lighted, will be applied, the city may be reduced to ashes, and extermination would inevitably follow; and it gave me great pain to think that there was danger of so many innocent women and children being exterminated. If anything of a serious character should befall the lives or property of the persons who are prosecuting your leaders, you will be held responsible."

The Governor was solicited to stay until morning, but he declined, and left Nauvoo at about 6½ p.m.; and in passing up Main Street his escort performed the sword exercise, giving all the passes, guards, cuts and thrusts, taking up the entire width of the street, and making as imposing a show as they could, until they passed Lyon's store, near the Masonic Hall. This was apparently done to intimidate the people, as the Governor had remarked in his speech that they need not expect to set themselves up against such "well disciplined troops."

Soon after Capt. Singleton and his company left for home.

When the Governor and his party had proceeded about three miles from Nauvoo, they met two messengers (George D. Grant and David Bettisworth) hastening with the sad news to Nauvoo. The Governor took them back to Grant's house, 1½ miles east of Carthage, with him, in order to prevent their carrying the news until he and the authorities had removed the county records and public documents, and until most of the inhabitants had left Carthage. The Governor then proceeded towards Carthage, when Grant took another horse and rode into Nauvoo with the news that night.

"12 o'clock at night, 27th June, Carthage, Hamilton's Tavern.

To Mrs. Emma Smith and Major-Gen. Dunham, &c.

The Governor has just arrived; says all things shall be inquired into, and all right measures taken.

I say to all the citizens of Nauvoo, my brethren, be still, and know that *God reigns. Don't rush out of the city*—don't rush to Carthage—stay at home, and be prepared for an attack from Missouri mobbers. The Governor will render every assistance possible—has sent out orders for troops. Joseph and Hyrum are dead. We will prepare to move the bodies as soon as possible.

The people of the county are greatly excited, and fear the Mormons will come out and take vengeance. I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will be on their part, and say to my brethren in Nauvoo, in the name of the Lord, be still, be patient, only let such friends as choose come here to see the bodies. Mr. Taylor's wounds are dressed, and not serious. I am sound.

WILLARD RICHARDS,
JOHN TAYLOR,
SAMUEL H. SMITH."

"Defend yourselves until protection can be furnished necessary. June 27th, 1844.

THOMAS FORD,
Governor and Commander-in-Chief."

"Mr. Orson Spencer.

Dear Sir,—Please deliberate on this matter—prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three-fourths of the citizens of the county. Be quiet, or you will be attacked from Missouri.

M. R. DEMING."

It was near midnight before Dr. Richards could obtain any help or refreshments for John Taylor, who was badly wounded, nearly all the inhabitants of Carthage having fled in terror.

Friday, 28.—1 a.m. The Governor said the matter should be investigated, and that there was a great responsibility resting upon him. He also said he would send a messenger with an express for Dr. Richards, and wrote an order for the citizens of Nauvoo to defend themselves.

He then went to the public square, and advised all who were present to disperse, as he expected the Mormons would be so exasperated that they would

come and burn the town, whereupon the citizens of Carthage fled in all directions, and the Governor and his *posse* fled towards Quincy, and did not consider themselves safe until they had reached Augusta, eighteen miles distant from Carthage.

At daybreak Dr. Richards eat breakfast.

Capt. Singleton, of Brown County, arrived from Nauvoo with his troops.

About 8 a.m., Dr. Richards started for Nauvoo with the bodies of Joseph and Hyrum on two waggons, accompanied by their brother Samuel H. Smith, Mr. Hamilton, and a guard of eight soldiers who had been detached for that purpose by Gen. Deming. The bodies were covered with bushes to keep them from the hot sun. They were met by a great assemblage of the citizens of Nauvoo, on Mulholland Street, about a mile east of the Temple, about 3 p.m., under direction of the City Marshal.

The City Council, the Lieut.-General's staff, Major-General Jonathan Dunham and staff, the acting Brigadier-General Hosea Stout and staff, commanders and officers of the Legion, and several thousands of the citizens were there, amid the most solemn lamentations and wailings that ever ascended into the ears of the Lord of Hosts, to be avenged of their enemies.

When the procession arrived, the bodies were both taken into the Nauvoo Mansion. The scene there cannot be described.

About 8,000 or 10,000 persons were addressed by Dr. Willard Richards, W. W. Phelps, Esquires Woods and Reid of Iowa, and Col. Stephen Markham. Dr. Richards admonished the people to keep the peace, stating that he had pledged his honour and his life for their good conduct, when the people with one united voice resolved to trust to the law for a remedy of such a high-handed assassination, and when that failed, to call upon God to avenge them of their wrongs.

Oh! Americans, weep! for the glory of freedom has departed.

When the bodies of Joseph and Hyrum arrived at the Mansion, the doors were closed immediately. The people were told to go quietly home, and

the bodies would be exhibited the next morning at 8.

Dimick B. Huntington, with the assistance of William Marks and Wm. D. Huntington, washed the bodies from head to foot. Joseph was shot in the right breast, also under the heart, in the lower part of his bowels on the right side, and on the big wrinkle on the back part of the right hip. One ball had come out at the right shoulder blade. He put cotton soaked in camphor into each wound, and laid the bodies out with fine plain drawers and shirts, white neckerchiefs, white cotton stockings and white shrouds. (Gilbert Goldsmith was doorkeeper at the time.)

After this was done, Emma (who was at the time pregnant) was then permitted to view the bodies. On first seeing the corpse of her husband she screamed and fell, but was supported by Dimick B. Huntington. She then fell upon his face and kissed him, calling him by name, and begged of him to speak to her once. The scene was too affecting almost to be borne.

Mary (Hyrum's wife) was also admitted, and manifested calmness and composure throughout the trying scene. The children of the martyred Prophet and Patriarch were then admitted to see the bodies, when the scene beggared description, being perfectly heart-rending. Relatives and particular friends were also permitted to visit them during the evening.

At seven next morning (29th) the bodies were put into the coffins which were covered with black velvet, fastened with brass nails. Over the face of each corpse was a lid hung with brass hinges, under which was a square of glass to protect the face, and the coffin was lined with white cambric. The coffins were then each put into a rough pine box.

At 8 a.m. the room was thrown open for the Saints to view the bodies of their martyred Prophet and Patriarch, and it is estimated that over 10,000 persons visited the remains that day, as there was a perfect living stream of people entering in at the west door of the Mansion and out at the north door, from 8 a.m. to 5 p.m., at which hour a request was made that the Mansion should be cleared, so that the families could take their farewell look at the remains.

The coffins were then taken out of the boxes into the little bedroom in the north east corner of the Mansion, and there concealed and the door locked. Bags of sand were then placed in each end of the boxes, which were then nailed up, and a mock funeral took place, the boxes being put into a hearse and driven to the graveyard by William D. Huntington, and there deposited in a grave with the usual ceremonies.

This was done to prevent the enemies of the martyred Prophet and Patriarch getting possession of the bodies, as they had threatened they would do. As the hearse passed the meeting-ground, accompanied by a few men, W. W. Phelps was preaching the funeral sermon.

About midnight the coffins containing the bodies were taken from the Mansion by Dimick B. Huntington, Edward Hunter, William D. Huntington, William Marks, Jonathan H. Holmes, Gilbert Goldsmith, Alpheus Cutler, Lorenzo D. Wasson, and Philip B. Lewis, preceded by James Emmett as guard, with his musket.

They went through the garden, round by the pump, and were conveyed to the Nauvoo House, which was then built to

the first joists of the basement, and buried in the basement story.

After the bodies were interred, and the ground smoothed off as it was before, and chips of wood and stone and other rubbish thrown over, so as to make it appear like the rest of the ground around the graves, a most terrific shower of rain, accompanied with thunder and lightning, occurred, and obliterated all traces of the fact that the earth had been newly dug.

The bodies remained in the cellar of the Nauvoo House, where they were buried, until the fall, when they were removed by Dimick B. Huntington, William D. Huntington, Jonathan H. Holmes, and Gilbert Goldsmith, at Emma's request, to near the Mansion and buried side by side, and the Bee House then moved and placed over their graves.

The deceased children of Joseph were afterwards removed and interred in the same place. It was found at this time that two of Hyrum's teeth had fallen into the inside of his mouth, supposed to have been done by a ball during the martyrdom, but which was not discovered at the time he was laid out, in consequence of his jaws being tied up.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 9, 1862.

CONTRAST BETWEEN THE CONDITION OF THE SAINTS AND THAT OF THE WORLD.

The contrast between the condition of the Saints, as a community, and that of the world at large, is not only striking, but, also, deeply suggestive. It is the contrast between peace and war, prosperity and adversity, happiness and misery, order, harmony, progress and brotherly union, and disorder, confusion, retrocession and destructive strife. It is with no feelings of boastfulness that we allude to this contrast, but with a deep sense of gratitude and thankfulness to the Bestower of those blessings which the Saints are so abundantly enjoying. The community of the Saints has been pointed to by men of influence and thought, who have watched their movements with interest, as a grand experiment, the ultimate success of which they much doubted, not discerning the guiding Hand that was leading them in safety; but the matter is practically demonstrated and

reveals the fact, strange though it may seem in this age, that a people can live prosperously together in harmony among themselves and at peace with all the rest of mankind, if they will allow them to remain unmolested. The causes which have led to such happy results are exceedingly simple and easy to be understood. The Saints are being taught and are learning to practise principles by which mankind may be blessed. They are increasing in the knowledge of those principles and in the power to practically apply them, and the Lord is strengthening their efforts to do so, while the world is growing hoary in iniquity and its children are become adepts in wickedness of every kind; and the man-directed efforts made to stem the mighty torrent of evil are as powerless to accomplish the desired results, as the tiny banks of sand raised by the child are to stay the inward rolling of the tide. It is not that the evils which abound and the fearful results which flow from them are unknown to and unlamented by the inhabitants of the earth. Men see and mourn over the existing condition of the world. Many of them pray for the evils to be removed, and labour to bring about a better and a happier condition of things. But they have failed to recognize the only means by which the evils can be removed, and have repudiated, thus far, the only power by which the remedy can be successfully applied. If they would turn their eyes to the Western Continent, and look beyond where the fiends of internecine war are spreading destruction through a great nation, and sowing misery broadcast with no unsparing hand, they would see in the present condition of that people who form the nucleus of the kingdom of God, the *desideratum* reached which they so anxiously seek after.

It is by understanding and practising correct principles that the Saints are in the enjoyment of the happiness and blessings which abound in their midst. If all men were strictly honest there would be no need for jails, penitentiaries, and the appliances of justice to punish the thief and the rogue; if all men were peace-loving and understood and recognized the rights of each other, war would become a thing of the past and strife would cease, and if all men were virtuous and upright there would be no wrongs committed to spread woe among the human race and bring down the indignation of Heaven upon the offender. But this happy state of society has not yet been reached; and so long as men have the desire to do wrong—so long as they are unregenerate and ignorant will wrongs be done; the strong will oppress the weak, the cunning prey upon the unwary, the lascivious ensnare their victims, and the earth be cursed with sin and its consequences. Now, the very principles necessary to save humanity from the evils which work such misery in their midst, to redeem them from the condition which they are now in, and to make them peace-loving, virtuous, and happy, are contained in the Everlasting Gospel, which has been revealed to exalt mankind and make them like their Maker and God; and these principles when inculcated by the authority which God has ordained and placed upon the earth, and received in sincerity and truth, come in the "demonstration and power of the Spirit" of God, having with them a regenerating influence which testifies of their truth. These principles make men honest, who adopt them, because they learn how much better and happier they can be through being honest than if they were dishonest. In the same way they make men upright, sincere, righteous in all their dealings, God fearing and truth-loving; and the more of such men that can be united together in the same community, the more worth, truth and virtue will be assembled there. Consequently, the larger the number of those who embrace and practise the principles of righteousness, the greater will be the happiness,

prosperity and peace of the community formed by them, if unmolested by exterior influence or power.

Charges of the most malignant character have been trumped up against us as a people, time and again, and have been widely circulated, and though they have been uniformly met and their fallacy exposed where they were of sufficient importance to warrant their being noticed, still, perhaps, the most complete refutation to all such slanders is found in the condition of the Saints in their mountain home. That a community could not have existed so long as they have done, of the nature they have at times been represented to be, is so evident that their enemies have often predicted their destruction by internal disruption; but when it becomes evident that they manifest a spirit of progression strong and active enough to have survived continued and relentless persecutions by powerful enemies, and which now lives and displays its vitality in the rapid development of internal resources; when it is seen that they ever have governed and now continue to govern themselves in strict accordance with the principles of order, and in continued loyalty to the Constitution and Government of their country, and when it is understood that harmony and peace reign throughout their settlements, it must be conceded by every right-minded man that they are governed by principles which produce results different from those displayed by any other community. If they were actuated by no higher motives, as a whole, and governed by no other principles than have force in the world, their condition would not be in any way different from that of any other community situated as they are; the same spirit of contention and strife would be found manifested among them which makes the world a theatre of war, and the same evils would be found growing in their midst unchecked which cover the earth with corruption and abominations. But it is not so; the condition of the Saints in their settlements indicates that they have a juster appreciation of righteousness than is to be found in any other community, and love practically to honour the principles which would bind man to man, and make of this earth a paradise of peace and happiness. We do not say that the men and women there are all perfect, for such is not the case, but they are striving to improve—to progress towards perfection; and the day is not far distant when Zion shall be the “pure in heart” in reality as in name. It is the Gospel that has made them what they are, and in continuing to practise its principles they will continue to grow more like the Being who has revealed it for the salvation of his children. If the nations of the earth would embrace the Gospel, adopt its principles and recognize the rule of God, the condition of the whole world would be changed. Happiness would take the place of misery, peace of war, prosperity of distress, joy of mourning, righteousness of iniquity, and the blessings of Heaven would increase upon and abide with the human family. But so long as the Gospel is rejected and its principles repudiated they will continue to pursue the downward road they are now travelling in, which leads to ruin and death. The disparity between the Saints and the world shall daily become more striking. As the former increase in the knowledge of God, and in power to build up his kingdom, they shall become mighty before him, progressing in everything that can make a people great and happy, while the latter will waste themselves away in wars and contentions, becoming more and more enfeebled and enervated by their iniquities and corruptions. Thus will the progression on the one hand, and the retrocession on the other, go on till the kingdom of God is established and recognized upon the earth with righteousness for its laws and justice for its statutes.

ARRIVALS.—President George Q. Cannon arrived in Liverpool, per steam-ship *Scotia*, from New York, on Saturday, 28th ult., in good health and spirits, accompanied by Elder Brigham Young, jun., who is on a mission to this country.

APPOINTMENT.—Elder Brigham Young, jun., is appointed to labour in the London Conference, under the Presidency of Elder William C. Staines.

CORRESPONDENCE.

WALES.

Swansea, July 22. 1862.

President Cannon.

Dear Brother,—Since leaving Liverpool on the 9th inst., I have visited Birmingham and Cheltenham, and attended one very good meeting with the Saints in the latter place on the evening of the 11th; we had a good attendance of Saints and friends. Baptisms are not very frequent, but the Saints feel well, and President W. G. Smith informs me that the good work is on the increase in the Cheltenham Conference.

I left Cheltenham on the 12th for Newport, Monmouthshire, taking Elder G. W. Grant with me, to help Elder William O. Owen in the Herefordshire Conference. On Sunday morning Elders Owen, Grant, and myself went to Abersychan, and attended a District meeting, and had a very good time. We returned to Newport on the 14th, and held a meeting there on the 15th, which was well attended. On the 16th, I went to Cardiff, where I was met by Elder T. E. Jeremy. I attended the Branch meeting, and never enjoyed myself better in speaking to a congregation than I did in that place; the Saints there are certainly a very good people. I took much pleasure in visiting them with brother Jeremy. On the 18th, we had another very interest-

ing meeting. On the evening of the 19th, I accompanied Elder Jeremy to Swansea, and on Sunday the 20th, we had most excellent meetings. The greater portion of the people were Welsh; some could not understand English, and others could not understand Welsh, so brothers Jeremy and Davies preached in Welsh, and I in English, and in so doing, being directed by the same Spirit, and I not knowing the subject that brother Jeremy had spoken upon, nor the counsel that he had given them, it was a good testimony to those who understood both English and Welsh, to hear me give the same counsel and take up the same subject as though I understood all that brother Jeremy had said, and the countenances of the people beamed with joy and gladness. It is truly pleasing to see that the Saints are increasing in faith and good works, and the Elders inform me that the spirit of paying Tithing, preparing for emigration, and assisting in supporting the Mission, is on the increase; neither is the poor forgotten by the Saints. May the Lord bless and preserve them in the truth, and open their way to go home to Zion.

God bless you and all who labour to bring to pass the purposes of God. I remain as ever your brother in the Gospel covenant,

J. G. BIGLER.

AN ORIGINAL IDEA.—The People's Gazette of Berlin has the following curious paragraph:—"Many Protestant clergymen in Germany having complained that persons of both sexes are in the habit of sleeping during the sermon, a new plan has been adopted to keep them awake. The beadles, furnished with long wands, keep moving about the church, and lightly touch those whom they catch napping. This plan has already been tried with success in the duchy of Saxe-Gotha."

WHY DO THE SAINTS GATHER?

The above question, doubtless, has often suggested itself to those called to be Saints who have yielded implicit obedience to the truth, as well as to those who have not yet rendered obedience to the first principles of the Gospel, which, though despised by the bulk of mankind, yet, have greatly increased the happiness of all who in sincerity and truth have yielded obedience unto them.

We will therefore endeavour to answer the query proposed, conscious, however, that neither time nor space will admit of our bringing forward every reason that might be adduced favourable to the gathering, and that operates upon and influences the Saints to leave the place of their birth and all that are near and dear to them to seek a home in a foreign clime, among foreign friends.

One very great reason why the Saints gather, and, perhaps, the most weighty of all, is because God has commanded them. This, to some, may appear very strong language, as the current opinion is that the Deity does not now, as formerly, converse with his creatures. But to the Saint who has a knowledge of the Gospel it is an established truth, requiring neither the force of Scripture nor the wisdom of man to support it.

Least, however, some of my readers may think the above a groundless assertion, I will quote from the book of Doctrine and Covenants, sec. xcvi, par. 5, where the Lord speaks thus:—"Behold, it is my will that all they who call on my name, and worship me according to mine Everlasting Gospel, *should gather together and stand in holy places, and prepare for the revelation which is to come.*" See also the latter part of par. 9, commencing with, "Therefore a commandment I gave unto *all* the Churches; that they shall continue to gather unto the places I have appointed;" and sec. xviii, pars. 2 and 3, and sec. x, par. 2, where the Lord emphatically declares that the decree hath gone forth from the Father that they, his people, shall be gathered in unto one place upon the face of the American land, to prepare their hearts and be prepared in all things against the day

when tribulation and desolation shall be sent forth upon the wicked. These commandments are sufficient to influence the Saints to gather, but to the world they may not be sufficient evidence, seeing that they come through Joseph Smith.

To remove, then, an objection which may exist or arise in the minds of some who may believe Joseph Smith to be an imposter, we will subject him to the test that the Lord gave to Moses by which he might judge of a true Prophet from a false one. It is this, (Deut. xviii, 22) "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath *not* spoken;" but, as will doubtless be admitted, if a man speak in the name of the Lord, and the thing follows and comes to pass, then that is the thing which the Lord *hath* spoken. Now, then, has Joseph Smith spoken in the name of the Lord? For an answer see "Pearl of Great Price," page 35; also O. Pratt's "New Jerusalem or the Fulfilment of Modern Prophecy," and "History of Joseph Smith," August 6, 1842, at which time he predicted that the Saints should be driven to the Rocky Mountains, the place they at present occupy. By consulting these works, the seeker after truth will find that Joseph Smith has unequivocally spoken in the name of the Lord, and his prophecies have so far received a complete fulfilment, thus unmistakably declaring that he was a Prophet of God. The above are not the only prophecies which that great and good yet despised man has uttered. If the reader will consult his "History," also *Millennial Star*, vol. xxiii, page 408, he will find that other prophecies have been uttered and have been fulfilled. And, again, the prediction and the perfect fulfilment of the promise that all who would bow in obedience to the mandates of Heaven should know that he was a servant of Christ, is another proof that he was what he professed to be. It was easy enough for him to make such a promise, but God alone could give the Holy Ghost to bear witness of the truth of it. We have now tested Joseph

Smith, and if the gauge the Lord gave to Moses is a true one, and who will doubt it, then is Joseph a true Prophet; for the evidence adduced is irrefragable.

Returning to our subject, we now give other reasons why the Saints gather. They gather to fulfil the Scriptures, which abound with predictions that speak emphatically of a gathering in the *last days*. They gather to build up the Zion of the last days, which the Prophets have predicted will be a literal city. They gather to rear a Temple unto the Lord, in which they may enter and receive their holy anointings, and attend to the ordinances of the house of God. They gather to more fully keep the commandments of the Lord than they can here in Babylon, surrounded by every species of iniquity, and where liberty, to some extent, is only known by name, and while it is granted to others it is measurably withheld from the Saints. They gather that they may be near to where the Prophets and Apostles of God reside; where they can hear the word of the Lord unsullied and pure as it flows from their lips and be better able to practise it in their lives, that they may approximate to the perfections of the Giver. They gather that they may be able to bring up their children as the Lord would have them brought up, in a pure, moral atmosphere, uncontaminated by the vices which prevail to the greatest extent in our cities that are adorned with seminaries of learning, and studded with cathedrals and churches for the worship of the Deity. They gather that they may enjoy that freedom of conscience which Heaven has granted to all—that liberty which all men love but which many will not afford to their neighbours, even the right of worshipping God according to the dictates of their own conscience. The Saints desire to worship in the way that is most congenial to their feelings and that brings to them the greatest amount of happiness. Hence they gather that they may enjoy that liberty which is so sweet to their souls; that they may be surrounded by men and women of the same faith, who have one object in view—the keeping of the commandments of God and the exalting of humanity. This, if they attempt to do here, they are frequently molested while they do not wish to infringe upon

the rights of their neighbours. To be surrounded by men and women of one faith, especially by men and women who do keep the commandments of God, is a blessing so great that language, however eloquently urged, is inadequate to describe it. To know that you are associated with men and women whose leading desire is to uproot error, stem the torrent of vice, disseminate truth—truth which has superlatively increased the happiness of all who have lived to it—in a word, whose leading desire is to raise the sons of men and establish the Redeemer's cause, is a blessing so great that it can be appreciated only by the faithful who are privileged to possess those God-like aspirations which produce within them a heaven below. These, then, are some of the reasons why the Saints gather, and others might be given if necessary.

Another reason is, that they know that if the salvation of the human family in all ages has depended upon their obedience to the truth or to the word of the Lord, so does the salvation of the human family to-day depend upon their obedience also. If in all ages of the world disobedience brought its own punishment, what shall prevent it bringing its own punishment to-day?

But, asks one, if God has commanded us to gather, and we cannot gather, shall we come under condemnation? To say you would would not be in harmony with justice, one of the attributes of the Deity. But rest assured if God has commanded his people to gather, he will at some time or other open the way for them to obey the commandment; that is, he will favour them in many and various ways, bless them with health and strength and employment, that they may gain the means to gather, which, if they are wise they will husband so that when they have sufficient they may be able to fulfil his command. By so doing they will be able to enjoy the blessings of the gathering, and can never be charged with improvidence. Otherwise, according to their disobedience so will they suffer.

That all who desire it may attain to the blessings of the gathering, may escape the sins and calamities of this generation, and be crowned with celestial life and happiness, is the desire of
W. T.

LATTER-DAY SAINTS' EMIGRATION REPORT,

FROM JULY 1, 1860, TO JUNE 30, 1862.

Ship.	Captain.	President of Company.	Port of Embarkation.	Date of sailing.	P. R. Fund.	Own Team.	High Team.	Total.
Manchester	G. D. J. Trask	C. V. Spencer	Liverpool	April 16, 1861	7	74	299	380
Underwriter	J. W. Roberts	Milo Andrus	do	" 23, "	17	172	435	624
Monarch of the Sea	W. R. Garbner	Jabez Woodard	do.	May 16, "		406	549	955
Humbolt	H. D. Boyesen	H. C. Hansen	Hamburg	April 8, 1862				
Franklin	Robert Murray	C. A. Madsen	do.	" 15, "	}			
Electric	H. C. Johannessen	S. Christensen	do.	" 18, "				
Athens	D. Shell ng	O. N. Liljenquist	do.	" 25, "		305	1251	1556
John J. Boyd	J. H. Thomas	J. S. Brown	Liverpool	" 23, "	6	12	683	701
Manchester	G. D. J. Trask	J. D. T. McAllister	do.	May 6, "		26	350	376
William Capcott	J. H. Bel	William Gibson	do.	" 14, "	30	8	770	808
Widdermere	Brown	S. L. Ballit	Havre	" 15, "		30	80	110
Antarctic	G. C. Stauffer	W. C. Moody	Liverpool	" 19, "			38	38
Miscellaneous Ships...							8	8
					60	1033	4462	5556

The number of natives of the various countries may be classified as follows:—From the United Kingdom of Great Britain and Ireland—English, 2,612; Scotch, 251; Welsh, 309; Irish, 19. The total number from the Scandinavian Mission is 2,145, of whom there are 1,515 Danes, 515 Swedes, 115 Norwegians. The total number from the Swiss and Italian Mission is 183, of whom 180 are from the Swiss Cantons, and 3 from Italy. There are also 21 Germans, 5 French, and 11 Americans; making a grand total, as per table, of 5,556 souls.

All the above vessels sailed for New York.

* Owing to the fact that the emigrants who embarked at Hamburg were not shipped according to first arrangements, a correct and reliable account could not in consequence be procured to agree with the requirements of this Report.

SUMMARY OF NEWS.

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AMERICA.—General Halleck was expected in Washington to assume the command as general commanding the United States army. Generals McClellan and Pope retain their present positions. McClellan's army has been reinforced from Hunter's command. Chandler, in the Senate, denounced McClellan's tactics, declaring that tens of thousands were killed in the swamps, and stating that 158,000 men were sent to McClellan previous to the battle before Richmond. The capture of Bayou Rouge is reported false. The press continues to urge the people to arms. Recruiting in New York is still inactive. Congress had passed the Militia Bill authorizing the President to employ negroes for camp service or any naval or military service for which they are competent. Also to accept 100,000 volunteers for nine months' service, with \$25 bounty and one month's payment in advance. The Governor of New York has proclaimed a state bounty of \$50 to volunteers. The Border States' members have issued a majority report opposing Lincoln's abolition scheme, and a minority report favouring the scheme. President Lincoln has signed the Confiscation Bill, with the amendments that the provisions of the bill should not apply to the acts of rebels done previous to the passage of the bill, and that confiscation is only during the lifetime of the offenders. President Lincoln previously sent a message to Congress, suggesting modifications. The message was not favourably received by the Republican party. President Lincoln signed an act for issuing postage and other stamps for currency, and forbidding banks or corporations issuing bills for less than \$1. Congress adjourned on the 17th ult. Congress, during the session, appropriated \$300,000,000, including \$560,000,000 for the army and \$100,000,000 for the navy. The Confederates are reported to have evacuated Murrensborough, and retired on Chatanooga. It is rumoured that "Stonewall" Jackson is in Shenan-

doah Valley advancing on Harper's Ferry. The Confederate General Lee congratulated the Confederate army on relieving Richmond from a state of siege, and claims to have captured 53 pieces of artillery in the last engagement. The Confederate General Price is reported to have crossed the Mississippi into Arkansas, to co-operate against the Federal General Curtis. The Confederate General Hindman had issued a proclamation from Little Rock urging the people to make a determined effort to prevent General Curtis escaping. Curtis, by forced marches, had arrived safely at Helena, Arkansas. Several small engagements had taken place in Arkansas, the Federals being successful. The Confederates under Morgan are committing serious depredations in Kentucky, and were advancing on Louisville. The Federals, with several pieces of artillery, had left Louisville and advanced to Georgetown to meet Morgan's forces. General Pope's army entered Gordonsville and destroyed the junction of the Orange, Alexandria, and Virginia Central Railroad. It is claimed that this will cut off large quantities of Confederate supplies for Richmond. General Pope, had issued orders that the army will subsist on the country in which the operations are carried on. The Confederates had captured Cynthiana, Kentucky. Great excitement exists at Covington, Newport, and even in Cincinnati. The South-west is overrun with guerillas. The Confederates had captured Henderson, Kentucky, and Newburg, Indiana.

MONTENEGRO.—Omar Pasha has issued the following bulletin:—"All the positions of the Montenegrins round Sajaratz have been taken. The enemy has been driven from Orioluka and the neighbouring villages. The village and palace belonging to Mirko have been destroyed. Direct operations against Cetigne commence to-day. The enemy is discouraged."

SERBIA.—Several agents are going through the Voiwode, Servia, Hungary, Croatia, and Scavronia, collecting bands of volunteers, in order to make an incursion into Bosnia. The Servian Government has, it is said, nothing at all to do with these operations. Accounts from Belgrade state that Prince Michael enjoys the greatest popularity. He urgently demands of the conference at Constantinople the demolition of the Turkish fortresses. Public opinion in the country is opposed to any compromise on that point.

MEXICO.—The *Moniteur* publishes despatches from Vera Cruz, dated 1st July. The health of the naval force on the Mexican station was generally satisfactory. The hospital transport *Amazon* contained only twelve patients suffering from yellow fever. Unfortunately, M. Rideau, the principal medical officer, and Surgeon Guymard were dead, having fallen victims to their devotion. The aviso *Maerou* had captured a Mexican corvette. Despatches from General Lorencez to the 24th June, from Orizaba, give detailed accounts of the fights of the 13th and 14th. Great heroism was displayed by two companies of the 99th line, who beat and dispersed the corps of General Ortega, inflicting upon him a loss of 250 men, and taking 3 mountain howitzers, a flag, 3 guns, and 200 prisoners. The result of the combat was the withdrawal of the Mexican army from before Orizaba. The health of the force was excellent.

VARIETIES.

"THE LAST WORD."—The last word is the most dangerous of infernal machines. Husband and wife should no more fight to get it than they would struggle for the possession of a lighted bomb-shell. Married people should study each other's weak points as skaters look out for the weak parts of the ice, in order to keep off them. Ladies who marry for love should remember that the union of angels with women has been forbidden since the flood. The wife is the sun of the social system. Unless she attracts, there is nothing to keep heavy bodies, like husbands, from flying into space. The wife, who should properly discharge her duties, must never have a soul above trifles. Don't trust too much to good temper when you get into an argument. Sugar is the substance most universally diffused through all natural products. Let married people take a hint from this provision of nature.

TOMMY'S GEOGRAPHY.—A teacher had been explaining to his class the points of the compass, and all were drawn up in front towards the north. "Now what is before you, John?"—"The north, sir,"—"And what behind you, Tommy?"—"My coat tail, sir," said he, trying at the same time to get a glimpse of it.

STAINED SILKS.—We often find that lemon juice, vinegar, oil of vitrol, and other sharp corrosives, stain dyed garments, sometimes by adding a little pearlash to soap lather, and passing the silks through these, the faded colour will be restored. Pearlash and warm water will sometimes do alone, but it is the most efficacious to use soap lather and pearlash together.

TO PICKLE FRENCH BEANS.—Gather them before they become stringy, put them in a strong brine of salt and water until they are yellow, drain them from the brine, putting boiling-hot water to them, and stop them close twenty-four hours: do so four or five days following, and they will turn green; put to a peck of beans half-an-ounce each of cloves, mace, and pepper.

A PERTINENT QUESTION.—In a recent pamphlet, "The Woes of War, by a Southern Lady," we read—"The simple truth is, we (North and South) had come to dislike each other, and we thought it best to set up for ourselves a separate establishment. Now we hate each other and can never reunite. Could a divorced husband and wife ever live harmoniously together after slaughtering before each others eyes their own children?"

GREAT 'SALVE' CERTIFICATE.—"Dear Doctor,—I will be one hundred and seventy-five years old next October. For ninety-four years I have been an invalid, unable to move except when stirred by a lever. But a year ago last Thursday I heard of the granular syrup, I bought a bottle, smelt the cork, and found myself a new man. I can now run twelve and a-half miles an hour, and throw nineteen double somersets without stopping."—American Paper.

POETRY.

—O—

LET US GATHER HOME TO ZION.

All ye Saints of every nation,
Hasten home to Zion's land,
For a day of tribulation,
Seemingly, is now at hand.
Nations totter, empires tremble;
Armies rush to deadly strife;
Warriors in the field assemble,
Madly wasting human life.
Friendship's ties are being severed;
Devastation stalks abroad;
Scenes once joyful now are withered;
Dread has taken love's abode.

Let us thank our Heavenly Father
That we can such scenes escape,
That we have the power to gather,
And a peaceful home create.

Zion's theme is peace and pleasure,
Independence, liberty;
These surpass all worldly treasure,
Yea, they set the bosom free.

Hasten then ye Saints, and gather
Home to Zion's peaceful land;
Let us show we love our Father,
By obeying His command.

J. CRYSTAL.

DIED:—On board the *William Tapscott*, four days sail from New York, June 22nd 1862, of chronic consumption, Elder William Hardcastle, from Sheffield, aged 50 years, 4 months, and 3 days.

"Vain are the trophies wealth can give,
His mem'ry needs no sculptor's art;
He's left a name—his virtues live,
Like golden medals in the heart."

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

'And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call.'—JOEL.

No. 33, Vol. XXIV.

Saturday, August 16, 1862.

Price One Penny.

A DISCOURSE

DELIVERED IN ABBROATH, TUESDAY EVENING, MARCH 18TH, 1862, BY PRESIDENT
AMASA M. LYMAN.

(Reported by E. L. Sloan.)

I feel grateful, on the present occasion, for the opportunity of meeting with you again, and, I trust that the time we may be together may be profitably appropriated. There is no need for any lengthened argument to satisfy those present that our wants and necessities are as great as though our assembly was much larger; and that there exists the same necessity for us to make every possible effort for the acquirement of blessings as there would under any circumstances in which we could be placed, unless we were placed in possession of a greater extent of knowledge than we already possess.

We have, perhaps, all heard in relation to the kingdom of God, that it was to be built up, and, that these were the days in which there was an introduction to the world of a work that had for its object the establishing of that kingdom; still, for all we have heard in reference to the matter, we may yet be comparatively ignorant of the nature of the work that is to develop God's kingdom on the earth, and, of course, the relationship we bear to that work and the requirements made of us as Saints in relation to it. Among other matters we may have learned is, that we are

required to gather together to one place with those who believe as we believe, and whose religion and course of conduct shall be in harmony with ours, with whom we will be able to associate and realize in that association a continual increase of peace and joy, and the happiness that is their consequent attendant. I do not know all the reasons that may influence you in possessing this belief, and that prompt you to action to accomplish the object involved in it as a consummation to be obtained, yet, there is perhaps no stronger reason, after all, than that we will gather because the Lord has commanded it. It is good for people to do right because the Lord commands them to do so; it is good for people to do right whether they believe the Lord commands it or not, and it is better for a man to do good, even if he does it accidentally, than to do wrong.

That the Lord has commanded and required that we should gather together as his Saints, for the development of his kingdom and for its perfection and glory, is true; yet there is another thing that is true, and that is that we should know, understand, and comprehend, to some extent, the reasons why

we are required to do so. In looking over the record of the past we perceive that kingdoms have arisen and grown in might and power, and have passed away leaving in their monumental ruins the attesting evidences of what they had been. They not only had a beginning and were developed, but they fell into a corresponding decline that terminated in their death and destruction. Such has been the fate of earth's mightiest powers; but, of the kingdom of God, we are told that it shall never be destroyed nor given to another people, but that it shall break in pieces and consume all other kingdoms, and stand for ever. It would be good for us if we could understand what it is that shall impart to it this principle of perpetuity, give to it a vigorous healthy development, so that it shall not only continue for a brief period of time, but when the mighty angel gives voice to the declaration that "time shall be no longer"—when that shall have become the present with us, it will continue from that period onward, while eternity continues the boon of existence to humanity, to increase without decline, without becoming subject to any of the causes that could reach it to the diminution of its glory.

This eternal and ever-increasing power and glory of the kingdom of God was indicated in the sayings of the Prophets anciently, one of which I may refer you to, found in the predictions of Isaiah, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." These are great and glorious things for us to contemplate, and calculated to incite our wonder. That a kingdom should continue and live and extend forever, and be continually increasing in glory, in power, and dominion—how a consummation so great and vast that it defies the wildest flights of the human mind, can be reached, may well incite wonder, when the fact is considered that the mightiest kingdoms and empires which have exercised dominion on the earth have, after a few brief years, fallen and been buried among the ruins of the

past. This is the work with which we are connected, and the establishing of which we are engaged in, yet, while we contemplate it in all this prospective glory which it must reach, and to which its arrival is only a question of time, it gives us but a partial idea of the relationship we bear to that great work. The voice of prophecy has declared that God would set up his kingdom and consummate his purposes. It was his arm that was to commence the work, bear it up, and move it onward to the indicated exaltation. But, by what means will he effect the accomplishment of all he has designed in the building up of his kingdom? "Why," says one, "by the exercise of his own omnipotence as God." How is that power to be exerted, and this kingdom in all its greatness and glory to be constituted? Who are its citizens, over whom "the Prince of Peace" is to reign and rule? Who are the people who are to be participants in its blessings, its greatness, and glory? They are the families of man—the children of God—humanity that we see scattered throughout the wide earth, enlightened, instructed, and blessed, becoming the recipients of God's fulness and glory. How is this great change in the condition of humanity to be brought about? Why, by a simple obedience to the requirements of the Gospel? People have been associated together in communities under the rule of earth-formed governments, and have been held to the practice of the principles of order, so far as they have been observed by them, by the strong hand of power which exercised dominion over them, without any governing principle or rule of right developed in themselves. Society has been a mass of heterogeneous elements mixed up together, of which the component parts could not harmonize with each other; the ignorant with the learned, the corrupt and vile with those who desired to practise purity and loved virtue, the rude and degraded with the refined and more ennobled—ennobled by the possession and appreciation of the little truth they knew, without a broad principle of government developed in themselves, by which only they could have existed as communities enjoying peace and its consequent happiness and blessings; and, if the governments and

institutions which exercised dominion over them were in any way calculated to promote the practice of virtue and holiness, yet, being constructed upon principles at variance with the truth, and there was in them an element entirely distasteful to those in whom there existed a love for the truth and a desire for righteousness which would lead them to affectionately regard and increase in their love for the truth. The results have been all the contentions, wars, and desolations that have marked the history of the world. War in all its bloody majesty has swept over the face of the wide earth, and the teeming millions of the family of man have suffered its fearful horrors; death stalking from land to land in gory triumph, cities laid waste, sacked and destroyed, nations ruined and countless families left mourning the premature fate of the myriads of victims slaughtered in the mad rage of battle; these have been the bitter results. The causes which have existed in connection with the formation of all earth-made governments have been the seeds of death within them, which ripening brought death, desolation and ruin, where immortality, prosperity, liberty, and glory should have existed to have made man happy and blessed.

The kingdom of God, as we have learned, is to stand for ever, unlike these governments which have had men for their founders and have melted away before the breath of time. How is the kingdom of God to be established, and why is it to stand forever? The reasons may be found and the questions answered by turning our thoughts inwards to ourselves, for the way the Lord has commenced to build up his kingdom should be an evidence to us of its immortality, a guarantee of the perpetuity of happiness and blessings to its citizens, and its continued increase of greatness and glory. For, what is the nature of the means he has used to commence the upbuilding of that kingdom? Why, simply, the preaching of the Gospel. And what is the preaching of the Gospel? It is simply the declaration of a message of peace to man, because it comes to man developing to his understanding the principles upon which peace can be established and its blessings realized. It addresses men and

women through God's ministers as a system of education that proposes to open in the human mind, that will listen and reflect, a fountain of knowledge, and imbue it with a love for truth and purity and consistency of action in harmony with the truth, that will create within that soul a well-spring of life and light welling up clear and strong through the eternal duration of existence, revealing in the light of heaven the great secret fountain of happiness and eternal felicity, and enabling it to discover the way which to walk in will bring a ceaseless increase of knowledge, and a continually increasing comprehension of the truth. This is among the results that are proposed to be developed as the Gospel is preached to us, that we may know the truth and be enabled to regulate our actions in harmony with its principles, and as the truth is developed in us there is a love for the truth developed in us as well, for the same reason that the miser loves his gold which with usury and care he has accumulated, for the same reason that any being loves the object of his affections and regard, because it possesses an interest to him, and through association and the regard it has excited in his bosom he becomes attached to it; so with those who see the beauty, the worth, and the exalting nature of the truth; their association with it creates an affectionate regard for it within them, and their love for its purity and holiness increases as their acquisition continue. There are no laboured reasons required to get such people to love the work of God which the Gospel is revealed to establish, for having this truth developed in the soul, and realizing through experience its happy and blissful results, they become affectionately attached to that work, and the Gospel is no longer to them an ideal fancy or unmeaning tale, but its heavenly working is appreciated, they grasp it with their senses, see and understand its bearings, and have a constant assurance unfolded within them of its holiness and power of blessing, because each recurring day in its experience brings additional testimony, as the hopes of yesterday become the joys of to-day, and the belief of yesterday ripens into the knowledge of to-day. What, then, shall be the extent of the duration of a

Church thus formed and thus prepared to exist, with its members held together, not by any coercive principle, but bound to each other by ties that are stronger than death and sweeter than life, by the strong bonds of undying affection formed by the knowledge each possesses of the holy and kindred relationship he sustains to all the others? It shall outlive the waste of time and witness the destruction of all sublunary things; when these shall have all passed away, the kingdom of God that has its being and increase in the present possession and ever continuing increase of the knowledge, happiness, and glory of those composing it, shall still be passing upward in its pathway of glory and greatness. We see the very elements of its perpetuity in the individuals composing it, who are imbued with the principle of right and have the truth developed within them by which all could appreciate and would respect the rights of others, while the welfare and happiness of all would be the object of interest to all. In this is the life, strength, and immortality of the kingdom that shall bid defiance alike to the ravages of time and the blighting touch of death. No disruption shall sever the sweet bonds that cement together in harmony and love its enlightened citizens; no cankered jealousy nor green-eyed suspicion—twin children of a prolific parent, ignorance, the parent of the malignant evils that afflict humanity—shall be there to engender feelings of hatred and discord, but every soul enlightened by the truth, and all their actions directed in that course that would lead to the continued increase of happiness, will constitute the life that will lead to the eternal perpetuity of the kingdom of God.

The Gospel is taught to us that we may become efficient assistants in building up this kingdom, and for our better preparation for prosecuting the work we are required to gather together unto one place, because all mankind do not love the truth, neither respect it nor those who love it. There is an extensive variety of ways in which its value is estimated by men, hence it is necessary that the Saints should gather, that the feeling may be sustained in them in favour of the truth, and that they may be removed from the influences which

are opposed to the truth. In every former age when the Gospel has been revealed to the earth, and an effort made to establish the kingdom of God, the progress of the struggle has been marked by blood. The blood of the innocent shed by the hands of vile assassins has flowed at every time when an effort was made to accomplish the work of teaching mankind the truth, that the will of God might be done on the earth and his kingdom be established in permanency and glory. No effort has been made among the children of men to accomplish this design, but a sanguinary and hell-engendered war has been instituted against those who loved and practised principles of truth and righteousness. Prophets and holy men have suffered violence and been killed; and when Jesus came himself, notwithstanding the sacred character of his mission to man as the Great Expositor of the Gospel of peace and salvation—when he journeyed among the abodes of mankind teaching, comforting and blessing, healing the sick, bringing happiness to the hearts and homes of all who would receive his ministrations in faith, the same causes produced the same results, and the blood of innocence, shed by the hands of wicked men who hated the truth and those who loved it, curtained the dark picture of his sufferings among humanity with a crimson mantle. This peculiar feature has marked every revelation of the Gospel that has been made to men upon the earth of which we have any account. Those who bore its sacred principles to humanity were slain, and the power to build up the kingdom of God was destroyed from the face of the earth; and that the evil may not predominate over the good, that those who love and work iniquity may not have power to destroy the recipients of truth, we gather together.

Why was the kingdom of God not built up when Jesus came preaching "the Gospel of the kingdom?" Because he could not, for the people would not receive him nor believe the truth he taught. It is said in the Scriptures, that in certain places Jesus "could not do many mighty works because of their unbelief." This was the reason why he could not build up the kingdom; the people would not be instructed of

him. When he sent his servants out to proclaim the Gospel, the blessings were promised to continually attend their ministrations, but who were to receive them? Why, those who would believe the Gospel and become obedient to its requirements. They were not sent to bear the Gospel to a few, but his instructions to them were, "Go into all the world and preach the Gospel to every creature;" say unto every creature, "Whosoever believeth and is baptized shall be saved, and whosoever believeth not shall be damned." We see in this that the salvation offered to one was offered to all. The promise of the Holy Ghost made to one soul was, on the same conditions, extended to all who would believe. That we may understand the nature of the great work, a part of which was the sending out the Apostles to preach the Gospel, let us entertain the supposition, for a moment, that all had believed the Gospel to whom it was proclaimed instead of the few who did receive it. Can we imagine what the result would have been? Why, they would all have been baptized into the Church, and the blessings of the Holy Ghost would have been extended to all opening their minds to receive the truth. Can we imagine what, under such circumstances, would have been the condition of our world to-day? Would there have been any power to question the right of God to rule upon the earth? No; no potentate under the wide heavens would have had the power, no being would have the disposition to question his right to rule over his kingdom—a kingdom comprising all the families of man, and composed of men and women who, believing in the Gospel and obedient to its requirements, had through that obedience become associated together. You can see that if all had received the Gospel they would have been the building up of one church and nation upon all the face of the earth, one vast brotherhood made such by the knowledge of the only living and true God and Jesus Christ whom he hath sent. And you can also see the nature of the work which involved the building up of the kingdom of God. It was not to be built up in heaven, nor away in some far distant region among the stars, where the flight of imagination can scarcely

carry the human mind, but here upon the earth, its subjects the children of God enlightened and exalted by the possession of the truth. Jesus taught his Apostles to pray that the kingdom of God might come. What further? That his will might be done on earth as it is done in heaven. This was evidence that it had not come, and that when it did come its laws and institutions would be understood and observed by mankind. When Jesus told them to pray that it might come, did he tell them to pray an inconsistency, to insult the Majesty of heaven by asking that which had been given? No; he taught them truthfully as a wise father would teach his own children: he taught them as individuals who were to sit by him in the sphere of exaltation and glory which awaited him when they should have won the same triumph over death which constituted his victory. If we can only look at it dispassionately we will see reflected in it the purposes of God, and learn that the Gospel is a system of education ordained of God to instruct the human mind, that the germs of divinity and power in man may be developed until he becomes all that his Father constituted him to become in greatness, glory and exaltation. This Gospel, then, comes to us for the same reason that it was taught by Jesus, for the same reason that it was ever revealed to man upon the earth, that the kingdom of God may be built upon the earth; and when such a consummation is effected, the will of God will "be done upon the earth as it is done in heaven." How is it done there? We are not in the habit of calculating when we think of it that there is any darkness where the light of Heaven shines, any ignorance where truth is developed, understood and never deviated from, any corruption where all is purity and holiness, or any evil or sin where wrong cannot enter. Then, if the will of God was done on the earth as it is in the heavens, his will would be executed without any opposing influence or power. This is the consummation the Prophets saw in the distance, when they looked down through the vista of unborn generations. This is what they looked for with yearning hearts; and when the Lord permitted them to gaze down the stream of time, and look upon

the future rich with the glories of the Zion of God, their souls leaped with sacred joy, and in poetic strains they sang of its greatness and power. Isaiah saw Zion and sang of it, and when speaking of it said, that when it should be revealed, "The nation that will not serve thee shall perish; yea, those nations shall be utterly wasted." Then it would be a universal kingdom with no other to question its right to bear rule over all the earth. Daniel saw the rising glory of the kingdom of God in the last days. He saw the "little stone" that was taken "from the mountain without hands," grow "till it became a great mountain and filled the whole earth;" and as it rolled down from the obscurity of the hills, it crushed in its progress the acquisitions of power that bore rule on the earth till "they became as the chaff of the summer threshing floors." Isaiah and Daniel saw the work in the same character, having similar results, and destined to bring about the designs of God in the blessing and exaltation of his children.

This kingdom is to increase by gathering those who receive and practise the principles of truth, that they may not be wasted away but contribute in their combined efforts to bring about the happy consummation desired. We are required to gather together and associate ourselves in one community as the people of God, that we may effectively engage in the work of building up that kingdom, identifying ourselves with its interests, having faith and confidence in the realization of the results desired, and a degree of understanding of its nature and the positions we are required to occupy that will unfold to us, as that understanding increases, the future beauties of the work we are labourers in. And as we progress in the knowledge of the truth, and the practice of righteousness, so will Zion increase in power and influence upon the earth. If all the family of man were righteous to-day, Zion would be established everywhere upon the earth to-day, and the love and rule of God would be felt and acknowledged everywhere. Where a love for the truth is developed there God reigns; there God dwells. Then, to establish the kingdom and rule of God upon the earth we gather together truth with truth, love of righteousness

with love of righteousness, and purity with purity, until there may be one spot upon the earth where the love of truth may be the ruling principle. It is for the development of this condition of things and for this result that we are required to gather together, and you can readily perceive that our gathering together without being prepared would be of no advantage to subserve our own interests or the interests of the kingdom; it is by having the truth developed in ourselves and preserving its representatives upon the earth that we can alone accomplish the work and obtain the blessings we have in view in gathering.

If the Apostles in ancient times had not been scattered throughout the world, they might have lived to a good old age, and have seen their children's children growing up around them possessing a knowledge of the truth they were sent forth to proclaim to mankind, and the kingdom of God established upon the earth; but ignorance blinded the children of men, and they rejected the truth and killed the messengers of God. But was the kingdom of God when established in the last days to be crushed out again from off the face of the earth? No, never; it was to stand forever, and the cause that would produce this immortality of the work would be the development of the truth in those who received it, while their adding numbers would grow and increase into a kingdom, each of the members of which would be governed by truthful, pure, and righteous principles developed in himself. This it is that asks for your adhesion and mine, to which we can give it honestly, intelligently and hopefully, because it is that truth that will be forever what it is to-day, eternally and unchangeably the truth.

Then our path of duty is plain before us, to cultivate truth, practise purity and love righteousness. When thus feeling and doing, and associated together in a community, we will constitute the kingdom of God on the earth, and become established in purity and righteousness, while our on-goings in the future will be luminous and bright, ever increasing in light and knowledge as we increase in the ability to serve God and gather around us the elements of happiness and bliss. Remember that

it is to purify ourselves that we may be blest with a constant indwelling of the Holy Spirit—that Spirit that brings light to the soul and awakens within us aspirations that lead us to Heaven's glory, that the truth has been revealed to us; and while you enjoy its sweet and hallowed influence you cannot forget it in the narrow circle of your homes. It is there you should be correct and true, there the enlightening influences of the Gospel should regulate all your actions to be in harmony with God's purposes, that there the laws of God may begin to be obeyed, the institutions of his kingdom respected, and truth and righteousness loved, that the time might be hastened on when his will shall "be done on earth as it is in heaven." Cultivate the principles of truth as the wise and skillful husbandman cultivates the growth of the seed, through the ripening harvest of which he expects to reap the blessing of sustenance for many. Deposited in good soil he tends

it with care, and watches with interest its gradual development under the blessings of Heaven. But if the seed was never planted on the principles that would produce this result, he and his household and all who were dependent upon him for food would starve. So they who do not cultivate the development of truth, can realize just a little more than the brute beasts which wander through the deserts; ignorant and ungoverned by principle they do not grow in the knowledge of the relationship they sustain to God, and each other, and the means by which the purposes of Heaven are to be accomplished. Do not let us be careless or ungrateful for the blessings bestowed upon us, but remember that the Gospel has come to us for our improvement; and that this rational and consistent view may obtain more and more strength in your minds, is my prayer in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 504.)

Governor Ford is certainly a man who performed mighty wonders. He not only compelled two innocent men, by virtue of his office as Governor of Illinois, to go before two different magistrates on the same charge, contrary to the Constitution and laws of the State; to surrender themselves into the custody of a mob magistrate (not the one who issued the writ); go to prison under a military guard on an illegal mittimus granted contrary to law, without any examination; put in a criminal cell without having been examined for crime; brought them out of prison contrary to law; thrust them back again under the most solemn and sacred pledges of his personal faith, and the faith of the State, for their protection; guarded them with men whom he knew to be treacherous, and to have resolved on the death of the prisoners, until they were murdered in cold blood, and then professed to be "thunderstruck."

It is our wish to do strict justice to the memory of this heroic Governor, who, in addition to the above-named mighty achievements, on his death bed

bequeathed to the astounded world a volume of 447 pages, entitled, "History of Illinois from 1818 to 1847, containing a full account of the rise, progress, and fall of Mormonism," from which we copy the following:—

"But the great cause of popular fury was, that the Mormons at several preceding elections had cast their vote as a unit, thereby making the fact apparent that no one could aspire to the honours or offices of the country, within the sphere of their influence, without their approbation and votes. It appears to be one of the principles by which they insist upon being governed as a community, to act as a unit in all matters of government and religion. They express themselves to be fearful that if division should be encouraged in politics, it would soon extend to their religion, and rend their church with schism and into sects.

This seems to me to be an unfortunate view of the subject, and more unfortunate in practice, as I am well satisfied that it must be the fruitful source of excitement, violence, and mobocracy, whilst it is persisted in. It is indeed unfortunate for their peace that they do not divide in elections, according to their individual

preferences or political principles, like other people.

This one principle and practice of theirs arrayed against them in deadly hostility all aspirants for office who were not sure of their support, all who have been unsuccessful in elections, and all who were too proud to court their influence, with all their friends and connections.

These also were the active men in blowing up the fury of the people, in hopes that a popular movement might be set on foot which would result in the expulsion or extermination of the Mormon voters. For this purpose, public meetings had been called, inflammatory speeches had been made, exaggerated reports had been extensively circulated, committees had been appointed, who rode night and day to spread the reports, and solicit the aid of neighbouring counties.

And at a public meeting at Warsaw, resolutions were passed to expel or exterminate the Mormon population. This was not, however, a movement which was unanimously concurred in. The county contained a goodly number of inhabitants in favour of peace, or who at least desired to be neutral in such a contest. These were stigmatized by the name of '*Jack Mormons*,' and there were not a few of the more furious excitors of the people who openly expressed their intention to involve them in the common expulsion or extermination.

A system of excitement and agitation was artfully planned and executed with tact. It consisted in spreading reports and rumours of the most fearful character.

As examples: On the morning before my arrival at Carthage, I was awakened at an early hour by the frightful report, which was asserted with confidence and apparent consternation, that the Mormons had already commenced the work of burning, destruction, and murder, and that every man capable of bearing arms was instantly wanted at Carthage for the protection of the country. We lost no time in starting; but when we arrived at Carthage we could hear no more concerning this story.

Again: during the few days that the militia were encamped at Carthage, frequent applications were made to me to send a force here and a force there, and a force all about the country, to prevent murders, robberies, and larcenies, which it was said were threatened by the Mormons. No such forces were sent, nor were any such offences committed at that time, except the stealing of some provisions, and there was never the least proof that this was done by a Mormon.

Again: on my late visit to Hancock county, I was informed by some of their violent enemies that the larcenies of the Mormons had become unusually numerous and insufferable. They indeed admitted that but little had been done in this way in their immediate vicinity; but they insisted that sixteen horses had been stolen by the Mormons in one night, near Lima, in the county of Adams.

At the close of the expedition, I called at this same town of Lima, and upon inquiry was told that no horses had been stolen in that neighbourhood, but that sixteen horses had been stolen in one night in Hancock county. This last informant being told of the Hancock story, again changed the venue to another distant settlement in the northern edge of Adams.

As my object in visiting Hancock was expressly to assist in the execution of the laws, and not to violate them, or to witness or permit their violation, as I was convinced that the Mormon leaders had committed a crime in the destruction of the press, and had resisted the execution of process, I determined to exert the whole force of the State, if necessary, to bring them to justice.

But seeing the great excitement in the public mind, and the manifest tendency of this excitement to run into mobocracy, I was of opinion that before I acted I ought to obtain a pledge from the officers and men to support me in strictly legal measures, and to protect the prisoners in case they surrendered; for I was determined, if possible, that the forms of law should not be made the catspaw of a mob, to seduce these people to a quiet surrender, as the convenient victims of popular fury.

I therefore called together the whole force then assembled at Carthage, and made an address, explaining to them what I could, and what I could not legally do, and also adducing to them various reasons why they, as well as the Mormons, should submit to the laws, and why, if they had resolved upon revolutionary proceedings, their purpose should be abandoned.

The assembled troops seemed much pleased with the address, and upon its conclusion the officers and men unanimously voted, with acclamation, to sustain me in a strictly legal course, and that the prisoners should be protected from violence.

Upon the arrival of additional forces from Warsaw, McDonough, and Schuyler, similar addresses were made, with the same result.

It seemed to me that these votes fully

authorized me to promise the accused Mormons the protection of the law in case they surrendered.

They were accordingly duly informed that if they surrendered they would be protected, and if they did not, the whole force of the State would be called out, if necessary, to compel their submission. A force of ten men was despatched with the constable to make the arrests and to guard the prisoners to head-quarters.

In the meantime, Joe Smith, as Lieut.-General of the Nauvoo Legion, had declared martial law in the city. The Legion was assembled, and ordered under arms. The members of it residing in the country were ordered into town. The Mormon settlements obeyed the summons of their leader, and marched to his assistance. Nauvoo was one great military camp, strictly guarded and watched, and no ingress or egress was allowed except upon the strictest examination.

In one instance, which came to my knowledge, a citizen of McDonough, who happened to be in the city, was denied the privilege of returning until he made oath that he did not belong to the party at Carthage, that he would return home without calling at Carthage, and that he would give no information of the movement of the Mormons.

However, upon the arrival of the constable and guard, the Mayor and Common

Council at once signified their willingness to surrender, and stated their readiness to proceed to Carthage next morning at eight o'clock. Martial law had previously been abolished.

The hour of eight o'clock came, and the accused failed to make their appearance. The constable and his escort returned. The constable made no effort to arrest any of them, nor would he or the guard delay their departure one minute beyond the time, to see whether an arrest could be made.

Upon their return they reported that they had been informed that the accused had fled and could not be found.

I immediately proposed to a council of officers to march into Nauvoo with the small force then under my command, but the officers were of opinion that it was too small, and many of them insisted upon a further call of the militia.

Upon reflection I was of opinion that the officers were right in the estimate of our force, and the project for immediate action was abandoned.

I was soon informed, however, of the conduct of the constable and guard, and then I was perfectly satisfied that a most base fraud had been attempted; that, in fact, it was feared that the Mormons would submit, and thereby entitle themselves to the protection of the law.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 16, 1862.

FAITHFULNESS OF THE ELDERS—ITS BEARING ON THE WORK.

—O—

It has passed into a proverb among the Elders who have had an extended experience in the Church that to have a healthy, thrifty Branch of the Church—a Branch full of the Spirit and of life, there must be officers presiding over and connected with it who exhibit in their own lives all the good qualities of Saints of God. If a Branch, a Conference, or a District, be in a drooping, dying condition as regards its faith and works, the inquiry immediately arises in the mind of the experienced Elder who is told of its decline as to the conduct of the men who preside and labour in that field. So closely is the spiritual welfare of a Branch, Conference, or District connected with the healthy spiritual growth of its President and his co-labourers that, when it is known that the people of a certain District are declining in their love and zeal for the truth, the blame of such retrogression is likely to rest upon the officers labouring there, until circum-

stances transpire which exculpate them. The Priesthood is the appointed channel through which instruction is imparted to the Saints, and, when that channel is free from obstruction, there is a pure and constant stream of health-giving and wise counsels flowing unto the Saints, from which they may obtain deep draughts of knowledge. If the Saints do not progress, therefore, in the knowledge and practice of the truth, it is but natural to suppose that there is something to obstruct or adulterate that stream, or its natural effects would be witnessed.

It is but to repeat a truism, which every Elder should know perfectly well, to say that there is a very great responsibility resting upon all who are engaged in the Ministry of the Lord Jesus among the people. They have extraordinary opportunities of doing good, for which they will receive a reward sufficiently ample to satisfy the most ambitious; and they have, also, very great opportunities of doing injury, if they choose such a course, for which their condemnation will be swift, sure and lasting. On the one hand they can tread in the footsteps of their Lord and Master, and be saviours, and have the reward of such; or they can take the opposite course, and aid the Evil one in his plans, and bring down upon themselves the sore vengeance of an offended God for prostituting to base uses the power and privileges which He has given them. If an Elder, acting as a President of a Branch, of a Conference, or of a District, or as a Travelling Elder, check the steady flow of the stream of wise and healthy instruction which should ever proceed from him to the people, by an improper or sinful course of conduct, he has not only to bear the condemnation of his own personal misdeeds, but he has to bear the responsibility, to some extent, of the sins of others over whom he is placed as a shepherd and teacher. If he expect a glorious reward for his labours in doing right, or in saving the people (viewing him as a saviour in a limited capacity), why should he think to escape a grievous condemnation in doing wrong, and misleading the people by his example and the spirit in which he indulges? Do the Elders who are acting in the Ministry realize the full force of this principle? When they are tempted to do wrong, do they think of the consequences that may follow the commission of that wrong—that they are not the only ones to be affected by it; that its consequences may extend far beyond the limit of their vision, and affect the welfare of persons far remote from them?

An Elder may think that he is not an open violator of the laws of God, and yet indulge in feelings which effectually check the growth of the Spirit of God in him and quench its utterances to the people. Strange though it may appear, it is not unfrequently the case that the very blessings which he receives from the hand of the Lord produce these feelings. When he is first called to labour in the Ministry, he is humble and meek; he feels his weakness, and he seeks unto the Lord for strength and assistance, and he obtains these blessings. He speaks, and the power of God attends his words; he ministers, and salvation results from his ministrations; he plans and counsels, and wherever his plans are adopted and his counsels obeyed, there satisfactory success is sure to follow; all his labours are attended by the most gratifying results, and when he looks around him and beholds them and the influence which he has gained, his heart swells with pride and gratulation, and he thinks that he is a great man, a wise man, a capable man, or such results never would have been accomplished. For such an Elder, his blessings have been too much. Pride has taken the place of his former humility, and he thinks he is the author when he is only the instrument. Poor creature! The moment he indulges in such a feeling, his strength, his wisdom and his influence begin to wane, and he goes down and his power leaves him.

This feeling of self-sufficiency—this pride, has as great an influence probably, in obstructing the flow of the Spirit in the Elders, as any other one cause. Because, where it exists, the incentive which would prompt them to seek unto the Lord for strength and assistance is removed. They do not feel their own weakness, and therefore do not seek for help where it can be obtained, and they are liable at any moment to be overtaken by a temptation which they have not strength enough to resist.

The Elder who is not humble is unsuited to the work of the Ministry. If he be a President of a District, or a Conference, and is not as humble in that position as he would be if he were a Travelling Elder or a President of a Branch, then he is unfit to be there. If he be a President of a Branch, and he is not as meek and lowly in his feelings, while acting as such, as he would be if he were a member only, he does not possess the feeling which he ought to have to enable him to act in that position acceptably unto the Lord. But, how often is it the case that Elders when they are placed in positions of greater responsibility than they have before occupied, begin to exhibit feelings that they would at one time have thought very unbecoming, if seen in others occupying those same positions? An increasing sense of their own importance and worth seems to take possession of them, and when they talk to or associate with those over whom they have been called to preside, they seem to be constantly oppressed with the idea of their own dignity and the other's inferiority. The humility which they probably thought at one time so necessary and so admirable in others, they scout as something entirely unnecessary for them to cultivate, and seem to think that they can lord it over God's heritage with entire impunity.

Now, let no Elder deceive himself upon these points. Let no one think because he has obtained a responsible position, or because he has been blessed of the Lord with success in his labours, that he can indulge in pride and self-conceit and their associate feelings, and yet retain the Spirit and power of his calling. He cannot do so. It would be contrary to the justice of God for such a man to possess the Spirit and power of the Priesthood. A man to think so must be blind indeed to his own position. Let an Elder indulge in feelings of this kind and he will cease to be a benefit to the people among whom he labours. He may not be able to perceive it himself; but those who have the Spirit will not be long in making the discovery.

¶ If an Elder has been blessed in preaching, in counselling, in ministering to the sick, in convincing mankind of the truth, in obtaining an influence with the Saints, in managing the affairs of his field in wisdom, or in any of the numerous labours which devolve upon the Elders in the Ministry, let him give thanks unto the Lord who has so kindly favoured him, and ever remember that the blessings which he has received do not originate with himself but with the Lord, and that the same hand which bestows them can withhold them. And let no one be jealous of another thus blessed; but rather seek by humility and faithfulness to be made equally useful.

ARRIVALS.—Elders Edmund F. Bird, Robert Pixton, Charles Taylor, Thomas Taylor, and Miles P. Romney, arrived in Liverpool, from Zion, in good health and spirits, on Wednesday, the 6th inst., by the steam-ship *Great Eastern*, from New York, after a remarkably short passage of 16 days from Florence. Elder William H. Shearman also arrived from Zion, in good health and spirits, on

Thursday, the 7th inst., by the steam-ship *City of New York*, after a pleasant passage of 12 days.

NEWS FROM THE PLAINS.—We are informed by the brethren lately arrived, that Captains Murdock and Duncan's companies had arrived in Florence, and were expected to start back on the Plains shortly after the departure of the brethren from Florence. Captains Horne and Harman's companies had just arrived. Captains Haight and Miller's companies were expected within a fortnight. The brethren also met the following companies on their way home to Zion:—Captain Lewis Brunson's company of Saints, mostly from the States, composed of 46 waggons, some 300 miles from Florence. Captain Wareham's company, of 46 waggons, composed mostly of Saints from St. Louis, about 60 miles from Florence. Captain Van Cott's company, of 86 waggons, with Scandinavian Saints, about 40 miles from Florence. Their teams were in good condition, and the prospect for feed on the Plains was good.

A P P O I N T M E N T S .

Elder Edmund F. Bird is appointed to labour in the Southampton District, under the Presidency of Elder William Bramall.

Elder Robert Pixton is appointed to labour in the Nottingham Conference, under the Presidency of Elder John D. Chase.

Elder Charles Taylor is appointed to labour in the Staffordshire Conference, under the Presidency of Elder William G. Mills.

Elder Thomas Taylor is appointed to labour in the Sheffield District, under the Presidency of Elder Joseph F. Smith.

Elder William H. Shearman is appointed to labour in the Liverpool Conference, under the Presidency of Elder Edward L. Sloan.

Elder Miles P. Romney is appointed to labour in the Manchester Conference, under the Presidency of Elder John M. Kay.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

C O R R E S P O N D E N C E .

ENGLAND.

LONDON CONFERENCE.

London, August 1, 1862.

President Cannon.

Dear Brother,—In my letter to you dated Oct. 20th, 1861, I then stated that our prospects were good for a large emigration from the Conference in 1862.

I take great pleasure in stating that our hopes have been more than realized. At that time we expected to send 150 emigrants, but we continued adding to

our list until it reached 250 souls, all of whom left; and many letters have been received by their friends from them, informing them of their safe arrival in New York and Florence.

Since my return from Liverpool I have visited all the Branches and many of the Saints in the Conference, and, as a general thing, find a good spirit prevailing in their midst. A few who have been lukewarm and careless about attending their meetings, are now enjoying a better spirit, and are determined

to live their religion and enjoy the blessings the Lord has in store for all those who are faithful.

Pastor John Brown, Elders Thomas Stayner and Reuben McBride, left with this year's emigration, also many local Elders who were always ready to assist in spiritual and temporal matters, leaving me with only two Travelling Elders—namely, Thomas O. King and George Reynolds, both of whom, I am happy to say, are doing a good work.

Having many Elders and Priests who are good men and willing to do all they can to promote the cause of God, we called upon a portion of them to attend to preaching out in the highways, &c., while others have been appointed to visit the Branches on the Sabbath. We also directed the Branch Presidents to make occasional visits to the different Branches. All is done by appointment.

These arrangements, thus far, have been productive of much good. Our meetings are better attended. The brethren who are thus employed enjoy much of the Spirit, having now better opportunities of magnifying their calling. The number of baptisms during the past six months average about 15 per month, but we hope soon to double that number.

Many are inquiring after the truth and attend our meetings, but they are few compared to the many to whom it is preached. However, this does not discourage us; we feel determined, the Lord helping us, to preach the Gospel to these money and pleasure-seeking multitudes, whether they believe or not. I often wish I had more strength, so that I could do more, but I am very thankful for that which I do enjoy, for my health was never better than it is at the present time. I never felt more anxious to do good, neither do I believe it was ever more necessary, for the Lord is surely working with the children of men.

A few years ago the Elders had to prove to Saint and sinner every assertion they made from the Bible. If two or three Saints were persecuted, they had to refer to the good old Book and find a few passages to prove that the Saints were to be persecuted, or some of them would apostatize. Again, if any of the Saints after testifying of the truth of

this work did fall into darkness through transgression and apostatize, the Elders had to search for a proof that some one had done the like in the days of the Apostles. But I am thankful to say that things are much changed with the Saints in this respect. They are learning not to look at the sins of others, who they, perhaps, had heretofore all confidence in, and that it is no excuse for them to neglect their duties, but that it should rather incite them to faithfulness, fearing lest they might also lose the Spirit and fall away.

Twenty years ago we had nothing but the Bible to prove that this was the work of God (true, we had the Book of Mormon, but the people would not listen to it), to-day we have a thousand proofs. Then we had only a few revelations and prophecies of the Prophet Joseph, to-day we have in addition the prophecies of a Brigham, a Heber, a Willard, a Jedediah, a Daniel, and a host of others that might be mentioned, many of which have been and are being fulfilled every day before our eyes. Thirteen years ago the inhabitants of Zion were but few, and those few were poor. There our leaders stood up and declared before the Saints and many who were not Saints, "that we would send and gather the poor Saints by thousands to those Valleys." This has been and is being done this season, for thousands are being taken in the waggons that have been sent from the Mountains. This should convince the world that the Lord has again commenced to gather Israel, &c. The Bible speaks of this gathering, also the Book of Mormon, and in addition, thousands are declaring these things to the inhabitants of the earth. Thousands who are not members of the Church know that the Latter-day Saints gather to Utah, but they do not believe that the Lord has anything to do with it, no more than the Jews believed that Jesus was the Son of God; and if they do not repent and obey the Gospel, they will be as much deceived as the Jews were.

Ever praying for the welfare of Zion,
I remain your brother, W. C. STAINES.

—
WALES.

Swansea, August 1. 1862.

President Cannon.

Dear Brether,—It is a pleasing duty

to me to report the condition of the Church in the Welsh Mission, more especially when I have good news to communicate.

I called a general Conference at Swansea on Sunday the 8th of June last, where all the Presidents of Conferences attended, with the exception of brothers Edwin Price and Robert M. Jones, Presidents of Flintshire and Denbighshire Conferences. Unavoidable circumstances prevented those brethren attending, but they wrote to me that they would be on hand to carry out any measures that might be adopted in the Conference for the advancement and progress of the work of the Lord under their charge.

My object in calling a general Conference was, in order to see the Presiding Elders together, and to impart to them such instructions as Presidents Lyman, Rich, and yourself imparted to the Elders at 42, Islington, last May, ere your departure to America.

Tithing was one of the subjects that I felt to dwell most upon; the necessity of the Priesthood teaching that revealed law of God to the Saints in a kind and fatherly manner, and explaining unto them the great blessings they would receive if they would give diligent heed to that law. I felt very free and untrammelled in speaking on the above subject, for I have found out long ago in my own experience that it is good to pay Tithing, and not to hold back offerings to the poor and destitute of the Lord's people. The Almighty has greatly blessed me in so doing, and I could with all confidence recommend others to do the same.

Brother G. G. Bywater followed me on the same subject with much energy and zeal, bearing testimony to what I had spoken; and so did brother David M. Davies.

There were seven Presidents of Conferences and two Travelling Elders present, all of whom expressed their willingness to do all they could to help to roll on the great wheels of the Latter-day kingdom, and to teach the principles which they heard on that day, (as well as what they read in the

Star from week to week) to the Saints under their charge. A most excellent feeling prevailed through the day, and I felt that the Almighty was pleased with our meeting and our efforts in trying to build up his kingdom.

I am now most happy to say that the Tithing and Mission Funds are very near doubling in some of the Conferences since that time, and my faith is that the Saints can do a great deal, even if they are poor, if we once can get them to believe and act as sons and daughters of God and heirs to celestial glory in the world to come.

Our motto in Wales is to keep out of debt, and "pay as we go" for *Stars* and *Journals*, and everything else that is required at our hands for the prosperity and building up of the Zion of our God.

We have baptized in Wales, from January 1st to the 30th of June last, 104 persons, who are now rejoicing in the truth; and some of them are faithfully paying their Tithing.

Several have been baptized in the Eastern Glamorgan, Cardiff, Monmouthshire, and Western Glamorgan Conferences, since the 30th of June, but I am not in possession of the exact number.

We have been highly favoured and blessed with a visit from President J. G. Bigler at Cardiff, on the 16th ult. The Saints at our hall in Cardiff that evening were much pleased with the wise and fatherly counsels he gave. He came with me to Swansea on the following Saturday, and on Sunday several of the Saints from the country Branches came to Swansea after hearing that brother Bigler would be there. President Bigler, myself, and brother David M. Davies, of Llanelly, addressed the Saints through the day; and all were agreed that they never felt better in their lives than they did on that day.

Ever praying that you may be always filled with the Spirit of your high and holy calling, I remain yours in the bonds of truth,

THOMAS E. JEREMY.

A good action is never thrown away. Perhaps that is the reason we find so few of them.

SUMMARY OF NEWS.

AMERICA.—Recruiting still languishes in New York and throughout the North, and the call for a draft increases in intensity. General Halleck's appointment to the command of the army is received with moderate satisfaction. Mr. Seward is to remain in the Cabinet. Guerilla bands increase in Kentucky, Tennessee, and Missouri. General "Stonewall" Jackson threatens General Pope in the Valley of the Shenandoah, and great movements are daily expected both in that quarter and at Richmond. The Federal Commodore Farragut has left Vicksburg with his flotilla for New Orleans. Vicksburg still remains uncaptured. The latest accounts from Chattanooga report that the Confederate infantry have crossed the river in force. Their number is large, and three generals are in command. The Confederate force of cavalry is heavy in East Tennessee. It is stated to be 5000 strong. There are few provisions in Chattanooga, and the citizens are much distressed by forced contributions to supply the Confederates. Advices from Tuscombua state that 6000 bales of cotton were burned by guerillas in that neighbourhood within ten days. It is further stated that the Confederates in the cotton-burning districts are in favour of the secessionists letting them sell and get gold from Union men and their agents, and then destroy the property thus paid for. The Confederates, 30,000 strong, have concentrated their lines along the junction of Appomattox and the James River. Several committees, composed of the Mayor and all the leading men of wealth and influence in the commercial and legal community of New York, have passed numerous and strong resolutions declaring the present time to be the crisis of the rebellion.

PORTUGAL.—The Minister of Justice has issued a law prohibiting the clergy, under penalty of imprisonment, from preaching against the Government. The heat is very intense throughout Portugal, and the vine disease is again prevalent. The harvest is very short in the provinces. It is considered that the present Ministry wish to reform the Chamber of Peers.

ITALY.—General Cugia sent the Duke de la Verdura and Deputy Laloggia to Garibaldi with the proclamation of the King. Garibaldi received them in the midst of his friends. He repelled their entreaties, and would not even receive a letter from his friend General Medici. It is said that he is marching into the interior of the island pursued by the troops on the Roman frontier. The Italian troops have occupied the positions of which it was believed he intended to take possession. The spirit of the troops is excellent. It is still believed that everything will be arranged without the employment of force.

MONTENEGRO.—A despatch from Cetigne, August 4, asserts that 50,000 Turks attacked the Montenegrins in their entrenchments at Kokoti, but that they were victoriously repulsed by Mirko. A bulletin issued by Omar Pasha says:—"The enemy has been dislodged from all his positions, and we are now marching on Rinka, which place will probably be taken before night."

CHINA.—General Stavely had addressed her Majesty's Ministers at Pekin, announcing that the Chinese authorities were scarcely able to make any effort whatever for their own defence, and that with the force at his command he felt unable to do more than to protect the city of Shanghai itself. The rebels had marauding parties ten miles from Shanghai, driving in the country people and burning their houses in every direction. The crops will remain ungathered, and famine must be the consequence. As Shanghai, if attacked, would require all the available troops in that part of the country for its defence, General Stavely informs the Secretary of War that he intends to retain the whole of the troops which were about leaving Tien-tsin.

AUSTRIA.—The rumour of the possibility of Garibaldian landings on the coast of Dalmatia, or elsewhere on the Austrian shore of the Adriatic, has decided the Austrian Government on strengthening their fleet in those waters.

VARIETIES.

"Well Dick," said a doctor to a man whose wife he had been attending, "how is your wife?"—"She's dead, *I thank you, sir.*"

A man sent a note to a friend, requesting the loan of his noosepaper, and received in return his friend's marriage certificate.

A woman purchasing cups and saucers was asked what colour she would have, "Why I aint particular," says she, "any colour that wont show the dirt."

SWIFT says, that "nothing is so great an instance of ill manners as flattery. If you flatter all the company you please none; if you flatter only one or two you affront the rest."

"That's the smallest horse I ever saw," said a countryman on viewing a Shetland pony. "Indade, now," replied his Irish companion; "but I've seen one as small as two of him."

When Jack Jones discovered that he had polished his bedmate's boots instead of his own, he called it an aggravated instance of "labouring (and confoundedly hard too) under a mistake."

P O E T R Y.

TO AN INFANT SON.

Dedicated to Fathers and Mothers in Israel.

Sweet stranger! with a joy sincere,
Our thanks to God for thee we own;
Admit thy right to mingle here,
And win a never fading crown.
Though, little one, thou know'st no fear—
Unconscious art of good or ill;
Soon must thy breast begin to share
The cares which human bosoms fill.
Joys, bright yet transient as the hour,
Will chequer o'er thine early years;
And sorrows, fleeting as the shower,
Will oft dissolve thy joys in tears.
Bliss even thou with grief wilt share—
The fate of fallen humankind;
Yet let bright hopes defeat despair,
And ever cheer thy troubled mind.
Should gloomy shades obscure the day,
And deepen into darkest night;
Their every trace will flee away
Before the sun's returning light.
When earthly eyes no ark can see
To shelter from the coming storm,

Sheffehk.

Thy trust in thy Creator be,
Who did the world from chaos form.
Be gen'rous deeds thy dear delight;
Pure charity to all, thy joy;
To banish woe and error's night
Humbly thy powers all employ.
Let justice, truth, and love sincere,
In unison thine actions guide;
True friendship's sacred ties revere,
And shun deceit what'er betide.
Heed not sin's tempting promise fair,
Of pleasures, wealth, or empty fame;
Each bright allurements hides a snare,
And gives at best a worthless name.
Man's highest glories here below—
A just and honest soul, be thine;
A heart whence love and mercy flow,
And life will be a feast divine.
To virtue's paths thy feet confine,
Till life's short pilgrimage be past;
Still let thy Maker's will be thine,
And heaven thy home will be at last.

W. CLEGG.

Address.—William S. Baxter, 16, Ann Street, Maxwelltown, Dundee.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON;

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONAH.

No. 34, Vol. XXIV.

Saturday, August 23, 1862.

Price One Penny.

THE FULFILMENT OF PROPHECY.

The events of the dreadful war now raging on the other side of the Atlantic, as they are brought to us by every mail, would seem to justify, to some extent at least, the remark of the President of the rebel Confederacy, that the war may yet be prolonged twenty years. A peaceful termination of the struggle, and a settlement of the differences which exist between the South and the North, seem more distant to-day than they did fifteen months ago. Then, sanguine persons among the people of the North flattered themselves with the hope that but a few weeks would be all the time needed to bring the South back to its allegiance, and to reconstruct the Union on its old basis. Thirty, sixty, and ninety days were the periods allotted at different times for the accomplishment of this result. But, as time wore on, and the determination and preparations of the South to maintain its attitude of rebellion and resistance to the North became more apparent, these opinions changed, until at this day there are few so hopeful, even in the North, as to anticipate that any period short of one or two years will be sufficient to bring the war to a close. The recent battles before Richmond have dissipated the delusion, which in the beginning of the war seemed to take possession of the people of the North respecting the temper of the South and its ability to

maintain itself in a struggle with them, and have opened their eyes to the real nature of the contest in which they are engaged. They now see that their foe is not to be underrated or despised—that he is desperate, and, that it will require greater exertions than they have yet made to bring the war to a favourable issue. So convinced are many leading men in the North of this fact, that they have publicly asserted that, unless more vigorous measures are instituted by the Federal Government for the prosecution of the war than have yet been witnessed, it will be impossible to subdue the South. And the Government has been compelled, in deference to these opinions and in consequence of the pressure which has been brought to bear upon it, to adopt a more active and severe policy, and to inaugurate a series of measures which would have been deemed impolitic and cruel in the extreme at the breaking out of the war.

It is fearfully interesting to a believer in the Spirit of prophecy and revelation, and in God's power to bestow that Spirit upon man in these days, to watch the progress of the events of this great struggle as they gradually unfold themselves to his vision. Hurried on by a fate which appears to be irresistible, the combatants on each side are almost daily committing acts which they would

have revolted at when the war commenced, and which no man at that time could have persuaded them to believe they would ever have countenanced. He beholds the terrible spectacle of a great nation deliberately consummating its own destruction, and literally fulfilling, by every one of its acts, predictions of the plainest possible character, respecting which it has been warned for years. He has wondered, doubtless, at the unbelieving and obstinate stupidity of the Jews, in their blind rejection of the predictions of the Prophets. He has been astonished that they could, despite the numerous warnings which they received, rush on to their destruction as they did. But there is no longer any need for his surprise to be excited for these acts of the past. The determined persistence of the nations of our own times in the same insane and suicidal course of folly, notwithstanding they have the instructive lessons of the past before their eyes, is so astonishing, that all wonder for the acts of the past should cease and be swallowed up in the contemplation of those of the present. Scene after scene of the terrible drama has presented itself to his view, so frightfully real, so true to the descriptions which had been given him, and from which all his impressions had been formed, that he must shudder when he beholds them and reflects upon those yet to be unfolded before the end shall come. To such a person, no scene, however insignificant, which he has yet beheld connected with this war, has been devoid of meaning. Even the first intimation which was received concerning the intention of South Carolina to secede from the Union, was news to him of deep and portentous import. While they who denied God's power to reveal his will in these days viewed that act as a temporary ebullition of feeling which would not be attended by consequences of any particular moment, the believers in that power anticipated the most significant results therefrom—results which would have a direct influence upon the future of the entire nation, and not only upon that nation, but upon all the nations of the earth. They knew that South Carolina would rebel, that she would be joined by other States, that the South would be divided against the North, that war would ensue

in which the whole nation would be involved. They knew that the decree had gone forth to this effect, and that unless the nation would repent, no power could prevent its fulfilment. While many anticipated that every step they took to prosecute the war after the capture of Fort Sumter and the outbreak of hostilities, brought them nearer to the goal of all their hopes—namely, the bringing back of the South and the reconstruction of the Union, the believers in God's revelations clearly saw that all they did only widened the breach and removed them still further from the consummation of their desires. While the former thought the measures which were being adopted would result in the salvation of the country, the latter could perceive a future looming up with terrible distinctness in which would be witnessed the fulfilment of all that the Lord had spoken.

The progress of the war thus far has clearly demonstrated that the views of the latter are more likely to be fulfilled than the anticipations of the former. Every measure which has yet been adopted, every battle which has yet been fought, adds to the intensity and fierceness of the conflict, and renders more probable, even to the judgment of the unbeliever, the complete fulfilment of all which has been spoken by the Lord concerning it. Nearly thirty years ago the Lord said that the wars which should commence at the rebellion of South Carolina should terminate in the death and misery of many souls, and that with the sword and by bloodshed should the inhabitants of the earth be made to mourn. Who can say that these results have not already attended this rebellion? Accustomed as the nations of Europe have been to war, they stand aghast in view of this unnatural and bitter conflict and the consequences likely to attend it. Already, the troops in one section of the country, at least, support themselves on their march by forced contributions from the people. The General who is in command there has made public declaration that it is his intention to obtain every thing necessary to sustain his troops in this way, and that every man in the country or district which he traverses shall take the oath of allegiance or be compelled to leave his home and flee

to his friends and take his chances with them. Surely death and misery—misery too great for language to describe must attend the execution of such a programme as this! Yet, this is not the full measure of their misery. The property of all rebels is to be confiscated; they are to be stripped of every thing, slaves included. And there are those who not only advocate the stringent application of the Confiscation Bill to the rebels, but who would, if they had their way, arm the slaves against their masters, and convert the war into one of extermination. The North is scarcely prepared for this yet. There is a conservative element there which opposes these extreme measures; but it is powerless before the march of events, and it is not too much to expect that as the nation becomes convinced that the war is likely to be a protracted one, the majority may clamour so loudly for the adoption of the most vigorous and severe measures that its voice may be drowned and unheeded amid the general din.

Of course, one side cannot adopt very severe measures without their example being strictly followed by the other. Severity upon one side will be met by severity on the other. Confiscation will be opposed by confiscation. The quartering of troops and the seizure of property by one party, will be repaid by the other in the sudden descent of guerrilla bands upon exposed and undefended cities and countries. Measures of extermination will provoke measures of extermination, until the war, instead of being conducted according to the rules of civilized warfare, will resolve itself into a massacre in which all rules of warfare will be disregarded and abandoned. At this present writing a new element is about entering into the strife. Negroes are to be employed in the war by one party, and inducements will not be wanting to entice those of them who are slaves to desert or rise against their masters. But, to meet this new phase of the war, and to strengthen themselves in resisting an enemy possessed of such numerical superiority, is it at all improbable that masters in the South, who boast of the fidelity of their slaves and of the confidence they can repose in them, should place arms in their hands, and use them

as an auxiliary force in the war? Already they have done this to a partial extent; but it is a question whether they will arm them in greater numbers, and if they do, what the effect of such a measure will be. In relation to this subject the Lord has said, in speaking about these troubles, that "after many days"—subsequent to the breaking out of the rebellion—"slaves shall rise up against their masters, who shall be marshalled and disciplined for war." To all the other horrors of the war, then, are to be added the atrocities of a servile insurrection. This is to be one of the results which shall attend it and the measures now being adopted. The "many days" which should pass away before this event should take place may yet be far from their expiration (though we do not think that the rebel President, Jefferson Davis' estimate of twenty years is likely to be completed), yet it will come. It may come when the North shall be so far exhausted by the struggle that the triumph of its policy in relation to the slaves may avail it but little. But it will come, and with it also that other event of which the Lord speaks when he says: "that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation."

All these events are plainly foreshadowed at the present time. Step by step they progress towards their fulfilment. We wish the Saints to open the eyes of their understanding to perceive the signs of the times. We rehearse these things that they may understand that God is mindful of his word and all his promises, and that when he speaks he means what he says. He is vindicating the testimony of his servants upon this point. He is surely establishing their character as his servants, by fulfilling His words spoken by them. Those who scoffed at those words and denied the possibility of their fulfilment, are themselves the means by which they are being brought to pass. His servants, inspired by Him, predicted that unless the nation would repent the Union should be severed and war should ensue. Their enemies denied the truth of the predictions; they said they would never be. Even if the South should secede—which they

did not believe she would—there would be no war. Providence, they said, had a different destiny in store for the nation than this. Yet, when secession became a fact, many of these identical men who had before denied its possibility, and who had asserted that war would never occur between the South and North, were among the first to rush to arms and thus establish the truth of the predictions which they had previously denounced. Nevertheless, they will not acknowledge that there is any probability of the predictions yet to be fulfilled coming to pass. Though they have the evidence before their eyes of their miscalculations and blindness, and the correctness of the statements of the servants of the Lord, they will still assert, as confidently as if they had always been right, and they who differed from them had always been wrong, that the predictions respecting the events yet to come to pass will never be fulfilled! The besotted infatuation which is manifested upon these points by the unbelievers in revelation would almost be incredible if it were not exhibited before the eyes of all. We need but to select one instance to fully illustrate this.

Upwards of twenty-three years ago the Church of Jesus Christ of Latter-day Saints was expelled by cruel, outrageous violence from the State of Missouri. Some five or six years previously, its members resident in Jackson county, in that State, had been compelled to flee out of that county by mobs who had assembled themselves against them, leaving their lands and property behind them. This was felt at the time by the people of the Church to be a grievous blow; for they knew from the revelations of God that it was the spot chosen by Him as the great centre stake of Zion, where the great Temple should be reared upon which his glory should rest, and the place also where the city of New Jerusalem should be begun. They felt depressed at having the great expectations in which they had indulged so rudely dashed to the ground, and their enemies felt correspondingly elated; for had they not, by driving out the Latter-day Saints, falsified the predictions of their Prophets? But the Lord, who saw the sorrow of his people and the joy of their enemies, inspired

his servant to speak comforting words unto his Saints, and to explain unto them why he had permitted those wrongs to be perpetrated. He said, that he had suffered them thus far, "that they [the persecutors of His Saints] might fill up the measure of their iniquities, that their cup might be full; and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them." But, he said that he would in his own time pour out his wrath without measure on his enemies, who had driven and smitten his people, and his people should return and build up the waste places of Zion and should be established never more to be thrown down. At another time he said, that he had "sent forth the destroyer to destroy and lay waste mine enemies: and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints."

At the time these predictions were uttered nothing could be more unlikely to all human appearance than their fulfilment. The hopes entertained by the Latter-day Saints respecting their return to the lands of their inheritances in Jackson county, have been for years a standing joke for all those who have written or spoken about the people. The tenacity with which they have clung to this hope has been quoted time and again as an evidence of the strength of the "delusion" of their religion. The people of Jackson county themselves—their old persecutors—affected to view the idea of the Latter-day Saints ever possessing their old inheritances as absolutely ridiculous, though there were those who said that in their hearts they secretly feared that such might be the case. But, notwithstanding their re-possession of their old lands seemed so improbable to all human appearance, the Saints still placed a firm reliance in the words of the Lord. They knew that the fulfilment of the promise might be delayed awhile, but yet it would surely come. Never did a people have greater encouragement to wait for the fulfilment of the promise of the Lord

than they are receiving at the present time. Since this war broke out the State of Missouri has been a battle field in which rival armies have contended for supremacy. Her people have been divided, and have arrayed themselves upon opposite sides. The major portion of the people of Jackson county, we have been reliably informed, have become rebels (traitors they were at the time they mobbed the Saints), and have favoured the Southern Confederacy. By the terms of the Confiscation Bill which has recently been passed by the Federal Congress, those very lands of which they robbed the Saints, and to possess which they were guilty of the blackest and most damning crimes, with all their other possessions, will be forfeited to the Government against which they have rebelled. They will all pass out of their hands and the hands of their children, and revert to the Government to be again held by it until disposed of to other parties. Of course, if justice and right should be respected, if the Latter-day Saints should wish to obtain those lands, they would be given to them without pay, as the Government has received its pay from them for these lands nearly thirty years since. But, whether the long deferred justice shall be rendered to them or not, the time will come when they will be able to obtain them by purchase, if by no other means, when the Saints will be able, if they so wish, to carry out the plan suggested by the

Lord many years ago to his people when he commanded them to purchase that whole region of country as a place for their inheritance. Their oppressors are being swept from the heritage which they in their madness imagined was irrevocably their own, and if present causes continue to operate, the land will be left void and waste, and no power be left to oppose the Saints in the consummation of their wishes and the complete fulfilment of the word of the Lord. The retributive justice of the Almighty is being wrought out, and yet the people see it not, though they themselves are the instruments through whom it is being accomplished! How similar their situation to that of a people of old who, like them, rejected the word of the Lord to their own destruction, may be seen from the following words of the Prophet:—"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land."

HISTORY OF JOSEPH SMITH.

(Continued from page 521.)

It was very apparent that many of the bustling, active spirits were afraid that there would be no occasion for calling out an overwhelming militia force, for marching it into Nauvoo, for probable mutiny when there, and for the extermination of the Mormon race. It appeared that the constable and the escort were fully in the secret, and acted well their part to promote the conspiracy.

Seeing this to be the state of the case, I delayed any further call of the militia, to give the accused another opportunity to surrender, for indeed I was most anxious to avoid a general call for the militia at that critical season of the year.

The whole spring season preceding had been unusually wet. No ploughing of corn had been done, and but very little planting. The season had just changed to be suitable for ploughing. The crops which had been planted were universally suffering, and the loss of two weeks, or even of one, at that time, was likely to produce a general famine all over the country.

The wheat harvest was also approaching; and if we got into a war, there was no foreseeing when it would end, or when the militia could safely be discharged.

In addition to these considerations, all the grist mills in all that section of the

country had been swept away, or disabled, by the high waters, leaving the inhabitants almost without meal or flour, and making it impossible then to procure provisions by impressment or otherwise, for the sustenance of any considerable force.

This was the time of the high waters, of astonishing floods in all the rivers and creeks in the western country. The Mississippi river at St. Louis was several feet higher than it was ever known before; it was up into the second stories of the warehouses on Water-street. The steamboats ran up to these warehouses, and could scarcely receive their passengers from the second stories. The whole American bottom was overflowed from eight to twenty feet deep, and steamboats freely crossed the bottom along the road from St. Louis to the opposite bluffs in Illinois. Houses and fences and stock of all kinds were swept away, the fields near the river, after the water subsided, being covered with sand from a foot to three feet deep, which was generally thrown into ridges and washed into gullies, so as to spoil the land for cultivation.

Families had great difficulty in making their escape. Through the active exertions of Mr. Pratt, the Mayor of St. Louis, steamboats were sent in every direction to their relief. The boats found many of the families on the tops of their houses, just ready to be floated away.

The inhabitants of the bottom lost nearly all their personal property. A large number of them were taken to St. Louis in a state of entire destitution, and their necessities were supplied by the contributions of the charitable of that city. A larger number were forced out on to the Illinois bluffs, where they encamped, and were supplied with provisions by the neighbouring inhabitants.

This freshet nearly ruined the ancient village of Kaskasia. The inhabitants were driven away and scattered, many of them never to return.

For many years before this flood there had been a flourishing institution at Kaskasia, under the direction of an order of nuns of the Catholic Church. They had erected an extensive building, which was surrounded and filled by the waters to the second story; but they were all safely taken away, pupils and all, by a steamboat which was sent to their relief, and which ran directly up to the building and received its inmates from the second story. This school was now transferred to St. Louis, where it yet remains.

All the rivers and streams in Illinois were as high, and did as much damage in

proportion to their length and the extent of their bottoms, as the Mississippi.

This great flood destroyed the last hope of getting provisions at home, and I was totally without funds belonging to the State, with which to purchase at more distant markets, and there was a certainty that such purchases could not have been made on credit abroad. For these reasons I was desirous of avoiding a war, if it could be avoided.

In the meantime, I made a requisition upon the officers of the Nauvoo Legion for the State arms in their possession. It appears that there was no evidence in the Quartermaster-General's office of the number and description of arms with which the Legion had been furnished.

Dr. Bennett, after he had been appointed Quartermaster-General, had joined the Mormons, and had disposed of the public arms as he pleased, without keeping or giving any account of them.

On this subject I applied to General Wilson Law for information. He had lately been the Major-General of the Legion. He had seceded from the Mormon party; was one of the owners of the proscribed press; had left the city, as he said, in fear of his life; and was one of the party asking for justice against its constituted authorities. He was interested to exaggerate the number of arms rather than to place it at too low an estimate.

From his information I learned that the Legion had received three pieces of cannon and about two hundred and fifty stand of small arms and their accoutrements. Of these, the three pieces of cannon and two hundred and twenty stand of small arms were surrendered. These arms were demanded because the Legion was illegally used in the destruction of the press and in enforcing martial law in the city, in open resistance to legal process and the *posse comitatus*.

I demanded the surrender also on account of the great prejudice and excitement which the possession of these arms by the Mormons had already kindled in the minds of the people.

A large portion of the people, by pure misrepresentation, had been made to believe that the Legion had received of the State as many as thirty pieces of artillery and five or six thousand stand of small arms, which, in all probability, would soon be wielded for the conquest of the country, and for their subjection to Mormon domination.

I was of opinion that the removal of these arms would tend much to allay this excitement and prejudice, and, in point of fact, although wearing a severe aspect,

would be an act of real kindness to the Mormons themselves.

On the 23rd or 24th day of June, Joe Smith, the Mayor of Nauvoo, together with his brother Hyrum, and all the members of the Council, and all others demanded, came into Carthage and surrendered themselves prisoners to the constable on the charge of riot.

They all voluntarily entered into a recognizance before the justice of the peace for their appearance at court to answer the charge, and all of them were discharged from custody except Joe and Hyrum Smith, against whom the magistrates had issued a new writ on a complaint of treason. They were immediately arrested by the constable on this charge, and retained in his custody to answer it.

The overt act of treason charged against them consisted in the alleged levying of war against the State by declaring martial law in Nauvoo, and in ordering out the Legion to resist the *posse comitatus*. Their actual guiltiness of the charge would depend upon circumstances.

If their opponents had been seeking to put the law in force in good faith, and nothing more, then an array of a military force in open resistance to the *posse comitatus* and the militia of the State most probably would have amounted to treason.

But if those opponents merely intended to use the process of the law, the militia of the State, and the *posse comitatus*, as cats' paws to compass the possessions of their persons for the purpose of murdering them afterwards, as the sequel demonstrated the fact to be, it might well be doubted whether they were guilty of treason.

Soon after the surrender of the Smiths, at their request I despatched Captain Singleton with his company from Brown county to Nauvoo, to guard the town, and I authorized him to take command of the Legion. He reported to me afterwards, that he called out the Legion for inspection, and that upon two hours' notice two thousand of them assembled, all of them armed, and this after the public arms had been taken away from them. So it appears that they had a sufficiency of private arms for any reasonable purpose.

After the Smiths had been arrested on the new charge of treason, the justice of the peace postponed the examination, because neither of the parties were prepared with their witnesses for trial. In the meantime, he committed them to the jail of the county for greater security.

In all this matter the justice of the

peace and constable, though humble in office, were acting in a high and independent capacity, far beyond any legal power in me to control. I considered that the executive power could only be called in to assist, and not to dictate or control their action; that in the humble sphere of their duties they were as independent, and clothed with as high authority by the law, as the executive department, and that my province was simply to aid them with the force of the State.

It is true, that so far as I could prevail on them by advice, I endeavoured to do so. The prisoners were not in military custody, or prisoners of war, and I could no more legally control these officers than I could the superior courts of justice.

Some persons have supposed that I ought to have had them sent to some distant and friendly part of the State for confinement and trial, and that I ought to have searched them for concealed arms; but these surmises and suppositions are readily disposed of by the fact, that they were not my prisoners, but were the prisoners of the constable and jailor, under the direction of the justice of the peace; and, also, by the fact that by law they could be tried in no other county than Hancock.

The jail in which they were confined is a considerable stone building, containing a residence for the jailor, cells for the close and secure confinement of the prisoners, and one larger room, not so strong, but more airy and comfortable than the cells. They were put into the cells by the jailor; but upon their remonstrance and request, and by my advice, they were transferred to the larger room, and there they remained until the final catastrophe. Neither they nor I seriously apprehended an attack on the jail through the guard stationed to protect it, nor did I apprehend the least danger on their part of an attempt to escape, for I was very sure that any such an attempt would have been the signal of their immediate death. Indeed, if they had escaped, it would have been fortunate for the purposes of those who were anxious for the expulsion of the Mormon population, for the great body of that people would most assuredly have followed their Prophet and principal leaders, as they did in their flight from Missouri.

I learned afterwards that the leaders of the anti-Mormons did much to stimulate their followers to the murder of the Smiths in jail, by alleging that the Governor intended to favour their escape. If this had been true, and could have been well carried out, it would have been the best

way of getting rid of the Mormons. These leaders of the Mormons would never have dared to return, and they would have been followed in their flight by all their Church. *I had such a plan in my mind*, but I had never breathed it to a living soul, and was thus thwarted in ridding the State of the Mormons two years before they actually left, by the insane frenzy of the anti-Mormons.

Joe Smith, when he escaped from Missouri, had no difficulty in again collecting his sect about him at Nauvoo; and so the Twelve Apostles, after they had been at the head of affairs long enough to establish their authority and influence as leaders, had no difficulty in getting nearly the whole body of Mormons to follow them into the wilderness two years after the death of their pretended Prophet.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 23, 1862.

CALLINGS AND POSITIONS—HOW THEY SHOULD BE VIEWED.

If there be one duty of more imperative importance than another which the Elders of Israel should learn, it is that they should be at all times perfectly content to fill any calling and labour in any capacity that the Lord through his servants may designate. Probably there is no more difficult duty for the Elders generally to learn than this. We are so accustomed to looking upon one calling and position as so very honourable, and another as not quite so honourable, and another still as rather low, that when we are appointed to one or the other of these callings or positions, respecting which we have made our estimate, we are apt to indulge in disappointed or elated feelings, according to the position we are called to occupy. Of course, if we should be appointed to fill a position which we view as honourable and important, we receive the notice with joy, and step forward with alacrity to attend to it; but if, on the other hand, we should be called to occupy a position that we think a little beneath our dignity; that is, below that which we think we are entitled to occupy, we are apt to receive the news with some degree of disappointment, and are not likely to display any great degree of ardour in filling it.

A number of Elders are appointed in Zion to come upon Missions to the nations. It is not unfrequently the case that some of them have been men of consequence at home, men who have filled important and responsible positions. They reach their field of labour, and report themselves to the Presidency there, and are assigned various duties. It may be that they are appointed to attend to duties which, if they were to judge them as the world judge such matters, they would think entirely beneath their talents and experience, and to labour under men whom—under the circumstances which were wont to surround them in Zion—they would perhaps view as their inferiors. There may even be some men who have accompanied them from Zion—whom they may have looked upon while at Zion, and afterwards on the journey, as quite unlikely to be honoured to the same extent as themselves, or to be entrusted with as weighty responsibilities and duties as they themselves would be—who are called, if not to preside over them, to fill positions which they view as superior to those to which they are appointed. Then it is that they are likely to experience the feelings of dissatis-

faction to which we have alluded. Their pride is likely to be wounded. They are likely to think that they are undervalued, and have been slighted and had injustice done them. When they have these feelings, it is asking of them a hard thing to require them to go and labour contentedly and pleasantly under the direction of a man who is not their equal in the Priesthood, in the number of years he has been in the Church, or in experience. Probably they are called to act as Travelling Elders in Conferences, while their less pretentious brethren are acting as Presidents of Conferences, or they may be called to act as Presidents of Conferences while these others may be acting as Presidents of Districts. The very men, perhaps, over whom they had presided in the past, and whom they had felt authorised to counsel, and, under some circumstances, dictate, might thus be placed in a position where they might be required to preside over them, counsel them, and dictate the direction in which their labours should be devoted. Such things have occurred in the past, and are constantly occurring at the present, yet they are circumstances to which every Elder should accommodate himself as gracefully and as easily as possible; indeed, he must submit to them, and cheerfully, too, if he would prosper and secure to himself an exaltation in the kingdom of God. If he cannot submit to this, how can he expect to be proved as Abraham was proved, and endure the test?

There is a tendency in the human mind, and the Elders are not entirely exempt from it, to place a high value upon positions of prominence. They give us in many instances importance in the eyes of our fellows, and it is gratifying to our vanity to be thus regarded. We become attached to them, if for no other reason than because the people by whom we are surrounded, and before whom we desire to appear to advantage, think us great men, men who are very much honoured and trusted. Now, while it is true that this is a feeling too apt to take possession of us, it is nevertheless a feeling entirely unworthy of Elders in Israel, and the cause in which we are engaged. What! value prominent positions because we thereby become men of consideration! Manifest an eagerness to obtain and retain a position of this kind merely because it gratifies and panders to our feelings of vanity! Such a spirit would certainly be utterly at variance with the spirit which men bearing the Holy Priesthood and officiating in the duties thereof should have. The only principle upon which position should be sought and held by the servants of God is, that they might thereby be more useful—that the field of their usefulness might be enlarged. No man should seek to hold a position to gratify a vain ambition to excel. And whatever the position that may be assigned him, he should therewith be content. If an Elder's happiness be affected by the prominence or obscurity of his station, it is an evidence that he is dependent upon something beside the Spirit of God for happiness; because, if he be appointed to labour in a humble position by those who have the authority, and he strives to fill that appointment honourably, he will be happy—his happiness will be perfect, his joy will be full; should his station be ever so exalted he could be no more than this. It is true, that if a man should be appointed to labour as a Travelling Elder, and he should find the duties of that calling entirely too trifling for his elevated talents and great experience, and he could obtain a position in which his talents and experience could have abundant room for exercise, he would undoubtedly be more happy in the latter position than in the former. But, are there any men for whose talents and experience the calling of a Travelling Elder does not afford sufficient scope? Our own experience, sustained as it is by the experience of others of more extended

observation than our own, warrants us in saying, No; for that calling affords ample opportunities for the exercise of the most exalted talents and the most ripe experience.

It is not in occupying this or the other honourable and prominent station that the Elders should find gratification alone (though, of course, it is gratifying to them to know that they have the confidence of the Lord and their brethren); but it is in knowing, whatever their station or calling may be, that they are in the position which the Lord, through his servants, wishes them to occupy, and that they have His approval and His sweet and precious Spirit imparting unto them happiness and peace. An Apostle, however eminently gifted, can act without the least loss of dignity, or without derogating in the least from his high office, in any position or calling connected with the salvation of the children of men or the building up of God's kingdom upon the earth. And though others of more limited experience, and holding only a portion of the Priesthood held by him, may, while he is thus acting, be acting in more prominent positions, yet it does not in reality detract an iota from his dignity, his usefulness, or the reward which, if faithful, is promised to him. If this is true respecting an Apostle, it is true respecting a High Priest, a member of the Seventies, an Elder, or any of the bearers of the Priesthood. Frequently it is the case that the position which an Elder would most desire is the one most unsuited to him, and that position which he would not choose, but to which he is appointed, is the one best adapted to him at that time. No man is so capable of deciding this for himself as those who are appointed to dictate and counsel respecting the character of his duties are, when possessed of the Spirit of their calling. Therefore, whatever our past or present position may be, let us for the present and for the future, whenever we shall be appointed to discharge any duties (or even be relieved from the discharge of any to which we may have been accustomed to attend), endeavour to possess the Spirit of the Lord, which will give us joy and peace, and witness unto us that He is pleased with us, and that, if we will be faithful, He will bestow upon us an exaltation at his right hand. Then, whether we be called to act as Travelling Elders, Presidents of Conferences, Presidents of Districts, Presidents of the Mission, or whether having once occupied these honourable stations or any others, we be called to stations comparatively obscure, we will not murmur or repine or indulge in jealousy; but we will seek to magnify our positions and be thankful to the Lord that we are accounted worthy to hold the Priesthood and receive the promise of exaltation and eternal glory with Him and the Lord Jesus through faithfulness to the end.

ARRIVALS.—Elders John G. Holman, Moses F. Farnsworth, and Milford B. Shipp, arrived in Liverpool, from Zion, in good health and spirits, on Thursday, the 14th inst., by the steam-ship *City of Washington*, from New York, after a pleasant passage of 12 days.

A P P O I N T M E N T S .

Elder John G. Holman is appointed to labour in the Derbyshire Conference, under the Presidency of Elder James Bullock.

Elders Moses F. Farnsworth and Milford B. Shipp are appointed to labour in the Newcastle-upon-Tyne District, under the Presidency of Elder John S. Gleason.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

NOTICE TO CONFERENCE PRESIDENTS.—We wish to call the attention of those of the brethren who have been in the habit of cashing receipts issued to individuals by this office for Emigration Deposits, to the fact that this practice might bring us into difficulty, both with the party to whom the receipt is issued, and the Conference President who might cash it. The Individual Emigration Account, as is well known, is opened in all the Conferences for the benefit of the Saints who wish to deposit their monies in the hands of the Conference Presidents, who act as agents for this office. But besides this, we open accounts in our ledger with depositors who send their money direct to this office, which are kept separate from any other account they may have in the Conference. For these monies the depositors receive receipts direct from this office. Should they at any time wish to withdraw the amounts so deposited by them in our hands, they must apply direct to this office—the place where their deposits are made, and forward their receipts. We have no objection to these receipts being cashed by the Conference Presidents, but they should first ascertain whether the amount called for stands on our books to the credit of the bearer of the receipt, and also should receive authorization for the payment of the same. Instances frequently occur where a receipt is mislaid or lost by the holder, who upon application to this office receives a duplicate. This duplicate might be cashed by the Conference President, if he cashes receipts of this kind without informing us, and the one lost or mislaid be found and presented to us for payment, and thus the amount be paid twice. By pursuing the course pointed out above, the brethren will avoid the possibility of the double payment of these receipts, a circumstance which of course we shall be careful to avoid ourselves, but which might arise through pressure of business or otherwise.

C O R R E S P O N D E N C E .

—o—

AMERICA.

Florence, N. T., July 17, 1862.

Dear Brother George,—Your welcome favour of the 2nd came to hand on yesterday, and was perused with interest. We were happy to hear of your health and prosperity in the business of your Mission, and the hopeful spirit of your letter. I arrived here on Saturday the 12th, and found on the ground some four or five thousand Saints, generally in good health. On Monday, 7th of July, Florence was visited by a terrific storm of wind and rain, attended with thunder and lightning, which resulted in the instantaneous death of brother Henry Whittall, and another brother who died after lingering a few hours. Some other individuals were injured by lightning, but recovered.

Brother J. W. Young was severely crushed by some waggon bottoms that were blown upon him by the wind.

He was released from them in a state of unconsciousness, in which he remained for some hours. His scalp was severely lacerated on the front portion of his head, and the bridge of his nose was broken, and the pressure on his chest produced a hemorrhage from the chest, which, with the free flow of blood from his external wounds, reduced him very much. He is recovering finely, and is able to ride out some little.

The agents are moving the emigrants as fast as possible. The first of the Church trains arrived here on Monday the 14th., this is the first; of the last we have no late account. Some four independent companies have left here, two from the States and two from Scardinavia. With the last two, brother Van Cott left, and will travel with them until we shall overtake them, when he will probably join us and

travel more speedily homeward. Of brothers Eldredge and Bates we have no late news.

There are some Missionaries here for England and for other parts. Brother Rich is here and in good health, as are all the returning Missionaries with some slight exceptions. Our news from home by the brethren is good and cheering, and there appears to be a great change in the tone of the public report of the Saints as given by our friends outside; it is much more in our favour than formerly. Backsliders are becoming awakened to the inconsistency of their position, and are making up their minds to return home to Father's house. Many are wending their way westward in search of peace.

As I write we have the word that brothers O. E. Bates and William Bringhurst had come. They bring the news that the last of our emigration will be here on Saturday next, as brother Bates left them at Quinoy.

My visit to my friends in New England was most agreeable and pleasant. My news from home received since my arrival here is good and cheering.

We expect (that is, myself and my associates, the servants of the people) to remain here until the people are moved, and then follow them as speedily as we can, and with such comforts and conveniences as may be at command. I am writing under very trying circumstances, in the midst of the business of the emigration; this you can appreciate.

I hope, brother George, you will remember me to my very dear friends in England as you meet with them.

With kind love to yourself and family, in which I am joined by all who know you here, I subscribe myself your brother in the Gospel,

AMASA M. LYMAN.

ENGLAND.

SHEFFIELD CONFERENCE.

Sheffield, August 13, 1862.

President Cannon.

Dear Brother,—On Sunday, the 12th inst., I took four of the brethren from this place and went to Staveley, where we endeavoured to hold a camp meeting, and had a very good time, in spite of a number of "roughs," hired and set on by religious zealots, who did their

utmost to distract the people's minds and prevent us from speaking. I have directed the brethren to go and lay the matter before the authorities, and ascertain whether we are to be molested, and our meetings broken up with impunity by a lot of drunken, senseless and disgraceful individuals, set on by those whom they are afraid to disobey—I mean religious bigots, who hold a position as *masters* over the people, and bind them down to "worship they know not what," to the exclusion of their own judgment and reason, and are in jeopardy of losing their only means of support if they dare think of forsaking the vagaries of men and adopting the religion of Jesus Christ. I trust that our application to the proper authorities in this respect will result in the peaceable enjoyment of our meetings.

We have been preaching wherever we could get a hearing, thus far, and we have generally made out to get very good hearing from the people, though we have been somewhat troubled, now and then, with cavillers and disturbance-makers in different parts, still not without beneficial results, for justice seems speedily to overtake these destroyers of the public peace and good, and thus the cause of truth shines forth.

We are all well, and trying to do the best we can.

My love to all. May God bless you. I remain very truly yours,

JOSEPH F. SMITH.

SWISS AND ITALIAN MISSION.

Landschlacht, August 2, 1862.

President Cannon.

Dear Brother,—Yours of the 26th ult. is received, with enclosures from home, for which I am very thankful. I am glad to learn of your hopeful prospects.

On Sunday, July 20th, I attended a meeting of the Zurich Saints, in a forest about three miles from town. Several strangers were present, and some of the *detectives*. Elders Ulrich Forrer, (President of the Conference) John Huber, and Carl Schram addressed the assembly on the first principles of the Gospel. A good spirit prevailed, but not so much freedom as I like to enjoy. We have been unable to procure an assembly room in Zurich since the emigration.

In company with Elder J. Huber I visited a number of the scattered Saints in Cantons St. Gallen and Glarus, who are so closely watched by their enemies and parents, that it is with much difficulty that we can get to see them at all. They mostly feel well, and the persecutions heaped upon them only make them the more determined to keep their faith and integrity pure.

On the 27th ult., we held a splendid meeting in the Lozzenberg Branch, Elder George Looser, President. A good spirit prevailed. After speaking about an hour and a half, I presented the authorities of the Church, which were unanimously sustained, from President Young and the Quorums in Zion, to the least member in the Priesthood in the European Mission. Several of the Saints had come from 15 to 18 miles in order to be present at this meeting. This Branch is one of the number that have been forbidden to hold meetings, but on this occasion no word of complaint was heard. After meeting, three persons presented themselves for baptism.

On Wednesday evening, the 30th ult., we met about 30 Saints in Herisau Canton, Appenzell, and spoke to them about two hours. The authorities in Zion and Europe were presented and unanimously sustained. This Branch contains no Priesthood, and is dependent on occasional visits from Elder Huber; and he is obliged to visit them in the night, and to keep very quiet—not even singing is allowed.

The general aspect of the Mission appears to be improving to what it has been for the past half year, i.e. in real Saints, though not in numbers. We have cut off over 120 hangers-on since the emigration. I have assumed the responsibility of suspending the greater part of the Priesthood, only retaining those to act whose hearts are in the work. Since this work of cleansing the Branches commenced, the Saints feel much better, and many are enquiring. We have now three Travelling Elders in the Mission besides myself, and two of them are Presidents of Conferences. Seven Branches have Elders placed to preside over them, mostly desirous of doing all in their power to advance the work of the Lord, but so tied up with family affairs that they can scarcely

find time to attend to Branch business. Several Branches are without Presidents or are presided over by a Priest. My instructions to the Elders are to cease baptizing people before they know anything about our principles; not to seek to see how many people they can baptize, but to see how many good Saints they can find, such as are truly worthy of salvation, and will stand the persecution that follows. Elders Gerber, Huber, and Schram are increasing in their efforts to carry out every counsel and instruction, and the Lord has truly blessed us in all our efforts to do good and spread the Gospel.

My health has been very good, for which I feel to thank the Lord continually.

For a few weeks past the weather has been so very warm that travelling on foot is very disagreeable work, but we feel that the field is white and ready for the harvest and the labourers few, especially with us; but though few we are doing our best to save repentant souls, and to find ourselves amongst the number. I realize daily how necessary it is to be humble and watchful, and to so live that the Lord will hear and answer our prayers. I trust that the preserving hand of the Almighty will be continued over me to give me strength to fill my mission and do some, if but little, good. I know that the Lord hears and answers my prayers, and has given me many times words when I have not known what to say.

Oh, brother George, could I see and spend an hour or two with you, it seems to me it would be one of the happiest of my life. I could pour out my soul in words that I cannot write.

I pray for the preserving care of my Father in heaven to still be over me as hitherto, that I may be kept free from the snares that have been the death spiritually and temporally of so many since the organization of the Church.

Poverty and no work, with hard times, seems to be the general cry with the Saints here, but most of them enjoy good health.

Accept the love and respects of brother Huber and many Saints with my own, and earnest prayers for your prosperity and welfare, and that of your associates.

Remember me to the brethren in the office, and all who enquire for J. L. As ever, faithfully,

JOHN L. SMITH.

P.S.—We held a splendid meeting in this place yesterday (August 4th).

About 50 Saints were present, likewise some few strangers. The Saints feel well, and seem determined to do well. I presented the Presidency in Zion and also in Europe, and all were unanimously sustained. J.L.S.

S U M M A R Y O F N E W S .

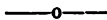
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AMERICA.—Lincoln has declined to accept negro regiments, but will accept them as labourers. A force from M'Clellan's army made a reconnaissance within 14 miles from Petersburg. After a slight fight, they destroyed the Confederate's camp at Sycamore Church. A portion of General Pope's force crossed Rapidan, and captured Orange Court House, and drove from there two regiments of Confederate cavalry. Lincoln has officially ordered 300,000 men to be drafted from the militia to serve for nine months. If the 300,000 volunteers previously called for are not enrolled by the 15th of August, the deficiency will be made up by a special draft from the militia. Despatches from Pope's command state that it is believed the Confederates have evacuated Richmond and taken up the south bank of James River for their line of defences. A Washington despatch says, there is reasonable suspicion that pestilence in Richmond has caused the evacuation. The present position of M'Clellan's army is said to be good for defence, but favourable neither for offensive purposes nor for retreat. The Confederates maintain their lines south of the Chickahominy, in the rear of M'Clellan, and are massing bodies of troops on the opposite side of James River. They also hold the line of James River between M'Clellan and Richmond, and have erected strong batteries on both sides of the river. They also hold both sides of the river for some distance below M'Clellan's position. "Stonewall" Jackson is reported to be preparing for an attack on M'Clellan or Pope, but nothing definite can be ascertained of his movements. Several vessels of Porter's Federal mortar fleet had arrived at Hampton Roads. Five more were expected. It is supposed they will be employed to reduce Fort Darling. The new ram *Merrimac*, and another built at Richmond, had appeared in the James River, and came down as far as Turkey Bend. The Federal gunboats took up a position in line of battle, but no engagement took place. General Pope had advanced to beyond Warrentown. Pope's army is said to be very strong in numbers. The Confederates were reported to be in heavy force at Gordonsville. It was reported that the Confederates have several rams and steamers up the Yazoo River, and that they have erected batteries to prevent the ascent of a hostile force. The Governor of Kentucky had called the Legislature together to consider the military situation of Kentucky, to look to the late action of the Federals touching slavery, and to provide for the safety of Kentucky institutions. Guerilla conflicts were active all over the Border States. It is generally supposed that drafting will commence in New York State by the middle of August. Several persons had been arrested in the streets for speaking unfavourably of the war, and declaring they would not suffer drafting. News of the withdrawal of Lindsay's intervention motion was favourably received at New York. Great sickness prevailed on board the Federal fleet at Vicksburg. More than half the crews were unfit for duty. It was rumoured the fleet would return to Memphis. The situation of M'Clellan in the peninsula inspires great anxiety. His army is suffering severely from scurvy, and he receives but few reinforcements. The prospect of an immediate evacuation is openly canvassed. The Confederates are in great force at Richmond and on the James River. Their batteries on the bank opened fire on the 1st instant on the Federal mail boats landing, and the head-quarters of Colonel Ingalls. Some of the Federal shipping was damaged; four men were killed and five wounded. General Pope's troops continue to

forage upon the farms in the valley of the Shenandoah. The people refuse to take the oath of allegiance. Money continues to be liberally subscribed for the volunteers, but the men do not offer themselves.

ITALY.—A demonstration has taken place in the Via Toledo, at which cries were raised of "Rome or death!" "Garibaldi for ever!" The crowd dispersed upon being warned by the police. A circular issued by the Emancipation Society of Genoa provocative of civil war has been seized. The *Discussioni* publishes intelligence from Palermo, stating that the public mind in the island continued tranquil. Demonstrations had been made in some districts that were not favoured by the population. The troops which were arriving at Palermo were well received. The royal troops who marched through the streets after the failure of the attempted demonstration in that city were loudly cheered. The municipality of Catania, the Working Men's Association, and many of the leading citizens, have sent a deputation to Garibaldi, declaring that Catania desired to remain faithful to the constitution of the monarchy, and that if Garibaldi entertained other sentiments than these he would not find a party favourable to his views in Catania.

VARIETIES.



KINGSLEY says:—"If we wish rural walks to do our children any good, we must give them a love for rural sights, an object in every walk; we must teach them—and we can teach them—to find wonder in every insect, sublimity in every hedge-row, the records of past worlds in every pebble, and boundless fertility upon the barren shore; and so by teaching them to make full use of that limited sphere in which they now are, make them faithful in few things, that they be fit hereafter to be rulers over much.

GOOSEBERRY JAM.—Pick and clean red gooseberries, thoroughly ripe. Boil them by themselves for twenty minutes, skimming them frequently. Then add brown sugar, in the proportion of one pound of sugar to one pound of fruit. Boil for half-an-hour after the sugar is in. Skim it, and pour it into earthenware jars. When cold, paper up the jars, and set aside in a dry cool situation. Raspberry, strawberry, and black currant jams are made in precisely the same manner as the above, but instead of brown use lump sugar.

BARLEY BREAD.—The bread made according to the following receipt is excellent, and, by many persons, is preferred to the best wheaten bread:—Take three and a half pounds of barley meal, mix them well together in a large earthen pan, add yeast and warm water, and then leave the dough to rise for an hour; it must then be kneaded and well worked together for twenty minutes, after which, make the above into a single loaf, put it into the oven, and let it bake for four hours. Care should be taken that the barley is ground fine, and well sifted from the bran through a fine sieve.

A GRAMMATICAL PUPIL.—A schoolmaster, after giving one of his pupils a severe drubbing for speaking bad grammar, sent him to the other end of the room to inform another boy that he wished to speak to him, and at the same time promising to repeat the dose if he spoke to him ungrammatically. The youngster, quite satisfied with what he had got, determined to be exact, and thus addressed his pupil:—"There is a common substantive, of the masculine gender, singular number, nominative case, and in an angry mood, that sits perched upon the eminence at the other side of the room, wishes to articulate a few sentences to you in the present tense."

A PRETTY KETTLE OF FISH.—It is pretty freely said, and pretty generally believed, and we know, pretty often true, that when a young man meets with, as he pretty frequently does, a very pretty wife, unless he pays her pretty considerable attention, and looks pretty sharply after her, he is pretty sure to lose her. Then what a pretty business it is. Scandal is pretty sure to be pretty busy with her pretty tongue. "A pretty fellow he must have been!" exclaims neighbour No.1, a female of course. "A pretty beauty she must be!" cries No.2. "I was pretty certain it would be so!" says No.3; "and a pretty mess he's made of it, serves him right!" bawls out No.4,—till at last the poor fellow, finding that he has been pretty well dished, and being pretty well convinced of the pretty predicament in which he stands, exclaims, "Well, this is indeed a pretty kettle of fish!"

HOME.—Home is the residence not merely of the body but of the heart. It is a place for the affections to unfold themselves; for children to love, and learn, and play in; for husband and wife to toil smilingly together, and make life a blessing. The object of all ambition should be to be happy at home: if we are not happy there, we cannot be happy elsewhere. It is the best proof of the virtues of a family circle to see a happy fireside.

INTERESTING TO BOYS.—A gentleman recently entered an establishment where he knew they wanted an apprentice, and said, "I've got a boy for you, sir."—"Glad of it; who is he?" asked the man of the large establishment. The gentleman told the boy's name and where he lived. "Don't want him," said the foreman, "he has got a bad mark."—"A bad mark sir; what?"—"I meet him every day with a cigar in his mouth" replied the foreman. "I don't want smokers."

STATISTICS OF MUSCULAR POWER.—Man has the power of imitating almost any motion but that of flight. To effect his various movements, he has, in maturity and health, sixty bones in his head, sixty in his thighs and legs, sixty-two in his arms and hands, and sixty-seven in his trunk. He has also 434 muscles. His heart makes sixty-four pulsations in a minute; and therefore 3,840 in an hour, 92,160 in a day. There are also three complete circulations of his blood in the short space of an hour.

YANKEE IMPERTINENCE.—"You're from down east, I guess?" said a sharp nasal voice behind me. This was a supposition first made in the Portland cars, when I was at a loss to know what distinguishing and palpable peculiarity marked me as a "down-easter." Better informed now, I replied, "I am."—"Going west?"—"Yea."—"Travelling alone?"—"No."—"Was you raised down east?"—"No, in the Old Country."—"In the little old island? Well, you're kinder glad to leave it, I guess? Are you a widow?"—"No."—"Are you travelling on business?"—"No."—"What business do you follow?"—"None."—"Well, now, what are you travelling for?"—"Health and pleasure."—"Well, now, I guess you're pretty considerable rich. Coming to settle out west, I suppose?"—"No, I'm going back at the end of the fall."—"Well, now, if that's not a pretty tough hickory-nut! I guess you Britishers are the queerest critters as ever was raised!"

POETRY.

—o—

IN THE RIGHT BE STRONG.

(Selected.)

Go boldly forth and fear no ill,
When fierce oppressors rise;
Let mental strength, abounding still,
Such puny foes despise.
Though stung with many a bitter word,
And persecuted long,
Yet let them pass as if unheard,
And in the right be strong!

The noblest causes ever known
Have met with scoff and jeer—
The brave, though journeying alone,
Should never yield to fear.
Go onward—up the rugged steep,
Beyond the lagging throng;
Thy own heart's counsel wisely keep,
And in the right be strong!

Althou' grown weary, strive not less,
No duty leave undone;
Soon will oppressors join to bless
The deeds thy daring won.
The strife once over, then will earth
Send forth her sweetest song,
To laud and bless the noble worth
That in the right was strong!

Have faith—have courage—never fear,
The promise is in sight;
The lamp of Truth is shining clear,
To banish Error's night.
Though trials gather thick and fast,
And all the world be wrong,
Onward, still onward to the last,
And in the right be strong!

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LIVERPOOL

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON,
AND ALL BOOK-SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JER.

No. 35, Vol. XXIV.

Saturday, August 30, 1862.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN BRADFORD, SUNDAY, AUGUST 10, 1862.

(Reported by E. L. Sloan.)

Present,—President George Q. Cannon, President of the Mission; Elder S. H. B. Smith, President of the Conference; Elder E. L. Sloan, President of the Liverpool Conference.

Conference called to order at half-past 10 a.m., by singing, "The morning breaks, the shadows flee," &c. Prayer by President S. H. B. Smith. Singing, "Know then that every soul is free," &c.

President Smith then made a few opening remarks, showing the necessity of holding Conference meetings in order to lay the business pertaining to the welfare of the Branches before the Saints, and imparting to them such instructions as are applicable to their circumstances. Intimated that the forenoon would be, in part, devoted to hearing the reports from the various Branches, and after that such counsel and instructions as were considered necessary and judicious could be given. Elder S. Stevenson represented the condition of the Leeds Branch as being good, with cheering prospects for the future. Elder George Curtis represented the Bradford Branch in a general good condition, with the majority of the Priesthood united and trying to do better than in the past. Elder Wright Beaumont represented the Huddersfield Branch as being progres-

sively good. The attendance at meetings was small on account of the scattered condition of the Saints, but the majority of them were striving to do what good they could. Elder Joseph Hepworth represented the Drighlington Branch. He said they had not done any out-door preaching, but they had baptized a few persons, and prospects were good for the future. Elder William Firth represented the Wakefield Branch in a favourable condition, the Saints having a desire generally to do right, still there was room for improvement. Elder George Robinson represented the Clayton Branch in good standing. Had not done any out-door preaching, as they could not get to preach to the people. No prospect of baptizing at present.

President Smith said, I have been very much pleased at hearing the reports which have been given, and more pleased to find that we are all willing to improve. I would have liked very much to have seen the rest of the Branch Presidents here this morning, as I particularly requested them to come, but, doubtless, something has prevented them from attending this meeting. Before proceeding further I wish to say, that I would like to see all the brethren taking an interest in keeping their books

straight, and sending in their reports correctly. I wish to see them taking a pride in this. Having spoken upon the matter at the last general Council held in Leeds, I did think there would have been an improvement in the reports since that time, but there is very little yet. Next month I hope the improvement will be more apparent. There is a greater responsibility resting upon me than there would be if I had more help. Formerly there were Travelling Elders in the Conference who assisted in this matter as well as in other duties, but now there are none, and sometimes there is as much as seven or eight days difference in sending in the reports from the various Branches. They should be sent in to me immediately after the close of the last Sunday in the month, and should have the names of those who paid Emigration deposits during the month written on the back of the reportsheet from each Branch, with the sum paid by every individual entered opposite to their names. By this means I am able to enter the names and amounts in the Conference Emigration Record monthly, and thus keep everything connected with it in a plain, straightforward manner, without the same liability to make mistakes as if they came in irregularly. I wish also to have a statistical report from each Branch, and a list of the names of Tithe-payers and the amounts paid by them sent in at the close of each quarter, without delaying the sending of them till some time after the quarter has closed; also, when any are baptized or cut off, received or removed, I wish to be notified of it, with the Branch in which they are baptized or cut off, or the places to which they have removed or from which they have been received. There ought to be great care exercised in keeping the Branch Records, so that everything should be properly recorded and in a condition to be referred to at any time. All baptisms, confirmations, ordinations, blessing of children, deaths, or changes of any kind, should be recorded at once, and not be permitted to lie over for a time, as in that case the dates are apt to be forgotten, and in some instances the items are left unrecorded altogether, a thing that should not be. I wish the brethren to take particular care to have

these things done, and I also wish them to take pains in making out their monthly sheets, to have the amounts properly put down on them, and the names of all assisted from the Poor Fund duly entered, so that the sheets may reach me with the requisite entries made, and be exact copies of those entered in the Branch Records. The object of having the entries, which I have spoken of, made on the backs of the sheets, is to preserve all the items coming from each Branch monthly upon one sheet, and thereby facilitate reference. And I wish all the information required, to be furnished without my having to write three or four times or, perhaps, having to go myself for it before it can be obtained. I think there will be a right understanding about this in the future, which appears not to have been the case in the past, and to secure that right understanding I hope the brethren will remember these items of counsel and then act upon them. I also wish the Presidents of Branches to spend as much time in visiting the Saints as possible, and if they cannot visit them all personally, it is their duty to see that they are visited once a week. In every Branch a Council should be held every week to transact the business connected with the Branch, and to counsel the Priesthood relative to their duties; and no Elder, Priest, or Teacher, who has the welfare of the Saints intrusted to his care, should remain at home the greater part of the Sabbath day, but should be alive to his duties, and have all the Saints faithfully visited. It will be well to have a uniformity in conducting the business of the several Branches throughout the Conference, and I do not see anything to hinder all the Branch Presidents from conducting their business alike.

I should like to see the brethren go out and preach the Gospel; and if you cannot get houses to preach in, go into the streets or wherever you can get a respectable congregation together and preach to them. When you go to preach to the people you need not tell them that they must all become "Mormons" or they shall be damned; preach the first principles of the Gospel to them, that which they can easily understand, and always be wise and carry

with you a saving spirit. Always wade in shallow water where there is little chance of being drowned, and do not let any of us get the thought into our heads, when we go to preach, that we are very clever men, very smart, and able to handle any subject, but let us preach what we know and understand, observing the first principles of the Gospel and going on unto perfection; not forgetting or laying them aside and then trying to go on to perfection without them, because we can never be saved in the kingdom of God unless we attend to these minor matters, as some think them to be. In the afternoon I will read a Statistical and Financial Report of the Conference, that the Saints may have an understanding of its condition.

President Cannon said,—I feel very pleased, brethren and sisters, this morning to have the opportunity of meeting with you under such favourable circumstances, and though this meeting was intended for the Priesthood, I do not think the sisters will receive any harm from hearing the instructions given, for some of the sisters are sometimes more efficient in preaching the Gospel than many of the brethren are.

What has been said this morning by brother Smith I know to be true, and I feel that all I can do will be but to strengthen what he has said. I may say it in my language, which may be different from that which he employed, but it will all amount to the same. When he tells you to live your religion as Deacons, Teachers, Priests, or Elders, he tells you all that any being could tell you. God would not tell you anything different, neither would angels, though it might be told in different language. There is no Elder, Priest, Teacher, or Deacon that can increase in the power of God and the faith of the Lord Jesus Christ unless he magnifies his Priesthood and honours that which God has bestowed upon him; and the Deacon who is faithful in his calling, and honours his Priesthood, is far more acceptable in the sight of God than the Elder, High Priest, Seventy, or even Apostle who does not magnify his Priesthood, and he will receive an exaltation which they will not receive, for they have failed to honour the covenants they have made with God. When look-

ing round among the Saints I see some who are humble and faithful, making no parade of their devotion to the truth, making no clamour about their zeal and faithfulness, but pursuing the even tenor of their way, always trying to the extent of their ability to build up the kingdom of God, and keeping the commandments of the Lord—humble in their hearts, lowly in their feelings, and though looked upon by many of their associates as of little consequence, I feel to respect and love them, for I know that God loves them, and their works are not forgotten. The works of an humble, faithful brother or sister, are more pleasing in the sight of God than those of the smart people, who are at one time faithful and full of great zeal, and in a short period become dilatory, careless, and measurably forget God and his works. This is exemplified at home among the Saints. There are Elders who are faithful men, and have been almost since the Church was organized, and who have always done everything that was required of them, attended to every duty placed upon them, yet they have been humble and have attracted very little attention, while other men have made a great stir and have been conspicuous among the people whose course has not been so upright. Is there any doubt as to which of these two classes is the more acceptable in the sight of God? The man or woman who has been faithful before the Lord, I care not who they may be nor what their Priesthood may be—they may have little or no Priesthood, but the prospects of that individual are brighter before the Lord than those of the person who does not live up to the light which God has communicated unto him. I would like to have this thought fasten itself deeply in the minds of the Saints, that God will reward every man and woman according to their works. If they are faithful they will be exalted, and, I care not what their position may be, nor what Priesthood they may have, if they are unfaithful they will receive no reward. We are serving a God whose angels are watching us continually, and keeping a record of our every thought, word, and action. We may not think so, nor see them, but there are those who are continually looking after us, and from

whom we cannot hide our most secret thoughts. They are the messengers of the Almighty, and faithfully perform his will. Jesus said at one time,—“Take heed that ye despise not one of these little ones, for their angels do always behold the face of my Father which is in heaven.” If these angels are thus cognizant of them, their every action is known and noticed, and the time will come when every man and woman will be judged for the deeds done in the body. We may conceal our evil deeds from our brethren and sisters, and from our President, but the day will come when every word we have spoken and every deed which we have done will be known, and we shall be rewarded accordingly. If we could all realize this continually how careful we would be about what we say and do. Our thoughts would be kept in the proper channel, our words be spoken carefully and wisely, and our actions be regulated by the laws of righteousness.

I think that we, as a people, are too apt to forget these things. We have a living Priesthood, in the Church, and we sometimes think if we can only hide our actions from this Priesthood all will be right with us. There is no doubt but God has given to his Priesthood a great deal of power. He has given them power to bind on earth and it is bound in heaven, to loose on earth and it is loosed in heaven, and to seal up the wicked until the day of the Lord Jesus. This power is committed to the Priesthood, but the Priesthood cannot step between us and justice. The justice of God our heavenly Father never sleeps; it will exact the penalty demanded for transgressing the laws of God. It is true that after we have committed sin we may repent and have our transgressions blotted out; but if we continue to sin, and attempt to hide it from our Father and God, though we may try to make friends with the Priesthood, we shall awaken to a consciousness of the deception we are labouring under. I have never found in my experience any course that would be safe for me to pursue but that of doing my duty as an Elder in the Church, just as much as though I was a Teacher. There is no immunity for sin; no position a man can occupy upon

the earth in which he can commit sin and not receive the punishment for that sin. We must honour the Priesthood we hold, or that Priesthood, instead of exalting us, will be the means of damning us; instead of exalting us at the right hand of God for which it was given, it will drag us down to a depth of misery and woe such as we never would have reached if we had not received it and failed to honour it. It is a fearful thing to receive the Priesthood of God and not magnify it, and the man who receives it should not do so to gratify some feeling he may have that he would like to hold authority that would give him some dignity, or place him in a position above others of his brethren and sisters, but with the consciousness that if he does not bear off the responsibilities which are involved in receiving it, it will lead him down to the depths of misery and anguish. I look around me and see my brethren acting in the Priesthood, and many of them act as if it was a matter of no consequence. They receive the Priesthood, and because there are hundreds who do receive it they act as though there was no value attached to it, no responsibility resting upon those who hold it.

In old times, before we became acquainted with the Gospel, we used to look at the ministers of religion as something more than common, something above ordinary men. We revered their persons, (I speak more from observation than recollection,) and when one of them came to visit, everybody put on their best looks to receive him. Every chair and table was placed in order, and every preparation made to receive him as a person sacred and to be revered. In those days we looked upon a minister as something of importance; and when the Church of Christ came, and we saw a man holding the Apostleship, we looked upon him with a feeling of awe. I can recollect that when I associated with such men I felt a degree of awe such as I never felt before. This is the feeling entertained by nearly all when first making their acquaintance. But when they become familiar with such men there is very little respect paid to them by many, not near so much as used to be paid to the ministers of the various sects. We see hundreds coming forward

and receiving the Priesthood, some being ordained High Priests, others Seventies, some to be Elders, others to be Priests, Teachers, and Deacons, almost every man receiving some portion of it, and with many it is looked upon as a matter of very little importance. It has lessened in value in their eyes. But does this detract from the dignity of the Priesthood, or make it of any less value or power? No; those who honour the Priesthood, and do as they should do, have just as much power as though there was not another man upon the earth holding it. The Apostle who magnifies his Priesthood, the High Priest, the Seventy, the Elder, the Priest, the Teacher, or the Deacon—the men who honour their Priesthood enjoy as much of the power of that Priesthood as though they were the only men upon the earth who held it, and those who have not the Spirit of the Priesthood, whether they be few or many, have not the power of it with them.

There are a few passages in the Doctrine and Covenants, which suggested themselves to me this morning while the brethren were singing, to which I will refer. You may know them, but I will read them in your hearing. In the Preface to the Book of Covenants, page 66, the Lord says, "Verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is given power to seal both on earth and in heaven, the unbelieving and rebellious." Do you realize this, you brethren who are now here? Because there are twenty or, perhaps, fifty of you holding the Priesthood in this Conference, you think there is brother so and so to do this, that, or the other duty, but do you realize that to you is given power "to seal both on earth and in heaven the unbelieving and rebellious." Jesus now goes on to tell them what period of time this power shall be extended to; "Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure." Till that day the Elders shall have power to seal on earth and in heaven the unbelieving and rebellious; "Unto the day when the Lord shall recompense unto every man according to his work, and measure to every man according to the measure

which he has measured to his fellow-man." He goes on to say, "Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the Prophets and Apostles, shall be cut off from among the people." Here is a statement of the power which God has bestowed upon his Priesthood, and yet how few of them realize that God has given them this power, placed them in the midst of the people as saviours, with power to seal them up if they are rebellious and unbelieving. There never was a generation of mankind that had power to exceed this, and yet how few use it as becomes the possessors of such power bestowed upon them by the Lord. He says in another place, that with his servants he would rend the nations. "With you, saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble, for I, the Lord, have put forth my hand to exert the powers of heaven." Through you my servants will I rend their kingdoms, and, not only will the earth be shaken through your instrumentality, but, I will exert the powers of heaven in support of the authority I have bestowed upon you, until even the starry heavens shall tremble. "Ye cannot see it now, yet a little while and ye shall see it and know that I am, and that I will come and reign with my people." (Doctrine and Covenants, page 90.) These are some of the promises which God has given to his servants—to you and me, my brethren, if we will be faithful and magnify the Priesthood we have received. These are glorious promises which I delight in, and which I have no doubt my brethren also delight in, with all who seek to enjoy their realization. What greater blessings could the Lord have given us than we have received? if we could only appreciate them. Even a Priest, a Teacher, or a Deacon enjoys more power than any other man, outside of the Priesthood, on the earth. We have

seen that it gives us power to seal up the rebellious and unbelieving unto the day when the wrath of God shall be poured out without measure upon the ungodly. What greater power does any king possess than this? He may have the power of life and death over his subjects, but we have a power given unto us to seal up beyond death—beyond the limits of the tomb. No potentate, however despotic he may be, possesses such power. His acts carry force no further than the grave, at the portals of the tomb his power ceases; but the power which we have received reaches farther than death, and acts in the world which lies beyond. We should think about these things, and it should stir us up to diligence in seeking to honour and magnify the Priesthood we have received. The Lord asks in one revelation, "What doth it profit a man if a gift is bestowed upon him and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." The man who endeavours to enjoy the power of the Priesthood which has been bestowed upon him, by living his religion, is profited by it; but the man who sits idly down and folds his hands is not profited by it. I would like to see the brethren understand these things, and in a measure you do understand them. You have heard them and read of them repeatedly, but I wish to stir up your memories to think and reflect, that you may know who you are and what you are. I could nearly sink in insignificance when I think how far I am from magnifying the Priesthood as I feel it should be done, and, yet, I am striving to gain power to do so continually. When I see that all the nations of the earth are left, as it were, for us to bear the tidings of salvation to them, to make a proclamation that will save them if they receive it, or sink them into endless ruin if they reject it, and contemplate how little that vast responsibility is realized by the majority of the brethren, I feel like crying unto God for strength, and praying that all who hold the Priesthood may be awakened to a sense of its importance and the work which lies before them. We have been chosen to do the work of the Lord among the nations, to tell them

that he has established his Church upon the earth, and sent forth his messengers once more to proclaim the Gospel to them, and that if they will not repent there are judgments which will be poured out upon them without measure, and that before long. This is the message which has been given unto us to bear to the nations.

There has been a great deal of preaching done here in England during the last 25 years, and many remain in this country yet who have been in the Church all that time, and who have heard the Priesthood prophecy upwards of 20 years ago of the things that are now coming upon this and other nations. Many have emigrated, some of whom were animated by pure motives, others were impelled to go through fear of what was coming. Those who remain have heard the teachings and prophecies of the Priesthood concerning the pestilence, famine, and war which should afflict the inhabitants of this and other lands, yet they have continued living almost, if not quite as comfortable as they were when the Gospel was first proclaimed here, and, in the enjoyment of the freedom with which they have been blessed, they have disregarded the voice of the servants of God in their midst; but the very freedom they have enjoyed will betray them, if they are not careful, and lead to the destruction, of which God has spoken, coming upon them. Because the things which were prophesied of have not been fulfilled as fast as many, even among the Saints, thought they would be, they have come to think that possibly they might have been deceived, and that there was no need to fear. It was so in the United States, and it is so there now to a great extent. Although the prophecies are being fulfilled so very plainly in their midst, the inhabitants of that nation have many reasons for accounting for the deceptions under which they think the Latter-day Saints have been labouring; and when the fulfilment of prophecy is pointed out, they say the Saints have been good guessers—that Joseph guessed very shrewdly. I recollect when I was in the United States two and a-half years ago, I told a good many men what the revelations of God said concerning that nation, and the troubles that should come upon it, but

they did not believe that Joseph Smith knew anything about it. I told them I knew for myself, independent of his prophecy, that there was a day of calamity coming upon the nation, but they were secure in their own hearts and looked upon it as ridiculous to suppose anything of the kind. Take and point out now to these same men the revelation on the present war, and recall to their recollection the remarks made, and say to them, "You remember what I told you years ago concerning this matter," and they will answer, "Yes, but a great many men have seen these troubles as well as the Latter-day Saints," and thus they will strengthen themselves in their rejection of the word of God and the warnings which he has given them. Formerly they did not believe there would be any trouble, now that it has come they hunt up every passage where men have written about it, and class Joseph with those men, and say that he made a pretty good guess. I suppose the Jews felt much the same when they saw Jerusalem surrounded by the armies of Rome, and the prophecies of the Saviour were pointed out to them. Very likely they would say, "He knew there might be trouble with the Romans, and that Rome would in consequence send her armies here, but as for him being able to predict that the temple should be destroyed, we will not believe anything so foolish or absurd." So it is in the United States at the present time. They do not believe that the slaves will rise against their masters, nor that the remnants left in the land will vex the inhabitants with a sore vexation, but say they, "You have made a pretty good guess about South Carolina and the commencement of the rebellion."

Well, brethren, we have been selected out from the nations to bear the Gospel to the inhabitants of the earth, and have been called to receive the holy Priesthood, and if we do not magnify that Priesthood, and faithfully discharge the duties incumbent upon us in bearing that Gospel to the people, we shall be held accountable for the blood of this generation. I want, as an Elder, and I do not know that my obligations are greater than yours, looking at them in one light—I want to stand before God with my garments clean from the blood

of this generation, having spared no exertions to bear the Gospel to the nations, and done all in my power to save the children of men, that I may be one bright witness of the truth before our heavenly Father. But if, in the future, we should see hundreds, and thousands, who could say to us, "We lived in the same district of country with you, in the same neighbourhood with you, but you did not bring the Gospel to us or we would have believed it," how do you think we would feel? The Lord says in one revelation, "Let him who is warned warn his neighbour." It is not the Priesthood only to whom this is said, but every one who is warned of the purposes of God. If that had been done from the beginning, every one of the human family would have been warned to-day.

We can perceive the judgements of God coming upon the nations as clear as the sun that shines in the heavens, yet the people shut their eyes and will not see them. Because you have enjoyed peace in this land so long, the people do not think it will ever be any different. They imagine it will be so all the time, as the inhabitants of the United States believed it would be with them. But it will not always be peace and prosperity for this land. There is a day of trouble and gloom awaiting England, such as she never saw since she was a nation; a day of wrath and misery fearful to contemplate. The authorities of this country have protected the Elders in preaching the Gospel, and England has been prospered in consequence. But will this always be the case? I wish it could until every honest man and woman would be gathered out of Babylon, but we can scarcely expect that it will be so. Persecution may be expected in this country as well as in others, for the Adversary will stir up the hearts of evil men to persecute, and, if possible, destroy the servants of God. God has spoken concerning these things, and the nations are commanded to turn unto the Lord and obey his commandments, or his fierce indignation shall be poured out upon them. Every Elder in this Conference should go out and preach the Gospel, and do his part to faithfully warn the people of what is approaching. Brother Smith says he is short of

Elders. There is but little help in the Ministry in these lands at the present, and there is great necessity for the brethren who have the Priesthood to be active and diligent. It must be a favourable time for preaching the Gospel in this country, for there is a disposition manifested by the people to hearken to the preaching of the Elders, so that a great work could be done in this Conference as well as in other parts of the country. I have heard of the good feelings which have existed in this Branch in past times, and of the good that has been done in days gone by. In those times the Lord blessed you and your efforts to do good, and he will do so again if the Elders will labour diligently to spread the Gospel and work righteousness before him, and if you baptize none you will have the satisfaction of knowing that you have done your duty.

At one time when the Lord sent forth his servants to preach he said to them, "In whatsoever house ye enter, and they receive you, leave your blessing upon that house; and in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness and know this, that in the day of judgment you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment, than for that house; therefore gird up your loins and be faithful, and ye shall overcome all things, and be lifted up at the last day. Even so. Amen." (Doctrine and Covenants, page 259.) Here is a great promise, which the Lord gave unto his servants when sending them forth to warn the inhabitants of the earth. If a house receive you, you can bless that house, and if they reject you, you will have power to judge them; thus you can see there will be power and authority given to judge the nations. Jesus said at one time, "Ye which have

followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

We should not be slow to keep the commandments of God, but girding ourselves up for the labours before us, indifferent to the actions of others, but careful with regard to our own, and putting aside every feeling that might have an influence to hinder us in our usefulness, seek to further the work which our Father in heaven has called us to do. In some places, and perhaps here, little feelings of jealousy arise at times in the minds of the brethren, and while they are contending about who shall be the greatest man or entitled to the most honour, the Adversary comes in and effects his purposes, and while we are so doing we are his servants, aiding him to accomplish his designs. Let us remember that we did not embrace the Gospel to receive honour of man, but of the Lord. A man who will not labour wherever he is put to labour by the authority of God, is unworthy to receive the Priesthood of God. There is no place too humble for any of us to occupy, and the man who is faithful in the position assigned him is the man who is acceptable before God. When I see these little petty feelings of jealousy among my brethren, I feel to mourn for them. The men who are the greatest in the kingdom of God are the humblest men before the Lord. Jesus says, and repeats the sentiment, "He that humbleth himself shall be exalted, and he that is greatest among you should be servant of all."

When you go away from this Conference I hope these things may live in your memories, and incite you to increased diligence in the work of God. May the blessings of God rest upon us, and his Spirit enlighten us continually, is my prayer for Christ's sake. Amen.

Singing, "Ye Elders of Israel."
Prayer by Elder Curtis.

GIRLS.—The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself respect; to all men charity. There is this difference between happiness and wisdom; he that thinks himself the happiest man really is so; but he that thinks himself the wisest is generally just the reverse.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 30, 1862.

PROMISED BLESSINGS—THEIR CERTAIN BESTOWAL.

WHILE the calamities which have been predicted are rapidly coming upon the nations, for their wickedness in the sight of God and their rejection of the Gospel, a contrast, of a very cheering and consolatory nature, can be drawn from the promised blessings which the Lord has declared should be bestowed upon those who faithfully keep his commandments. These promises are neither vague nor indistinct. They are plain declarations of present blessings and future exaltation. And, if the threatened judgments have not lingered, but are being visibly poured out, we might well rest assured, even if we had not the experience of the past to make the hope a certainty, that the promised blessings would not be withheld.

With the world around us the rewards and punishments which God has declared should be enjoyed or suffered by mankind, for their obedience or disobedience, are placed, to a very great extent, in the future. They cannot see the hand of the Lord in all things, for they wilfully shut their eyes to the light; but, with those who enjoy the Spirit of God, his overruling hand is visible in the blessings so largely enjoyed by his people, as well as in the calamities coming upon the rebellious and disobedient. It is not as a community alone that the Saints have been blessed and prospered, but as individuals they have experienced the verity of his promises, in proportion to their faithfulness; for the prosperity and blessings of the whole are but the aggregate of individual prosperity and blessings. To many the blessings promised have not come in the shape in which their imagination moulded them, and not appreciating their value, neither discerning the wisdom which shaped them for their greater good, they have at times felt to murmur, thinking that the Lord had failed to fulfil his promises. Ingratitude is a fearful thing, and this is ingratitude of the worst kind. It denies the reception of promised blessings, while they have been abundantly bestowed, simply, because they have not come in the manner or of the character desired. This feeling when entertained and cherished always has a baneful effect. It grieves the Spirit of God and leaves those entertaining it a prey to evil thoughts, and bad passions which spring from them—sad precursors of future misery. In ancient times it repeatedly roused the indignation of the Lord against the children of Israel, till he left them a prey to their enemies, under whose vexing power they learned humility, and a sense of thankfulness for the favours they had received and had failed to appreciate. There are some now who, because they have been in the Church for a number of years, think they are entitled to some special blessings, simply, because they have been in the Church so long. They look over the past and keep reckoning up all that they have done, until it assumes formidable dimensions in their eyes, and, then, passing over all the blessings they have received, permit the belief to grow within them that they are

entitled to some great and especial mark of the favour of God, some very visible manifestation of his pleasure for their long and continued faithfulness; and, if they happen to be disappointed in their expectations, they begin to doubt the promises of the Lord, and give way to feelings which, if unchecked, have a powerful tendency to fill their souls with bitterness, and influence them to make shipwreck of their faith. If they would turn their reflections in a different channel for a time, they might, perhaps, come to the conclusion, that after all they were "unprofitable servants," and, that instead of having a large balance of blessings in their favour, they had received more than they had been sufficiently grateful for or had laboured to be worthy of.

That the blessings which the Lord has in store for the faithful are great and glorious beyond conception, we have the assurance of his word; but we must be prepared to receive them before we can enjoy them. At no time have the blessings of God been withheld from his people when they have been prepared to receive and enjoy them; and every Saint, no matter how humble he may be, how lowly his calling, or how exalted the position he may occupy, will be rewarded and blessed according to his faithfulness and diligence. In our short-sightedness we are apt to look upon those things as blessings, which if we had them would be to us the very opposite. Many long for exalted positions, who do not fill the sphere they are called to move in with dignity and in righteousness; others, who are in poverty, look upon wealth as the greatest blessing that could be bestowed upon them, while they do not wisely govern the little pittance which passes through their hands, and to whom wealth would only be an incentive to pride, haughtiness, and open rebellion against God. These things which are real blessings to some, and the means by which they can increase their power of doing good, would be the greatest curses which could be inflicted upon others, who unable to use them and govern themselves in their possession, would ride with hot haste to ruin as soon as they would receive them. If we aim at position or desire wealth, if we long for the possession of any other blessings which we do not enjoy, let us qualify ourselves to receive and enjoy them, and if we do so we will patiently wait the Lord's time for putting us in possession of them. There is no man or woman in the kingdom of God whose mind is enlightened by the Spirit of truth, but can perceive, daily and hourly, the wise providence and fatherly care of our Father in heaven manifested in behalf of his people. Every duty performed brings its own reward with it, and the Spirit of God is increased upon all who are diligent and faithful, strengthening their faith, increasing their hope, and opening up many and varied ways by which blessings are bestowed upon them. Jesus said on one occasion to his Apostles, when sending them out, "Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, shall in no wise lose his reward;" and if those who for the bestowing of so simple a kindness as giving a cup of water to a servant of God, shall receive a reward, how much more shall they who are diligent in keeping the commandments of God, be blessed by the same beneficent hand. All the experience of the Saints strengthens their confidence in the continued watch-care of the Lord over his people. Their faith in the future is increased by their knowledge of the past, and the only danger is, not that the Lord will fail to fulfil his promises, but that the Saints will not appreciate the blessings received, become forgetful and ungrateful, and fail to prepare themselves for their continuance and increase. Those who do so will reap as they have sown, while those who are humble and faithful, perceiving the hand of the Lord

in all things, shall be blessed abundantly and be made to rejoice evermore. It is in the present that we lay the foundation for the future, and the superstructure to be raised will be of the character of the materials which compose it. If the Saints, then, would continue to be made partakers of the blessings which God has promised to bestow upon his faithful children, they must live so as to continually enjoy his Spirit, and by prayerfulness, diligence, and continued faithfulness, prepare themselves to receive and enjoy them.

CHANGE AND APPOINTMENT.—Elder William O. Owen, is relieved from the Presidency of the Herefordshire Conference, in consequence of ill health, and Elder George W. Grant is appointed to act in that capacity for the time being. Elder Owen's health demanding that he be relieved from the onerous duties of presiding over a Conference, he has therefore been appointed to labour as Travelling Elder, as circumstances will permit, in the three Conferences composing the Cheltenham District.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ARRIVAL.—Elder John Smith, arrived in Liverpool, from Zion, in good health and spirits, on Tuesday, the 19th instant, by the steam-ship *Edinburgh*, from New York, after a pleasant passage of 12 days.

HISTORY OF JOSEPH SMITH.

(Continued from page 536.)

The force assembled at Carthage amounted to about twelve or thirteen hundred men, and it was calculated that four or five hundred more were assembled at Warsaw. Nearly all that portion resident in Hancock were anxious to be marched into Nauvoo.

This measure was supposed to be necessary to search for counterfeit money and the apparatus to make it, and also to strike a salutary terror into the Mormon people by an exhibition of the force of the State, and thereby prevent future outrages, murders, robberies, burnings, and the like, apprehended as the effect of Mormon vengeance on those who had taken a part against them.

On my part, at one time, this arrangement was agreed to. The morning of the 27th day of June was appointed for the march, and Golden's Point, near the Mississippi river, and about equi-distant from Nauvoo and Warsaw, was selected as the place of rendezvous.

I had determined to prevail on the justice to bring out his prisoners, and take them along. A council of officers, however, determined that this would be highly inexpedient and dangerous, and offered such substantial reasons for their

opinions as induced me to change my resolution.

Two or three days' preparation had been made for this expedition. I observed that some of the people became more and more excited and inflammatory the further the preparations were advanced. Occasional threats came to my ears of destroying the city and murdering or expelling the inhabitants.

I had no objection to ease the terrors of the people by such a display of force, and was most anxious also to search for the alleged apparatus for making counterfeit money; and, in fact, to inquire into all the charges against that people, if I could have been assured of my command against mutiny and insubordination. But I gradually learned, to my entire satisfaction, that there was a plan to get the troops into Nauvoo, and there to begin the war, probably by some of our own party, or some of the seceding Mormons taking advantage of the night to fire on our own force, and then laying it on the Mormons.

I was satisfied that there were those amongst us fully capable of such an act, hoping that in the alarm, bustle and confusion of a militia camp, the truth could

not be discovered, and that it might lead to the desired collision.

I had many objections to be made the dupe of any such or similar artifice. I was openly and boldly opposed to any attack on the city, unless it should become necessary, to arrest prisoners legally charged and demanded. Indeed, if any one will reflect upon the number of women, inoffensive and young persons, and innocent children, which must be contained in such a city of twelve or fifteen thousand inhabitants, it would seem to me his heart would relent and rebel against such violent resolutions. Nothing but the most blinded and obdurate fury could incite a person, even if he had the power, to the willingness of driving such persons, bare and houseless, unto the prairies, to starve, suffer, and even steal, as they must have done, for subsistence. No one who has children of his own would think of it for a moment.

Besides this, if we had been ever so much disposed to commit such an act of wickedness, we evidently had not the power to do it. I was well assured that the Mormons, at a short notice, could muster as many as two or three thousand well-armed men. We had not more than seventeen hundred, with three pieces of cannon, and about twelve hundred stand of small arms. We had provisions for two days only, and would be compelled to disband at the end of that time. To think of beginning a war under such circumstances was a plain absurdity.

If the Mormons had succeeded in repulsing our attack, as most likely would have been the case, the country must necessarily be given up to their ravages until a new force could be assembled, and provisions made for its subsistence. Or if we should have succeeded in driving them from their city, they would have scattered; and, being justly incensed at our barbarity, and suffering with privation and hunger, would have spread desolation all over the country, without any possibility on our part, with the force we then had, of preventing it. Again, they would have had the advantage of being able to subvert their force in the field by plundering their enemies.

All these considerations were duly urged by me upon the attention of a council of officers, convened on the morning of the 27th of June. I also urged upon the council that such wanton and unprovoked barbarity on their part would turn the sympathy of the people of the surrounding counties in favour of the Mormons, and therefore it would be impossible to raise a volunteer militia force to protect such a people against them.

Many of the officers admitted that there might be danger of collision. But such was the blind fury prevailing at the time, though not showing itself by much visible excitement, that a small majority of the council adhered to the first resolution of marching into Nauvoo; most of the officers of the Schuyler and McDonough militia voting against it, and most of those of the county of Hancock voting in its favour.

A very responsible duty now devolved upon me, to determine whether I would, as Commander-in-Chief, be governed by the advice of this majority. I had no hesitation in deciding that I would not; but on the contrary, I ordered the troops to be disbanded, both at Carthage and Warsaw, with the exception of three companies, two of which were retained as a guard to the jail, and the other was retained to accompany me to Nauvoo.

The officers insisted much in council upon the necessity of marching to that place to search for apparatus to make counterfeit money, and more particularly to terrify the Mormons from attempting any open or secret measures of vengeance against the citizens of the county, who had taken a part against them or their leaders.

To ease their terrors on this head, I proposed to them that I would myself proceed to the city, accompanied by a small force, make the proposed search, and deliver an address to the Mormons, and tell them plainly what degree of excitement and hatred prevailed against them in the minds of the whole people, and that if any open or secret violence should be committed on the persons or property of those who had taken part against them, that no one would doubt but that it had been perpetrated by them, and that it would be sure and certain means of the destruction of their city and the extermination of their people.

I ordered two companies, under the command of Capt. R. F. Smith, of the Carthage Greys to guard the jail. In selecting these companies, and particularly the company of the Carthage Greys for this service, I have been subjected to some censure. It has been said that this company had already been guilty of mutiny, and had been ordered to be arrested whilst in the encampment at Carthage, and that they and their officers were the deadly enemies of the prisoners. Indeed, it would have been difficult to find friends of the prisoners under my command, unless I had called in the Mormons as a guard, and this I was satisfied would have led to the immediate war and the sure death of the prisoners.

It is true that this company had behaved badly towards the Brigadier-General in command on the occasion when the prisoners were shown along the line of the McDonough militia. This company had been ordered as a guard. They were under the belief that the prisoners, who were arrested for a capital offence, were shown to the troops in a kind of triumph, and that they had been called on as a triumphal escort to grace the procession. They also entertained a very bad feeling towards the Brigadier-General who commanded their service on the occasion.

The truth is, however, that this company was never ordered to be arrested; that the Smiths were not shown to the McDonough troops as a mark of honour and triumph, but were shown to them at the urgent request of the troops them-

selves, to gratify their curiosity in beholding persons who had made themselves so notorious in the country.

When the Carthage Greys ascertained what was the true motive in showing the prisoners to the troops, they were perfectly satisfied. All due atonement was made on their part for their conduct to the Brigadier-General, and they cheerfully returned to their duty.

Although I knew that this company were the enemies of the Smiths, yet I had confidence in their loyalty and integrity, because their captain was universally spoken of as a most respectable citizen and honourable man. The company itself was an old independent company, well armed, uniformed and drilled, and the members of it were the elite of the militia of the country.

(To be continued.)

C O R R E S P O N D E N C E .

SCOTLAND.

Glasgow, August 15th, 1862.

President Cannon.

Dear Brother,—I arrived in this city at two o'clock a.m. of the 9th inst., after leaving Liverpool, the train being some two hours behind time. Brothers Stuart and Sands met me at the station, where they had been waiting to receive me. On Saturday, in company with Elder Stuart, I visited a good number of the Saints at their houses. On Sunday, met the Saints in Conference, there being upwards of four hundred present, whose countenances beamed with joy and gladness. The good Spirit rested down upon us in rich abundance, and we had a time of rejoicing. The Saints are making every exertion to obtain the necessary means to leave for the home of the Saints the coming season.

On Monday evening the Saints had a social party in Trongate Hall, which was well attended, several strangers being present. After singing and prayer, refreshments were served up in good style, of which all seemed to partake heartily, while joy and satisfaction appeared to be in every heart. Everything moved off well, the best of order being observed, and the Saints separated feeling good.

Tuesday, I accompanied Elder Stuart to Kilmarnock, (passing through Ayr, and visited the cottage of Burns, the

poet) where we held a meeting in the evening. The Saints manifested a warm and kind spirit, expressing great desires to emigrate to Zion.

Wednesday, went to Paisley, and visited several of the Saints in that town. From there we went to Greenock, and held a meeting in the evening at a private house, and had a pleasant and interesting time.

On Thursday we took passage on a steamer and sailed up the Clyde to this city, and took the cars and went to Airdrie, where we met with Elder Sands, and had a meeting with the Saints in the evening, which was well attended. This morning we took the rail in company with Elders Sands and Daniel Anderson, and went to Lanark.

I have enjoyed myself much in meeting with and speaking to the Saints, and I feel that good will be the result of my administrations among them. I feel assured that the Elders enjoy the Spirit of their callings, and feel desirous, through the blessing of God, to do all they can to bless and comfort the Saints, and spread abroad a knowledge of the truth and bear a faithful testimony concerning God's great Latter-day Work to the inhabitants of this country.

Ever praying that God will bless you and make you mighty in the spirit and power of your high and holy calling, I

remain, with increasing respect, your brother in the truth,

CHAUNCEY W. WEST.

SWISS AND ITALIAN MISSION.

Basel, Ros-hofgasse 15.

August 13th, 1862.

President Cannon.

Dear Brother,—On Monday the 4th inst., I parted with brother Huber and came to Basel, where I arranged our affairs preparatory to removing our head-quarters to Geneva, and on Saturday, the 9th, took train for Carlsruhe, and held a meeting there on the 10th. I found the Saints feeling well and desirous of doing right; gave them such instructions as the Lord favoured me with. Ordained Priest John Adam Krant an Elder, blessed one child, and gave brother Krant such teachings as I felt necessary, and returned to this place on Monday.

Brother John T. Gerber writes from St. Immer, Canton Bern, that since our last visit to that Conference, and the cutting off of many of the dead branches, besides suspending all the Priesthood in the St. Immer Branch, that things have taken a new start, and many strangers are inquiring and some have been baptized. Our prospects are better for an increase than they have been for some time throughout the Mission. Although we are short of labourers, yet we endeavour to do our best to get things into a shape that we can know what is done and that it is well done. The Saints begin to know that I am no friend to unrighteousness, and fear and tremble when the words of reproof are being poured out to them. The Lord has greatly blessed me since the departure of our emigration, and my health has been excellent, so that I have been able to travel on foot and preach almost without ceasing.

The great drawback with us seems to be the necessity of some publication, that the Saints may enjoy the rich teachings contained in the *Star* and *Journal*. I have endeavoured, as much as possible, to inform the Elders on these principles, that through them they might partake more fully of the life-giving influence, and cheer them with the words of life as they come to us through the servants of God. This

is, however, somewhat difficult, as the Branches are so much scattered, and many of the Saints have not the privileges, extended in a land of freedom, of attending the assemblies.

I am rather inclined to the opinion that the French and Italian part of this Mission should be divided into two separate fields of labour, and some one placed to take charge of them who understands the French language. German Switzerland and Germany have occupied the greater portion of my time, and having no one who understands French I find it very difficult to correspond with the Saints in Italy. In Geneva, the Saints mostly understand French, and some only German. This, however, I leave entirely with you to do as the good Spirit may dictate.

There is a mass of French works laying in Geneva, printed by brother T. B. H. Stenhouse, of which the tenth part has never been disposed of, and I do not believe, for nearly two years that I have been here, that one-half dozen of the same have been called for. The remains of our German works I have collected together, and they are being bought by the Saints since the reduction in price, and many that have never read the *Darsteller* are reading them and having them bound for preservation. The "Voice of Warning," (German) is out of print. The Book of Mormon takes well, and those of the Saints who are able to purchase it do so, and are seeking to have the principles of the Gospel in their own language, and treasure them up in their hearts and in print for their children.

I see more than ever the necessity of living in accordance with our teachings, and if the Lord will give me his Spirit and extend his preserving care over me, and enable me to root out some of the dead branches, and get some of the unclean ones to repent, I shall be truly thankful. I intend starting for Geneva day after to-morrow, the Lord willing. Should be pleased to receive a few words of counsel and comfort from you.

Ever praying God to bless you and all connected with you, and with best respects to all, I am, as ever, yours faithfully,

JOHN L. SMITH.

SUMMARY OF NEWS.

AMERICA.—The *St. Louis Republican* publishes the following outrage committed by the Federal troops:—"In Monroe County, Missouri, near the Salt River Railroad Bridge, as Mr. James M. Lasley and his family were returning home from church, together with a party of young ladies and gentlemen who were visiting them at their country home, they found their dwelling and grounds occupied by Federal troops who had been stationed at the bridge. Suspecting no harm, though finding the grounds guarded, they advanced towards their residence, when Mr. Lasley was ordered to get down and go to Palmyra. He replied that they must permit him to enter the house and get a thicker coat, as he would be absent all night. This they positively denied, telling him the coat he had on would do for him. They then placed him and James Price (a young son of a widow), and young Ridgeway, an only son of aged parents, in front of the Federal lines. The young ladies and Mrs. Lasley, with her two children, yet remained on the ground. Having separated these three gentlemen from the ladies whom they had escorted from church, the officer in command addressed some very insulting words to them. The dreadful truth that they were to be shot at once flashed across Mrs. Lasley's mind, and she darted to join her husband and share his fate, but was caught and held by one of the young ladies present, just as Mr. Lasley and young Price fell, having been shot dead. Young Ridgeway rushed into the woods which were near, but delayed his death only a few seconds, for he was pursued and instantly killed. It is proper further to say that Mr. Lasley had taken the oath of allegiance, and was under a heavy bond; and that young Price was only 15 years of age. Before this crime was committed, it is alleged that the soldiery had taken possession of Mr. Lasley's house, had helped themselves to everything they wanted, had partaken of a good dinner which the cook was ordered to prepare for them, and had destroyed many household articles." A large war meeting was held at Washington on the 6th instant, at which President Lincoln made a speech. He denied that there was any quarrel between McClellan and the Secretary of War. The attitude of McClellan and the Secretary of War was such that they could only wish to be successful. Resolutions were passed saying,—"*We deliberately and solemnly declare, that rather than witness an overthrow of the Union we would prosecute the present war until our towns and cities should be desolated and we and all that are dear to us should have perished with our possessions. Let the Union be preserved, or the country be made a desert.*" "That, if at the present time there is any hesitation among the people of the loyal States in devoting themselves and their property to the cause of the country, it arises from the misgivings as to the manner of prosecuting the war, and in the apprehension that there is a want of readiness on the part of those who direct the military operations, whether in the cabinet or in the field, to employ at once the full power of the nation which all know to be overwhelming." "We therefore urge the President to take means to assure the people that he is resolved to prosecute the war on a scale limited only by the resources of the country. We hail with joy the recent order directing immediate drafts. We are convinced that the leaders of the rebellion will never turn to their allegiance, and therefore they should be regarded and treated as irreclaimable traitors, who are to be stripped of their possessions and deprived of their lives, or expelled from the country." "That Washington is the place where treason should be instantly denounced and punished, and that stringent measures should be adopted to discover and arrest all disloyal men and women infesting the district of Columbia." "The Federal Government must be sustained under any circumstances." Ex-Governor Bontwell, of Massachusetts, made a speech in favour of the emancipation of slaves. Many persons are leaving for Canada. Volunteering is said to be better since the order for drafting. Many of the States, it is said, will fill up their quota under the first call for 300,000 volunteers. The municipality of New York offer \$50 additional bounty to recruits enlisting within 20 days.

VARIETIES.

In childhood be modest, in youth temperate, in manhood just, in old age prudent.

The bumps raised on a man's head by a cudgel are called *fray*-nological developments.

PANACEA.—A word signifying a universal cure. *Origin*: Panacea was the name given to the daughter of Esculapius, the god of medicine, who was considered remarkable for her skill in the healing art.

"Reflect my brethren," exhorted a priest, "that whosoever falls this day in battle, sups to-night in Paradise." The fight began, the ranks wavered, the priest took to his heels, when a soldier, stopping him, reproachfully referred to the promised supper in Paradise. "True, my son, true," said the priest, "but I never eat supper."

An Irishman, to whom some wonderful story was told on the authority of a penny paper, declined to believe it, saying he distrusted all he saw in the "chape prints."—"Why shouldn't you believe the cheap papers," he was asked, "as soon as any other?"—"Because," was his ready answer, "I don't think they can afford to speak the truth for the money."

NEMESIS.—This term is applied to that retribution which often punishes a person for particular misdeeds. If, for instance, a house-owner were harshly to eject a tenant, and afterwards, being in reduced circumstances, should be ejected from his home in like manner, this might be appropriately spoken of as being brought about by the Nemesis. *Origin*. in mythology, Nemesis was the goddess of vengeance.

P O E T R Y .

T H E R E ' S A C H A R M .

(Selected.)

There's a charm too often wanted,
 There's a power not understood—
 Seeds spring upward as they're planted,
 Or for evil, or for good!
 We forget that charm beguiling,
 Which the voice of sorrow drowns;
 Smiles can oft elicit smiling,
 Frowning can engender frown!
 There's a temper quick in sowing
 Care, and grief, and discontent;
 Ever first and last in showing
 More in words than language meant;

Ever restless in its nature,
 Until sorrows set their seal
 On each pale and fretful feature,
 And the hidden depths reveal.
 If a smile engender smiling,
 If a frown produce a frown,
 If our lip—the truth defiling—
 Can the rose of life cast down;
 Let us learn, ere grief has bound us,
 Useless anger to forego;
 And bring smiles, like flowers, around us,
 From which other smiles may grow.

DIED at Florence, on her way to Zion, of disease of the heart, on the 17th of July 1862. Mary Evans, late from Birmingham, aged 55 years.

NOTICE.—Any person having a knowledge of the whereabouts of Jeremiah Whitehouse, formerly of the Birmingham Conference; and who emigrated from there to Utah in 1859, will oblige by communicating the same to William Stoker, 7, Coley Street, Reading, Berkshire.—*Deseret News* please copy.

ADDRESSES.—Monsieur John L. Smith, Chez Mon. Graunauer, Rue du Cendrier, 15, Genève, Switzerland. George W. Grant, 13, South Market Street, Newport, Monmouthshire.

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LIVERPOOL

EDITED PRINTED, AND PUBLISHED BY GEORGE Q. CANNON, 42, ISLINGTON

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON;
 AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 36, Vol. XXIV.

Saturday, September 6, 1862.

Price One Penny.

MINUTES OF A CONFERENCE HELD IN BRADFORD, SUNDAY, AUGUST 10, 1862.

(Reported by E. L. Sloan.)

(Concluded from page 532.)

2½ p.m.

Meeting called to order by singing, "He died, the great Redeemer died." Prayer by Elder J. Burrows. Singing, "Joy to the world."

President Smith, in a few introductory remarks, repeated, in part, the instructions given in the morning, relative to the necessity of the Records of each Branch being kept correctly, and the various sheets and reports being furnished him promptly, and correctly made out. He pointed out the importance of the Saints making regular additions to their Emigration Deposits and increasing the same, intimating that, at the same time, they should not neglect the other funds, such as Tithing and Mission Fund, which required to be sustained. He said that all should be provided with books in which to have their Emigration Deposits entered, and wished those who were not thus provided to furnish themselves with them. He then read a Statistical and Financial Report of the Conference for the nine months ending June 30, 1862. (For Report see last page.)

President Cannon said—It is very commonly reported that the Latter-day Saints are governed despotically by

their leaders, and, notwithstanding the pains we take to disabuse their minds of this error, our enemies continue to make the assertion, which is believed by many. There is this peculiarity about the kingdom of God, that God presents his officers to the people and they are at liberty to receive or reject them. There is no people upon the earth so free as the Latter-day Saints are, not only here, but in Zion as well. Every man who holds any position of influence or importance in the kingdom, is at certain times presented to the people for their acceptance or rejection.

In accordance with this practice, I will therefore propose that we sustain Brigham Young as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world. The vote was seconded, and carried unanimously.

Heber C. Kimball and Daniel H. Wells, as his Counsellors, the Twelve Apostles, and the various authorities in Zion, with the authorities in these lands, including Elder S. H. B. Smith as President of the Leeds Conference, were then presented in order, and sustained by the congregation, every vote being unanimous.

President Cannon continued—I am glad to see this unanimity, and trust our actions until next Conference will correspond with the votes we have given, and that we will strive to the best of our ability to sustain the servants of God in the performance of the duties that devolve upon them. If we do so we will find that our confidence in them will continue and increase.

Elder E. L. Sloan, being called upon by President Cannon, spoke at some length on the importance of the Saints individually obtaining and retaining a knowledge of the truth for themselves. As his remarks were not reported we cannot give them.

President Cannon—I do not purpose to make any very lengthy remarks, as the evening is advancing, but a few thoughts have passed through my mind, while brother Sloan was speaking, which I feel to give utterance to. It is the privilege of the Saints to enjoy the Spirit which God has promised to them when they come together in a Conference capacity, as to-day, to such an extent that those who rise to address them shall be influenced by it to speak as their circumstances require. This is one reason why we hold Conferences, that the united people may receive instructions suitable for them. What is suitable for you to-day may not have been suitable for you six months ago, and might not be suitable for you six months hence. Our circumstances are continually changing, hence we require counsel and instructions suitable to them, varying as they vary. In this respect the Saints are different from every other people on the face of the earth. We are a people who seek to live by every word that proceedeth out of the mouth of God. I am frequently asked, "What is the great difference between your belief and the belief of other denominations in Christendom?" The great radical difference, as I have remarked, is this, that though we believe in God and Jesus Christ as they profess to believe in them, we believe in a God who can and does now give revelation, impart wisdom, and bestow blessings, as at any previous time when his servants were upon the earth. This is the point of divergence, and from it we continue to differ on many points. I recollect upon one occasion meeting a

gentleman, who was a missionary, with whom I had an appointment, and with whom I had left a book—the Voice of Warning. After conversing a little while upon the matter of the book, he said to me, "Mr. Cannon, I cannot see what great difference there is between you and us. You base your belief on the Scriptures and we do the same." I replied, that I was aware there should be no difference in belief between us, both professing to believe the Bible, and, said I, to be candid with you, neither would there be if you would believe the Bible as it reads; but this is the difficulty with you, you are unwilling to attach any importance to certain portions of it, which we view as highly important, and which the ancient people of God viewed in the same light. Before we got through he acknowledged the truth of what I had said. If we attach any value to the Bible, we must admit that the promises which God made to his servants of the blessings which should follow belief and obedience to the commands of God, and which are recorded in it, are as applicable to us as to any people who ever lived on the earth. Our belief in this is the difference between us and others who profess a belief in the Lord Jesus Christ; and this is what has arrayed the whole world against us, because we do believe that God was the same yesterday, to-day, and forever, and expressed our willingness to contend as earnestly to-day for the faith once delivered to the Saints as though we had lived in the day when Jude enjoined the Saints to do so. Because we have done this we have been persecuted and driven like the Saints of old; forced to leave our houses and lands and wander forth pilgrims in a strange country, clothed in sheep skins and goat skins, and compelled to live in holes of the earth or on the houseless prairie, not being considered worthy to live like our fellow-men, and enjoy the fruits of our honest industry. What harm is there in thus believing? "O," says one "it is a gross delusion." There is no fear of delusion and imposture where men obey the Gospel of the Lord Jesus Christ as taught by the servants of God. Do they tell the people, "You must believe as we say, and rely on that alone, or you cannot

be members of the Church?" No; the great difference between the Gospel and the creeds of men is, that wherever an Elder goes to preach he says to the people, "If you go forth and be obedient to the Gospel of Jesus Christ you shall receive for yourselves a knowledge that shall establish you in the truth, and enable you to bear testimony to the Gospel you have embraced, and know of its truth for yourselves." Suppose I were to come to you as to a congregation of unbelievers, bearing the Gospel with me, and I should ask you to refer to the Scriptures and see if what I taught is not the same as that which is recorded in them. You would find upon examination that the agreement was perfect; but how are you to know that I am authorized of God to bear that Gospel to you? I tell you that if you are obedient, and if I am a servant of God, you will receive all that is promised to believers; but if I make promises to you and am an imposter, it would be in vain for you to go forth and obey what I said. It would be vain for you to repent, be baptized, or have hands laid upon you, for if I were an imposter the promises would not be fulfilled, and you would remain as destitute of the power of God as you were before. Your understanding would be barren, and you would know for yourselves that I was an imposter. But, on the other hand, if I had the Priesthood of God, then, when I told you to believe and render obedience to the commandments of God, and you would do it, you would receive the blessings promised, your understandings would comprehend the things of God, and you would be able to bear a testimony wherever you went to the truth you had received, and that you knew it to be the truth for yourselves independent of any other person on the earth, for the Holy Spirit would rest upon you and confirm the words spoken by its power and influence. What chance is there for deception here? What reason for believing that men who speak so are animated by a desire to delude their fellow-men? Well, if we receive the truth as we should do, we will be able to bear a testimony of this kind, and this constitutes the great difference between us and all others who profess a faith in Jesus.

I have said often in public congregations that, with the light I now have of the Scriptures, if I did not know the Gospel was restored I would continue to plead with God to reveal himself from the heavens. I would be found contending for him to do so, and if I could find another to contend with me there would be two of us, and another, and still others, would increase the number of honest souls struggling and contending with the Lord to reveal himself to mankind. It is a glorious subject to reflect upon, a heavenly thing to contend for, and my life would be devoted to a glorious object if it were spent in such a cause. When I have read this Bible [taking one in his hand] as a child, I have wept because I did not live on the earth when Jesus wandered among men. And I have asked myself, why is it that men cannot receive those blessings as they who were the associates of Jesus received them? I asked my teachers, and I asked my parents, "Are there men now who receive these blessings?" and they answered me that there were none, and I wondered why it was so. I thank God to-day that he has restored them again. I know that God is willing to bestow his blessings upon men, that the heavens flow with blessings for us, and that he does bless us in proportion to our faith and diligence before him.

My prayer is that our faith may increase and our power to draw down the blessings of God upon us, for Christ's sake. Amen.

Singing, "When quiet in my house I sit." Prayer by President Smith.

6, p.m.

Singing, "My soul is full of peace and love." Prayer by President Smith. Singing, "I saw a mighty angel fly."

President Cannon—In attempting to address you this evening, I trust I will have your calm attention, and, also, an interest in your faith and prayers, that what I say may be dictated by the Spirit of the Lord and be appropriate to the occasion. There are many points that may be profitably dwelt upon, connected with the Gospel of Jesus, and many things have passed through my mind while sitting here to-day. I do not expect to be able to speak upon them all, and, indeed, I do not know

what portion of them I may speak about, but if we are united in our faith and desires, whatever may be said will be for our edification.

While speaking this afternoon there was some allusion made to the character of the message which the Elders had to bear to the nations. Now, when God speaks from the heavens, and sends an angel bearing the holy Priesthood to confer upon man, and commands men to go forth and minister in the things of his kingdom, there is some object which has to be accomplished. It would be inconsistent with the character of that Being whom we worship, to think that he would send a holy angel or angels to the earth, and communicate to man everything that he did communicate, unless there was some wise design in so doing. When he sent the Prophet Jonah to proclaim unto Nineveh that it should be destroyed in a certain time, there was a design evinced in the message, which was the salvation of the people of Nineveh from destruction. When he sent Noah to preach to the antediluvians there was a design in sending the message through him, which was their salvation from the threatened flood. There has ever been a design manifested in every message which the Lord has sent to the human family. It would be unreasonable, therefore, to suppose that there should not be some great object to be accomplished in sending forth his Elders, to bear the Gospel message with which he has commissioned them to the nations. What is that design, and what is the object to be accomplished by sending this message? It may be urged "Have we not the Gospel, or the book containing the Gospel? and does not that book contain all that is necessary for salvation?" So far as the book is concerned it contains a great deal of truth, many wise sayings—sacred sayings, that should be revered and obeyed by all men; but to say that this book, having come down through men in many generations who knew nothing of God, whom all Christendom denounce as traitors to the truth of God, contains all the mind and will of God, with the necessary explanations to make it plain to the children of men, is so inconsistent with reason and the character of God that I cannot entertain it for one

moment. I find in the Bible numerous allusions made to events to take place in some period of the world's history; predictions concerning calamities, destructions, pestilences, turning the earth upside down, and other matters of a like character, and they are so numerous and pointed that they would fill me with dread were I in possession of no other knowledge than the Bible affords. There is no mistaking the purport of their language. They all point forward to days of gloom and disaster; to times when men shall lift up their faces in fear, and their hearts be filled with forebodings and dread. Isaiah, Jeremiah, Ezekiel, Daniel, Paul, and others have spoken of them. Jesus himself has spoken about the troubles, the woes and calamities that should come upon the children of men; and men in reading them have pondered over what they have read till their hearts have failed them, and they have deluded themselves into the belief that there is some hidden meaning in them, something very hard to be understood. I find predictions in it alluding to events to take place, but how am I to know when they will take place? I may come to some conclusions, as Miller did—you have all heard of Miller I presume: he searched the scriptures, perused the prophecies of Daniel and others with assiduity, and he calculated, from the best information he could get from this book, that the coming of the Lord would be in 1843, and great preparations were made in America to receive him. Some got their robes ready, and sold their property to ascend with Jesus. This man was sincere and made his calculations with the greatest care, but he was deceived. This is an illustration of the idea I am dwelling upon, when I say that this book, itself, does not contain the information necessary to save mankind from the calamities that are coming upon the earth. Others, actuated by the same motives as Miller, and influenced by a like spirit, have fixed a time for the coming of Christ, and have been deceived as he was. Quite recently I met such a person who, though he could not fix the time, still believed it was near at hand. There is doubt and anxiety prevailing in the minds of men, and there is a necessity that additional information should be given

on such important matters.

There is a very striking passage contained in the writings of the Prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." We find that every time when God had a great work to perform, particularly if it affected the whole human family, he revealed it to his servants the Prophets, that they might go forth and save some who would hearken to their words. God has never doomed the inhabitants of the earth to an irretrievable destruction without providing some way of escape. He did not do it in the days of Noah, when the antediluvian world were warned of the coming deluge, for the voice of Noah was raised for 120 years in warning proclamation. Then reasoning from analogy, and taking the text just quoted, if we place any reliance upon them, we must come to the conclusion, that he never did do anything of importance among men without revealing it to his servants the Prophets; and that, before the consummation spoken of in the Bible, he will send forth his servants to warn mankind, and to give unto them some knowledge whereby they may be enabled to escape the impending desolations. The Prophet Malachi says, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts." And Paul says, that "the Lord Jesus shall be revealed from heaven with mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." There will be a class found upon the earth, when he comes, who shall not know God, and on whom his vengeance will be poured out. Zechariah says, (chap. xiv) that the Lord will go forth and fight against the nations, and that he shall stand upon the mount of Olives, which shall cleave asunder, and the children of Israel shall flee for safety to the valley of the mountains, while his anger is poured out upon their enemies. He shall come and go forth and slay the wicked, bringing his Saints with him. These prophecies are pointed, plain and definite in their character. Jesus on one occasion says, "This

Gospel of the kingdom shall be preached as a witness to all nations, and then shall the end come." The Gospel of the kingdom! "What Gospel?" asks one. "Why, the Gospel taught by our minister," answers another. "No," says a third, "it is the Gospel taught by our minister!" and another maintains it is the Gospel taught by his minister; thus they differ at the very beginning. It is important that we should know and understand what Gospel it is that is to be preached as a witness to all nations. "Why," says Jesus, "This Gospel of the kingdom." This that I, Jesus, teach; this that I send forth mine Apostles to teach. This Gospel of power, rich with gifts and blessings; this shall be preached in all nations as a witness, and then shall the end come. Upon whom, then, shall the vengeance of God descend? Upon them who know him not. To know God they must know him for themselves, and obey the Gospel of our Lord Jesus Christ, that which Paul speaks of when he says, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." What Gospel did Paul preach? Why, that which Jesus preached; that which brought to every one the Holy Ghost, with all the blessings it bestows; when the servants of God shall have gone from nation to nation bearing this Gospel proclamation to mankind, then shall the end come. John says, in relation to the events, concerning which I have quoted from the other Prophets, "I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." He here predicted that a time should come when the Everlasting Gospel, that which Paul preached, and which Jesus taught to his disciples, should be again restored to the earth. Says John, "I saw another angel having the Gospel to preach to men on the earth, for the hour of God's judgments is come." The hour has at last arrived, that hour spoken of by all God's holy Prophets, and it is necessary that an angel should come having the Gospel to be preached to mankind that they might know that hour had arrived, and

be warned of the descending judgments of God. For this purpose the heavens should be opened and an angel descend clothed with the power of the Priesthood, and having the Gospel to bestow to men that they might bear it to the nations and declare to them that the hour of God's judgments had come. We see a harmony in all these predictions. They point forward with clearness to the fulfilment of those prophecies to which I have alluded. Well, now, we have found out, by tracing thus far, some object in sending forth the Gospel message and the men who bear it to the nations. We have found that one great object is the salvation of man from a temporal destruction. "But," says one, "God cares nothing for the body, he only cares for the soul." There is no more dangerous dogma propagated than this. It is from the devil, and is intended to deceive and delude men. This tabernacle of flesh and bones, with all its mechanism so minute, perfect and well adapted to the purposes designed; with its fibres, sinews, arteries, and entire beautiful construction, is the handiwork of God; and to say that he careth nothing for it is to libel his great and holy character. I think better of my God than this, therefore I say it is one of the most delusive dogmas ever invented, that the Lord cares nothing for the body. If we read the Scriptures, we will find that the body and spirit united form the soul of man, the object of salvation before God. There is a temporal salvation involved in this message. It is to save the children of men from destruction, and disasters that are coming upon them unless they repent. If the day should come that will burn as an oven, you may depend upon it, it will be their bodies that will be burned. The spirit is indestructible. It is not the spirit alone that the Lord Jesus will take vengeance upon. That, itself, will suffer the pangs of misery but the body will experience this destruction. Hence, there is a temporal salvation involved in this proclamation. It is to place mankind in a position that will save their bodies and secure unto them a resurrection with the just. "Blessed and holy is he that hath part in the first resurrection." This message, the Gospel, if received gives us the power to be raised in the

first resurrection with those who are blessed and holy. The message which God sent through Noah to the people did not affect their spirits only, it affected their temporal interests, their bodies, as well; and you will find this is the case with all the messages God ever sent forth to the people. We have traced then, clearly, thus far, that God had this design in view, and that there was a necessity he should reveal himself to mankind, that they might profit by the revelation. And we find in accordance with this design that, after sending his angels, he commenced to reveal "line upon line, precept upon precept:" to his servants, that they might be qualified to go forth and warn the people. Amos said, "The Lord God will do nothing but he revealeth his secrets unto his servants the Prophets." It is reasonable to suppose, then, that when he established a Church in purity upon the earth he would communicate his secrets to his servants. In accordance with this plan he has communicated his will to them in these days. Startling though it may be to this generation it is none the less true, that he has revealed some of those secrets, and in such plainness that "a waytaring man though a fool need not err therein." He has revealed things concerning the nations, not vaguely or obscurely, but plainly by way of warning. The things that are now taking place on the earth have been expected for years. We have seen them in vision and conversed about them and have been looking forward to their coming. Twenty-nine years ago last December, the Lord revealed through his servant Joseph Smith, events which should take place in America and other nations, events which are now taking place. The Elders went forth making a declaration of what was coming, as the servants of God did in other generations, declaring that a day of trouble and gloom was coming upon the inhabitants of the earth, and that they should destroy each other unless they would repent. I, myself, though a young man, have often repeated the prediction to which I allude, and have published it. I have warned the people to the extent of my ability, and pointed them to its fulfilment, that they might know of and be prepared for what was coming, but to

a great extent they would not give heed to it. On March 7, 1831, a revelation was given respecting events which should take place in the land of Zion or America. Those who now look to that land cannot but be struck with the fulfilment of that prophecy, for every day witnesses it. It seems as if but a short time would elapse before it shall be completely fulfilled. I will read from it—“And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbour, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.”—Par. 13, Sec. xv., page 138, Doc. & Cov. Now recollect, this revelation was given in 1831, thirty-one years ago last March, before the trouble occurred in South Carolina which was quelled by General Jackson. I well recollect how this revelation was received and viewed a few years since. It was scoffed at, sneered at, and the Latter-day Saints were derided and abused for believing it. That they, a poor despised people, who had been driven from city to city, from county to county, and from state to state, should presume to say that their place should be a refuge of safety for those who would not take up arms against his neighbour was too preposterous! Men sneered at it, and looked upon the Saints as fanatics and fools. Now the Lord says that every man must take the sword or flee to Zion for safety. “And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war with one another.” Here is a plain and pointed prediction which there can be no doubt concerning. If there had been any probability of it being fulfilled when it was uttered, there might have been a chance to say that Joseph was a pretty good guesser; but it seemed to be the most unreasonable of all predictions. Yet, what do we see at the present time? That since the rebellion broke out in South Carolina the war has assumed increasing proportions, and the greatest exertions are

being made to raise armies to destroy each other. The South has been compelled to resort to conscription, in order that their armies may be kept up in numerical strength, and it is anticipated that the North will also have to resort to it. It is said that there are such feelings throughout the South in consequence, if we are to believe the North, that the people would flee anywhere to avoid being compelled to take up arms. Doubtless, the same feelings will exist in the North, if it is resorted to. In that land, once the land of liberty and freedom, we see strong means used to raise armies. President Lincoln has called for 300,000 more men to recruit the armies of the North, and it is believed he will be compelled to draft them—force them to go and fight against whom? Their brothers, that they may slay them! Two and a half years ago when they were told of these things, they who told them were laughed at, yet we see it to-day. In the South it is already a fact; in the North it is threatened, and before six months they may be compelled to resort to it. How clearly is this prediction, uttered 31 years ago, being fulfilled! Is not this clear proof that Joseph must have been inspired or he could not have foretold, with such accuracy, events which were so improbable? Do you want evidence of the truth of the Gospel of Jesus? Here you have it; evidence which cannot be gainsayed.

Well, what may we probably expect if things continue to operate as they have done? But a very short time will elapse before the spirit of fear will fall upon the people, and they will flee anywhere for safety; and peace will be sought after till they will forget all they have said against the Latter-day Saints, and seek refuge in the midst of those they have scorned and persecuted. It is only lately there were gentlemen in the United States, who did not believe our religion, who told me they intended to go to Utah, because they saw there was trouble and the prospect of nothing but trouble in the nation, and they believed they might live in peace there. But is America the only land that shall be distracted with war and suffer calamities? Jesus said, “This Gospel of the kingdom shall be preached for a witness unto all nations, and then shall the end

come." I remarked, this morning, that since the Elders were sent to this nation, England to its credit has protected us in our rights, though not making the same pretensions to liberty and freedom as the United States. We could not preach there without being mobbed and persecuted, and in consequence the Government of that nation is being destroyed. It may be thought superstitious in us, folly in us, to think as we do; but we do think that God has taken cognizance of the protection England has afforded us, and has preserved her in the midst of dangers and troubles. When Victoria ascended the throne, England was not near so strong and powerful as it is to-day. We believe that when she ascended the throne she ascended it a good woman, and has continued so. Her ministers have, to a great extent, administered her laws in righteousness, and the nation has been blessed under her rule. But there may a day come when the scene will change, and the trouble and calamity which has visited America will be felt in this land. Why? Because, for 25 years we have diligently proclaimed the Gospel in the high-ways and bye-ways, in the cities and towns, warning them of the things coming upon the earth, and we expect a day will come when God will say, "You have done enough; I will now pour out my judgments, for 'after your testimony cometh wrath and indignation upon the people.' These shall follow the testimonies of you my servants." This day we expect will come: it is already looming up dark and threatening for this and other nations. The knowledge we have received of the purposes of God, and their

fulfilment before our eyes, strengthens and buoys us up and prepares us to await the development of his designs; and through being faithful we receive line upon line, and precept upon precept, by which we shall grow in the knowledge of God until we see as we are seen and know as we are known.

I will not extend my remarks this evening, but I bear my testimony that I know these things are true; and if I should never have the privilege of speaking to you again, let this testimony remain in your minds. Though there were no Bible, no Book of Mormon, I know that trouble is coming upon the nations unless they repent, that the inhabitants of this land must turn away from their wickedness and sins, from their evil ways, or suffer the calamities coming upon the nations.

May God bless us and enable us to bear a faithful testimony to the people, and may we live as becomes Saints of God, continually enjoying his Holy Spirit, is my prayer, for Christ's sake. Amen.

President Smith—I move that a report of this Conference be printed and circulated through the Conference. Seconded and carried, *nem. con.*

On motion of President Smith, Conference adjourned to meet again in Leeds. Singing, "I'll praise my Maker while I've breath." Benediction by President Cannon.

The meetings throughout the day were well attended, particularly the afternoon and evening, which were crowded to excess. An excellent spirit prevailed, and the day was one long to be remembered by those who were present.

"Overcome evil with good," as the gentleman said when he knocked down the burglar with the family bible.

THE WILL.—He that may do all that he will has need of a most powerful and righteous will, to will what he ought, what is best for others, what is best even for himself.

MILTON was once asked by a friend whether he would instruct his daughters in the different languages; to which he replied, "No, sir; one tongue is sufficient for a woman."

SMALL CHANGE.—On hearing a clergyman remark "the world is full of change," Mrs. Partington said she could hardly bring her mind to believe it, so little found its way into her pocket.

A BISHOP ANSWERED.—The late Prince Bishop of Wurzburg in one of his hunting parties met a boy attending some swine. The Prince among other questions asked him what his wages were as a swincherd. "A new suit and two pair of shoes every year," was the reply. "No more?" said the Prince. "Look at me; I am a shepherd too, but I wear better clothes and look better."—"That may be, sir," said the boy, in his simplicity, "but I dare say you have more swine to keep than I have."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 6, 1862.

REMARKABLE PHENOMENA WHICH ARE NOT OBSERVED BY THE WISE ONES OF THIS GENERATION.

THERE is something so very remarkable connected with the progress of the work of God among the nations, that it seems astonishing that a generation so acute and observing as the present professes to be should suffer it to escape their notice. In some places an Elder can scarcely bear a single testimony respecting the restoration of the Gospel, with its gifts and blessings to the earth, without being assailed in violent language and insolent manner for a miraculous proof of some kind to substantiate what he says. They want a sign, and cry out as vehemently for some exhibition of power to convince them that the testimony is true, as did the Jews when they passed by the crucified Son of God, wagging their heads, and saying to him that "if thou be the Son of God, come down from the cross." Such demands as these are never justifiable; but, if they ever could have been justified in the least, it would have been in the beginning of the labours of the Elders, when the proclamation was first made. To make them now, when for the past thirty years the most striking and visible manifestations of God's power have been exhibited in connection with the labours of the Elders and Saints, displays ignorance and presumption of no common character. If this generation possessed one-half the penetration and acuteness for which they give themselves credit, the growth, preservation and wonderful development of the work of God in these days would have attracted more notice, excited more inquiry, and called forth more comments than it has. If they were honest and as observing as they profess to be, and should hear an Elder bear testimony that the Gospel had been restored to the earth in its fulness and purity, the call for a sign or miracle in proof of the truth of such testimony would be one which they would never make; because such observation would have convinced them, years ago, that if signs and miraculous interpositions of Providence were a reliable evidence of the truth of any system, the Latter-day Saints' doctrine and testimony must be true. Here is a system which, from the very day of its inception upon the earth, has been compelled to meet with and overcome the most violent opposition and the most terrible obstacles. Assailed in the most vindictive manner from the beginning, it has had numerous and powerful foes to contend with every step that it has taken. Powerful combinations have been formed, having for their sole object its destruction. And they have not only had their own strength and numbers to rely on, but have been secretly, in some instances, and openly in others, sustained by the Government itself under which they lived in carrying out their designs. Yet, in the midst of all this, despite of well-planned schemes and desperate attempts to execute them, they have been delivered, wonderfully, miraculously delivered, not once, twice, or thrice alone; but so frequently as to become proverbial among themselves.

If there were nothing else connected with the Latter-day Work but the gather-

ing of the people together under such peculiar circumstances to attract the observation of mankind, that itself would loudly demand attention. Reflect upon the character of this gathering and the objects which in the outset were declared to be the cause of its institution and proclamation! A few men, possessing nothing that would distinguish them from their fellow-men but the Priesthood and Spirit of God, unlearned in the wisdom and ways of the world, go forth and declare unto the people of various nations the principles of the Gospel, and warn them of the events about to take place. Seized with one spirit, animated in the main with one motive, the people who embrace these principles forsake their homes, the lands of their nativity, their relatives and friends, and go forth to a strange land to dwell among those to whom they have previously been strangers. No land in which these men have laboured, declaring the principles of the Gospel, however richly favoured by nature, has failed to contribute of its inhabitants to swell the numbers of those who have thus gathered. What a remarkable thing is this! When has earth amid all the mutations to which her children have been subject witnessed anything more wonderful or miraculous? For upwards of a quarter of a century past, men, women and children, strangers to each other, have been wending their way from every point of the compass to one common gathering place, in many instances thousands of miles distant from their point of starting! Actuated by one common impulse, out of various nations, speaking various languages, and of originally different creeds and education, they have broken up the associations of a life-time, and have taken leave of lands where they had at one time anticipated they would spend the remainder of their days, and flocked like doves to their windows! With the materials thus furnished a powerful community has been built up, possessing all the elements of perpetuity and greatness, and destined at no distant day to play an important part and to exercise a controlling influence in the affairs of the earth. Among the most remarkable of the features which they exhibit is their union—a union so unknown among any nation or people descended from one stock of whom we have any knowledge upon earth, that we seek in vain for its counterpart. A union so unwonted as this among a people of such varied nationalities, education, and customs, might with propriety be termed miraculous; for is it not contrary to the established constitution and course of things and a deviation from all that is witnessed among other communities, nations and peoples? Yet the major portion of the people of this generation fail to perceive—or if they perceive, fail to acknowledge—anything sufficiently remarkable in all this to excite more than their ridicule and affected contempt! Such besotted blindness goes far to exhibit the power of the Evil one in drawing a veil over the mind and in darkening the understanding of the children of men. The tipping of a table, whether performed by human agency or otherwise, the throwing of articles of furniture about a room, the sometimes incoherent and more frequently senseless ravings of a man or a woman possessed of some power which they cannot understand, will attract the attention of men of science and renown, and draw forth their highest powers in their efforts to explain the phenomena to the multitude who drink in with credulous avidity all they have to say upon the subject. But the influence which operates upon sentient beings, men and women of intelligence, and prompts them to move with an extraordinary oneness of purpose in a given direction, in obedience to certain principles, and then dwell together enjoying a peace and harmony unknown elsewhere, is something entirely beneath their consideration! The work of an Almighty hand, in the building up of a kingdom that shall stand

forever, and the organization and construction of a government and society that shall be universal and leave their impress upon all future ages, is unworthy of their notice; while the tricks of a juggler or the doings and sayings of a low, degraded, and lying spirit, are viewed as matters of the gravest importance! Nine ships have crossed the ocean this season, carrying thousands of people of various countries from one continent to another, and measures of an extraordinary character, in this age of hard-fisted and close-calculating selfishness, have been taken to carry these people halfway across the continent to their intended homes in the quiet vales of Deseret; but do these sapient ones of this generation think these phenomena—exhibiting as they do undeveloped and almost unheard of traits in the human character, and presenting man in an entirely new light—worthy of their observation and scrutiny? With all these extraordinary, and, we may say, miraculous doings transpiring before their eyes, they obstinately and stupidly persist in their rejection of the truth, and when the testimony of the servants of God is borne in their hearing, many of them will still ask *for a sign!!!*

HISTORY OF JOSEPH SMITH.

(Continued from page 557.)

I relied upon this company especially because it was an independent company, for a long time instructed and practiced in military discipline and subordination. I also had their word and honour, officers and men, to do their duty according to law.

Besides all this, the officers and most of the men resided in Carthage, in the near vicinity of Nauvoo, and, as I thought, must know that they would make themselves and their property convenient and conspicuous marks of Mormon vengeance in case they were guilty of treachery.

I had at first intended to select a guard from the county of McDonough, but the militia of that county were very much dissatisfied to remain; their crops were suffering at home, they were in a perfect fever to be discharged, and I was destitute of provisions to supply them for more than a few days. They were far from home, where they could not supply themselves, whilst the Carthage company could board at their own houses, and would be put to little inconvenience in comparison.

What gave me greater confidence in the selection of this company as a prudent measure was, that the selection was first suggested and urged by the Brigadier-General in command, who was well known to be utterly hostile to all mobocracy and violence towards the prisoners, and who was openly charged by the violent party with being on the side of the Mormons.

At any rate, I knew that the jail would have to be guarded as long as the prisoners were confined; that an imprisonment for

treason might last the whole summer and the greater part of the autumn before a trial could be had in the Circuit Court; that it would be utterly impossible, in the circumstances of the country, to keep a force there from a foreign county for so long a time; and that a time must surely come when the duty of guarding the jail would necessarily devolve on the citizens of the county.

It is true, also, that at this time I had not believed or suspected that any attack was to be made upon the prisoners in jail. It is true that I was aware that a great deal of hatred existed against them, and that there were those who would do them an injury if they could. I had heard of some threats being made, but none of an attack upon the prisoners whilst in jail. These threats seemed to be made by individuals not acting in concert. They were no more than the bluster which might have been expected, and furnished no indication of numbers combining for this or any other purpose.

I must here be permitted to say, also, that frequent appeals had been made to me to make a clean and thorough work of the matter by exterminating the Mormons or expelling them from the State. An opinion seemed generally to prevail that the sanction of executive authority would legalize the act; and all persons of any influence, authority, or note, who conversed with me on the subject, frequently and repeatedly stated their total unwillingness to act without my direction, or in any mode except according to law.

This was a circumstance well calcula-

ted to conceal from me the secret machinations on foot. I had constantly contended against violent measures, and so had the Brigadier-General in command; and I am convinced that unusual pains were taken to conceal from both of us the secret measures resolved upon. It has been said, however, that some person named WILLIAMS, in a public speech at Carthage, called for volunteers to murder the Smiths, and that I ought to have had him arrested. Whether such a speech was really made or not is yet unknown to me.

Having ordered the guard, and left General Deming in command in Carthage, and discharged the residue of the militia, I immediately departed for Nauvoo, eighteen miles distant, accompanied by Col. Buckmaster, Quartermaster-General, and Captain Dunn's company of dragoons.

After we had proceeded four miles, Colonel Buckmaster intimated to me a suspicion that an attack would be made upon the jail. He stated the matter as a mere suspicion, arising from having seen two persons converse together at Carthage with some air of mystery. I myself entertained no suspicion of such an attack; *at any rate, none before the next day in the afternoon*, because it was notorious that we had departed from Carthage with the declared intention of being absent at least two days. I could not believe that any person would attack the jail whilst we were in Nauvoo, and thereby expose my life and the life of my companions to the sudden vengeance of the Mormons upon hearing of the death of their leaders. Nevertheless, acting upon the principle of providing against mere possibilities, I sent back one of the company with a special order to Capt. Smith to guard the jail strictly, and at the peril of his life, until my return.

We proceeded on our journey four miles further. By this time I had convinced myself that no attack would be made on the jail that day or night. I supposed that a regard for my safety, and the safety of my companions, would prevent an attack until those to be engaged in it could be assured of our departure from Nauvoo. I still think that this ought to have appeared to me to be a reasonable supposition.

I therefore determined at this point to omit making the search for counterfeit money at Nauvoo, and defer an examination of all the other abominations charged on that people, in order to return to Carthage that same night, that I might be on the ground, in person, in time to prevent an attack upon the jail, if any had

been meditated. To this end we called a halt; the baggage waggons were ordered to remain where they were until towards evening, and then return to Carthage.

Having made these arrangements, we proceeded on our march, and arrived at Nauvoo about four o'clock of the afternoon of the 27th day of June. As soon as notice could be given, a crowd of the citizens assembled to hear an address which I proposed to deliver to them. The number present has been variously estimated from one to five thousand.

In this address I stated to them how and in what their functionaries had violated the laws; also the many scandalous reports in circulation against them, and that these reports, whether true or false, were generally believed by the people. I distinctly stated to them the amount of hatred and prejudice which prevailed everywhere against them, and the causes of it, at length.

I also told them, plainly and emphatically, that if any vengeance should be attempted openly or secretly against the persons or property of the citizens who had taken part against their leaders, that the public hatred and excitement was such, that thousands would assemble for the total destruction of their city and the extermination of their people, and that no power in the State would be able to prevent it.

During this address some impatience and resentment were manifested by the Mormons at the recital of the various reports enumerated concerning them, which they strenuously and indignantly denied to be true. They claimed to be a law-abiding people, and insisted that as they looked to the law alone for their protection, so were they careful themselves to observe its provisions.

Upon the conclusion of this address I proposed to take a vote on the question, whether they would strictly observe the laws even in opposition to their Prophet and leaders. The vote was unanimous in favour of this proposition.

The anti-Mormons contended that such a vote from the Mormons signified nothing; and truly the subsequent history of that people showed clearly that they were loudest in their professions of attachment to the law whenever they were guilty of the greatest extravagancies; and, in fact, that they were so ignorant and stupid about matters of law that they had no means of judging of the legality of their conduct only as they were instructed by their spiritual leaders.

A short time before sundown we departed on our return to Carthage. When

we had proceeded two miles, we met two individuals, one of them a Mormon, who informed us that the Smiths had been assassinated in jail, about five or six o'clock of that day. The intelligence seemed to strike every one with a kind of dumbness. As to myself it was perfectly astounding, and I anticipated the very worst consequences from it.

The Mormons had been represented to me as a lawless, infatuated and fanatical people, not governed by the ordinary motives which influence the rest of mankind. If so, most likely an exterminating war would ensue, and the whole land would be covered with desolation.

(To be continued.)

C O R R E S P O N D E N C E .

ENGLAND.

NEWCASTLE-ON-TYNE CONFERENCE.

President Cannon.

Dear Brother,—I feel that by this time you will be looking for a few lines from me relative to the prosperity of our Father's kingdom in this part of the Mission. Since the departure of Elders Hargraves and Dallin for Zion, last May, I have had no help, except the local Priesthood. They have done all their circumstances would allow; but, compelled to earn a livelihood for themselves and families by their daily labour, their work in the Ministry has necessarily been limited. We have, however, held out-door meetings in various localities throughout the District, which have been well attended, and the wise and peaceful course adopted by the brethren in those meetings have, with one exception, commanded and obtained the respect of the people. This exception is at Middlesbro, where, in consequence of the riotous, vindictive spirit of a few, we have deemed it wisdom to discontinue our out-door meetings for a while. The soil there, though not altogether barren, has yielded its increase of souls to aid in swelling the numbers of the redeemed of the Lord, and there are yet others who are honestly and zealously inquiring after truth. On one or two other occasions, individuals drunk, or whose judgment has been otherwise destroyed, have interfered to make disturbance, but could elicit no reply whatever from the brethren holding the meeting, thus showing to the public who were the real disturbers of the peace. On

such occasions the police have interfered and taken those quarrelsome persons into custody, and left the brethren to preach the Gospel to the eager multitudes in peace. We have studiously endeavoured, peacefully and quietly, to pursue the even tenor of our ways in all righteousness and humility. The result is, our numbers are steadily increasing. During the summer we have baptized between twenty-five and thirty, and the prospects yet look flattering, and more so, indeed, because of the increased union and good feeling among the Saints; and as their love for each other and the kingdom of God burns within them, so their determination and unmitigated energies to secure the means necessary for their emancipation from these lands next season increases.

The Saints, with but few exceptions, are in excellent spirits. I have never seen a time, since my labours commenced among them here, when they showed such a willingness to obey the counsels of those over them in the Priesthood, as at the present time, yet there is room for improvement.

The hard times keep us a little in arrears in our finances, but we expect in a short time to liquidate our indebtedness here, when we shall be able to contribute more liberally to the funds in Liverpool.

May God bless the strenuous efforts made by his servants and people to gather the honest-hearted home to the land of Zion.

With kind love to yourself and all connected with you in the office, I re-

main your brother in the Gospel,
JOHN S. GLEASON.

SCOTLAND.
GLASGOW CONFERENCE.

Linwood, August 21, 1862.

President Cannon.

Dear Brother,—Duty whispers that I should report to you the condition of the Glasgow Conference, knowing that you are always interested to hear of the progress of the good work of God intrusted to your watch-care in the European Mission.

I am thankful to be able, truthfully, to say that the Saints in this Conference are a good, honest-hearted people, willing to be taught by the servants of God, and desiring to pursue a righteous course, so far as their understanding enables them to comprehend the truth. Union and brotherly love—the natural fruits of the Gospel—continues to increase among the Saints. This makes our meetings pleasant and instructive to all lovers of truth who attend them, for the good Spirit of God is copiously poured out amongst the assemblies of the Saints.

The local Priesthood, in most cases, are good men, who labour interestedly for the salvation of the people, and doing their best to carry out the instructions which they receive from time to time for the advancement of the cause. During the present summer a number have preached the Gospel in the open air, and have borne a faithful testimony of the great Latter-day Work to all who would hearken to them. We fondly anticipate that good will result from this. Sunday schools have been established in some Branches, where the young are being educated. The school in the Glasgow Branch reflects much credit upon those who conduct it.

At no former time have the Saints here manifested so strong a desire to gather to their mountain home as that now manifested by them. In some cases they are disposed to neglect the law of Tithing, and other duties, in order to accumulate means to gather with. All that I can say in behalf of such is, humanity is weak and liable to err, and will continue to go astray from time to time until they have truthfully learned the fact, that they will be more

greatly blessed by complying with the requirements of Heaven than by gratifying the feelings of the natural man, for none can be exalted in the kingdom of God until principle predominates in them over passion, or until the will of God becomes our will in all things.

On the 10th inst., we held a Conference at Glasgow, which was numerously attended by Saints and strangers. The authorities of the Church were duly presented in their order, and unanimously sustained. The Statistical and Financial Reports were read, which seemed to give universal satisfaction. During the past eighteen months we have baptized 150 persons, and emigrated about 93, including children. Our present total of officers and members is 783. Present prospects indicate that more will be both added to the Church and emigrated during the ensuing eighteen months. After the authorities were represented, and the reports were read, many good and reasonable instructions were given by Presidents C. W. West and D. M. Stuart. The power of God was much felt in our midst, which made the Saints to rejoice, and caused the backslider to resolve to amend his ways. This is ever the case when a man of God speaks by the power of his high and holy calling.

On the 11th inst., the Saints met in Trongate Hall, where our Conference was held, in the capacity of a social party, where they were supplied with refreshments. The time was occupied until a late hour by suitable addresses from Presidents West and Stuart, and songs, recitations, &c., by the Saints. All retired to their homes filled with the good Spirit, and consoled by the reflection that their time had been profitably spent.

President West has visited a considerable part of the Conference in connection with President Stuart, and I am satisfied that their visit will be productive of much good for the general interest of the work of God. They left for Dundee on the 16th inst.

With prayers for the blessings of God to accompany all your labours, and prosper the work in which you are engaged, I remain your humble brother in the Gospel,

ROBERT SANDS.

SUMMARY OF NEWS.

AMERICA.—McClellan's army is supposed to have retired from Harrison's Landing down the peninsula—one portion by land *via* Williamsburg, and another portion in transports down the James River, both roads of retreat being liable to an attack from the Confederates. It is reported that the movement has been successfully performed. It is not known definitely when McClellan's army will operate. Jackson has safely crossed the Rapidan, and is south-west of Gordonsville with 60,000 men. The high waters of the Rapidan have delayed the Federal forces, but they are reported as steadily advancing. General Pope's official report of Cedar Mountain battle gives 1500 men killed, wounded, and missing, 300 of whom were taken prisoners. The Federal General Price was captured by the Confederates. The Confederate General Winder was killed. Southern journals claim the victory at Cedar Mountain, and state that 30 commissioned officers of Pope's army had arrived at Richmond, and would be imprisoned and finally punished as felons until the Federal Government should cease the war policy inaugurated by Pope. General Pope has issued an order stating that his proclamation directing his army to subsist on the country has been abused by officers and men, and forbidding all to molest or disturb the property of citizens. Acts of pillage and outrage will be punished. The Confederate General Lee had addressed a letter to Halleck threatening retaliatory measures for General Pope's order. General Halleck answered that as the letter was couched in terms insulting to the Federal Government he should not reply. General Fremont was again appointed to the command of the first army under General Pope. It is reported from Memphis that a battle had occurred on the 7th at Tazewell, near Cumberland Gap, in which 3000 Federal's surrendered; that the Confederates were again in possession of East Tennessee; and that General Beauregard and Bragg were at Chatanoga with 70,000 men. A semi-official Washington dispatch declares the report to be totally untrue, and says no fight took place at Tazewell except on the 9th, when the Confederates were repulsed with heavy loss. The Memphis report gains no credence. It is again reported from the South that the Confederates captured Baton Rouge, with four Federal regiments, and sunk two Federal gunboats. Official orders have been issued for formally commencing the draft of 300,000 men on the 1st of September, and also the additional special draft to fill up all old regiments not filled up at that date. The Governor of Massachusetts has ordered the enrolment of coloured citizens amongst those subjects to draft. The New York municipality has appropriated a million of dollars for the defence of York harbour by gunboats and rams. Three hundred houses in Memphis have been seized under the Confiscation Act. General Butler has ordered a forced contribution of \$330,000 from the banks, cotton brokers, and merchants of New Orleans for the support of the poor. Assessments are made in proportion to the sum subscribed by merchants for the defence of New Orleans against the Federal Government. The forced contributions from each firm vary from \$85,000 down to \$6. Nearly 200 firms are assessed. Recruiting has much improved throughout the Union. The drafting excitement continues. A collision had occurred on the Potomac between two transports. 80 sick soldiers were drowned. Cassius M. Clay had made a speech at Washington devoted to abuse of the English Parliament, press, and people, and laudation of France and Russia. England was the most unfriendly to America of any nation upon the earth, and her conduct on the slavery question was hellish, damnable hypocrisy. England was looking for America's downfall, but France protected America. Clay would not desist speaking against England. When England threatened the national existence, Napoleon was the firm and fixed friend of America; therefore, let America appeal to France not to stand by and let the American Republic be destroyed by England. Russia was the strong ally of America. Clay was surprised and struck with admiration at the condition of the Russian people, for England had so misrepresented them. The Russian Royal family was the most lively, intelligent, and virtuous family that had ever occupied a throne.

VARIETIES.

EYES ABOUT ONE.—"Come, sir! have your eyes about you," exclaimed an officer to a private of the Green Isle.—"Faix, thin," replied Pat, "and about who else d'ye think I'd be afther having them?"

THE WILL AND THE WAY.—"You can't do too much for your employers, man," said somebody to a big-fisted, strong-backed man-of-all-work, on the wharf, the other day.—"Arrah, be jabbers," replied Pat, with emphasis, "neither will I!"

GRAPE TART.—If you have grapes on your vines that are never likely to ripen make tarts of them, in the same way as you would make tarts of currants or gooseberries.

A genius was expatiating upon the utility of an india-rubber slip which he was inventing, when an old sailor exclaimed, "No, no! it will never do; an india-rubber ship would rub out all the lines of latitude and longitude, to say nothing of the equator!"

TO TAKE OUT FRUIT SPOTS.—Let the spotted part of the cloth imbibe a little water, without dipping, and hold that part over a lighted common brimstone match at a proper distance. The sulphurous gas which is discharged soon causes the spot to disappear.

AWFUL.—A lisping mother who had presented her infant at the baptismal font for christening, on being asked by the clergyman "what name?" responded in a whisper, "Luthy, thir," when to the horror of the whole congregation and the consternation of the mother, he christened the baby—*Lucifer*.

STONE CREAM.—This can be made to perfection in the following simple manner:—Put a thick layer of greengage, apricot, or any other jam, at the bottom of a glass dish, boil an ounce of isinglass in a pint of cream, or milk, if for home use, sweeten to your own taste, pour it over the jam, and when cold it will be quite solid and a deliciously sweet dish.

POETRY.

LIVE FOR SOMETHING.

(Selected.)

Live for something, be not idle—
Look about thee for employ!
Sit not down to useless dreaming—
Labour is the sweetest joy.
Fetted hands are ever weary,
Selfish hearts are never gay,
Life for thee hath many duties—
Active be, then, while you may.
Scatter blessings in thy pathway!
Gentle words and cheerful smiles,
Better are than gold and silver,
With their grief-dispelling wiles.

As the pleasaut sunshine falleth,
Ever on the grateful earth,
So let sympathy and kindness
Gladen well the darkest hearth.
Hearts that are oppressed and weary,
Drop the tear of sympathy,
Whisper words of hope and comfort,
Give and thy reward shall be
Joy unto thy soul returning,
From this perfect fountain head,
Preciely as thou freely givest,
Shall the grateful life be shed.

ADDRESSES.—James Bullock, } Parliament Street, Derby.
John G. Holman, }
Mosca F. Farnsworth, } 7, Mill Street, Scotswood Road, Newcastle-on-Tyne.
Milford B. Shipp, }

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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E A R N E S T N E S S .

Earnestness is an essential element of success in any department of human industry or enterprise. Nothing good or great ever was, or ever will be, accomplished without it. Genius may dazzle for a moment; brilliancy of parts may fascinate, and gather flattering admirers, as the glimmering taper attracts the fluttering moth; but unless directed, controlled and balanced by a devoted earnestness, a patient perseverance, they will be but as the tinkling cymbal, which, though delightful when its silvery sounds mingle with the deeper strains of martial music, is of itself useless and discordant. We remember seeing somewhere the assertion that "Patience is Genius," and though we cannot fully agree with the sentiment so expressed, yet it is certain that patient perseverance and unwavering faithfulness will accomplish more without what the world understands by genius, than the latter will destitute of the former. To succeed, the artizan, the mechanic, the professional man, the soldier, or the statesman, must be in earnest. And it is no less the case with regard to those who seek for eternal life, than with those who pursue the honours and emoluments of this world.

Whether in civil, religious, or political affairs, the world is indebted for the progress it has made to its heroic spirit,

—and earnestness is an indispensable element of heroism. Earnest men are almost always radical. They stand on no neutral ground, and however mistaken they may be in their views, they are always men of force and character, and command respect even from their adversaries; while those who are lukewarm and endeavour to retain the good will and friendship of the opposing parties, are generally despised and spurned by both. Such men as Luther, Garibaldi, and John Brown, may have been rash and unwise in many of their actions and enterprises, but the world would stagnate without them. Much as various portions of mankind may, and do condemn their actions, and execrate their memory, yet their bitterest enemies must regard them as infinitely superior to a Melancthon, a Murat, or a Buchanan.

Why is it so many fail to accomplish any permanent good either for themselves or others? It is because they are not in earnest. They have no chosen path of life set before them—no high and holy aims—no resolute purpose to succeed in the one undertaking. They are irresolute, carried away by every wind and influence they meet with. There is no room for such in the race of life—no room for cowards or vacillating minds. They must push on or

be elbowed out of the way. Life is real—life is earnest. It is stern matter of fact; and he who would win must work. The Apostle, in speaking on this principle, said he fought “not as one that beat the air.” He did not waste his energies in fruitless struggles; he did not strike at random; but he kept his eye fixed upon his adversary and made every blow tell. He knew what he was contending for, and he followed up and maintained every advantage he gained, pressing forward to that mark, and prize, and goal which he had selected as the object of his hopes and labours.

We, as Elders, if we would gain eternal life, must do the same. We must be in earnest. We must realize the responsibilities resting upon us, and work out our salvation, or, after having preached to others, we ourselves may be cast away. The Lord has told us he despises the lukewarm and will spue them out of his mouth. If we are right before the Lord we have obeyed the truth in the love of it. Some yield an external obedience through fear. But that is not the obedience the Lord desires; and though such a feeling may be the first incentive to action, unless it leads to love it will soon die out. Love is the governing principle. A man must love a cause to be earnest in it, and he must have an unwavering conviction of its truth and purity to love it.

But we ought to possess more than a mere conviction. The Gospel of Jesus Christ offers knowledge to all who will seek it. Jesus said, “Whosoever will do my will shall know of the doctrine,” &c.” The glory of the Latter-day Work is that it offers the same knowledge, the same certainty. Joseph Smith made the same promise, and thousands have proved his words and can testify for themselves, independently of any man, that Jesus is the Son of God; that the Gospel he taught is true—true in its nature, and true in its effects—and that the hated and despised Joseph Smith was a true servant and Prophet of God. Every man may have this knowledge. If he have it not, he is not qualified for the high and holy duties of the Ministry. It is this knowledge, and this alone, that will give him that earnest devotion, and that holy

enthusiasm without which he can do but little good. If he have not this testimony, it is his first duty to himself, to his God, and to his fellow-men, to seek until he obtains it; to humble himself in earnest prayer until he becomes thoroughly imbued with the Spirit of the Lord, and is filled with that earnest love of souls, that devotion to the truth, and that entire abnegation of self, without which no man is qualified to be a minister of the Lord Jesus Christ. But if possessed of this knowledge and this Spirit—no matter how humble and unlearned he may be—the Lord can and will make him mighty in pulling down the strongholds of Satan’s kingdom, and in bringing souls to a knowledge of the truth. Elders, one and all, awake to the responsibility of your position.

But are the Elders alone responsible? No. Every member of the kingdom of God, however poor or weak or humble, must, and does bear a part of the responsibility of the great work of saving mankind, and of establishing God’s kingdom on the earth. If they can do no more, they have themselves to save; and though it is true that is, after all, the great end of all our endeavours, it is equally true that no son or daughter of Adam can save him or herself—that is, pursue a course which will enable them to gain salvation—without exerting a saving influence upon others. Brethren and sisters awake. We feel that if ever there was a time when earnestness, and energy, and watchfulness, and prayerfulness were needed, it is now. It is high time we cast aside our sluggishness and stupidity, and humbling ourselves before the Lord, obtain a fresh outpouring of his Spirit into our hearts.

We are on the eve of important events. The purposes of the Almighty are fast fulfilling. His kingdom is rapidly rolling on. God is writing the doom of the nations in characters of living fire, on the unfolding page of the world’s present history. But are we prepared? When the bridegroom comes, shall we be ready to go forth to meet him? Every one must answer this question for himself. One thing is certain—God is in earnest, Satan is in earnest, and if we wish salvation, we must be in earnest too.

TRIALS—THEIR USES, AND HOW THEY SHOULD BE BORNE.

Few of the truly great and good of the earth—perhaps none of the many spirits whose names, and teachings, and examples, have marked new and distinct eras in its history and progress—have ever been properly appreciated by the age and people in which and among whom they lived. No matter whether they were Christians or heathens, whether they lived before or after the advent of the Saviour; whether the truths they taught were of a religious, political, or scientific nature; their motives, their lives, and their actions, have generally been misunderstood and misrepresented. Their crime has been that of living in advance of their age. They have presumed to think for themselves; to burst the shackles of error and tradition from their minds, and to let the pure, unadulterated light of truth and reason flow into their souls, without passing through the distorting and refracting mediums of human appointment. For this they have been disfranchised from the esteem and sympathy of their fellow beings, esteemed outlaws from the society of the respectable and virtuous, and while conscious in their innate souls that their only desire and ambition was to promote the welfare and happiness of the human family, they have been denied that sweetest, richest of all rewards to the truly noble mind, the confidence and love of those whom they laboured to benefit.

And has the world changed in its judgment or in its estimation of character? No. What was true of it in this respect two thousand years ago, is true to-day. If they have hated me, said the Saviour, they will hate you. If they have sought my life, they will seek you; and though he left a glorious heritage, a promise of the priceless blessing of peace to all who would follow in his footsteps, still he added, "Ye shall be hated of all men for my name's sake." Wherever the Gospel has been preached in its purity, this promise has been verified to a greater or less extent. Especially has it been the case since the restoration of the Gospel to the earth, and the reorganization of the

Church of Christ thereon, to prepare for the second advent of its Great Head and Lawgiver. But shall we be discouraged while we have so glorious an example before us? No; no man is to be a disciple of Christ, much less to bear the glad tidings of salvation to others, who has not made up his mind to sacrifice, not only the good opinion and friendship of the world, but of father, mother, sister, brother, and even wife also if needs be, for the truth. It is a narrow and thorny way, but it is the only road to exaltation and eternal life.

No man can serve God and mammon. And the time is close at hand, if it is not already here, when no man can secure both the friendship of God and the friendship of the world. He must make up his mind which he will choose, and abide by his choice. God will accept of no half-hearted service. If we would secure His blessing and friendship, we must be content in every point to submit our will to His, and to be governed in our affections even by the dictations of His Spirit. One of the severest trials to which a refined and sensitive mind can be subjected is, to be misunderstood and misjudged by those whom he loves. The contumely and contempt of the world he feels he can endure; but it is bitter indeed to lose the love, and bear the reproach of those who are as dear to him as his own life, for whose happiness he is constantly planning and labouring, and whose every trial he would, if possible, a thousandfold rather bear than see them endure.

Selfishness is deeply seated in the human soul, but it must be rooted out, even though it tear with it as it were, the very fibres of our hearts. We must learn to love our neighbour as ourselves. This is the great object of the Gospel; and though the unbeliever may object that it has failed to produce its designed effect, yet it has only been because the Gospel of Christ and the laws of God have not been correctly taught, or allowed to be practised upon the earth hitherto; and the Lord is gathering a people together who will submit to his

laws, and he will reveal principles to them which will bring about this happy state of feeling just as fast as they are able to receive them.

In proportion as this is the case, so will there be a proportionate increase of hatred and malignity manifested against us by the world, for the wisdom of the world is foolishness with God, and its righteousness an abomination before him. But Jesus, and Joseph, and thousands of good men have trod in the same path, and the servant need not expect to be above his master, nor the disciple more honoured than his Lord. We must be content to be regarded as the filth and offscouring of the world; to be maligned and slandered; to be looked upon as breakers of the laws of both God and man; as the corrupters of society and unfit to live on the earth; and all this while we are conscious of the purest motives, and the most disinterested, self-sacrificing and unwearying efforts for the happiness and salvation of the human family. But more; we must endure all this with fortitude and patience. We must not indulge in feelings of revenge, or we shall lose the Spirit of the Lord and sink to, if not below, the level of our persecutors. If we are keeping the commandments of the Lord we are walking in the light, and would it not be the height of folly, as well as wickedness, were we to leave that light to enter some dark, dismal and filthy abode, to quarrel with its inmates because they revile us as we pass? Unless our righteousness exceed the righteousness of the scribes and Pharisees, we are assured we cannot enter into the kingdom of heaven. We must learn to imitate the conduct of Him who, when he was reviled, reviled not again.

But, even all this we may sometimes feel that we could cheerfully endure, if we could be permitted to retain the confidence and love of those most dear to us. But even this is often denied us. The Gospel frequently alienates husbands and wives, fathers and mothers, sisters and brothers, and makes a man's bitterest foes they of his own household, even while he loves them with a tenderness he never experienced before he enjoyed the Spirit of the Lord. No; if there is one idol

cherished in our hearts which we are unwilling to give up for the sake of Jesus and the Gospel, if we are to be saved, it is sure to be torn down. No matter though every other sacrifice has been made, this is the point in which will consist the great trial of our faith—this is the last human prop on which we lean, and it must be taken away that we may be able to rise above every earthly, low and selfish feeling, and trusting only in God and loving him supremely, be able to look with compassion and love on the whole human family. This trial varies in its particular nature with different individuals. With one it is one thing, with another it is another thing; but whatever it may be, it is always more severe than the bitterness of death itself, and none need expect to gain the celestial kingdom of God without passing through this ordeal. We may feel willing to give up everything else, but nothing short of this will do. God requires the whole heart. Doubtless Abraham would have felt very willing to offer up Ishmael, but he would not have answered the purpose; it was Isaac, the darling and idol of his heart, the centre of his earthly hopes, that was required of him, and it will be the same in principle with every one of us.

We read that Jesus was made perfect through suffering, and in his deepest distress he had no human soul near to sympathize with him; he could only look to his Father for consolation and strength. So with us; if we would share in the glory and exaltation to which he has attained, we must, like him, be made perfect through suffering. A certain amount of trial, or suffering, is necessary to discipline, purify and elevate the soul. Nothing else will so refine us and qualify us to do good to, and sympathize with, others. But God has promised us that if we will continually put our trust in Him, He will give us strength to endure every trial we may be called upon to pass through. It may be bitter to be deprived of the appreciation and sympathy of those we love; to be taunted and reviled by them; to be accused wrongfully; to be charged with selfishness and baseness when we are conscious of the most self-sacrificing disposition and upright intentions; but it is all right, it will

teach us to put our trust in our heavenly Father and in Him alone. If endured in a meek and Christian spirit, it will tend to purify our affections, to enlarge our charity, to ennoble our natures, to add dignity to our character, and increase our capacity for usefulness. We must

"Learn how great a thing it is
To suffer and be strong."

But we have another very strong and sweet source of consolation, which is, that if we continue faithful and earnest in well-doing, in our efforts to triumph over ourselves and to seek the happiness of others, we shall be sure to be understood and appreciated by them at some future time, when they will experience more sorrow for every unkind word they have uttered, than it has

caused us, and weep bitter tears of repentance for every unjust aspersion they have cast upon us. This happy period, when our innocence and integrity shall be established, may come in this life, as was the case with Joseph in Egypt, after years of silently and patiently endured suffering; or as with Jesus and Joseph, and thousands of others who have laboured for the happiness of the human family, it may not come until long after we leave this sphere of existence; but it is sure to come, and it is for us to endure patiently, to labour faithfully, and to disregard the scoffs, and contumely and contempt of the whole world, if we are only certain of the sweet voice of an approving conscience, and the smiling approbation of our heavenly Father.

PREJUDICE.

It often occurs in man's experience that his actions are weighed by those with whom he associates, in a manner that is calculated to wound and try his feelings as well as tax the amount of fortitude with which he is naturally endowed. The spirits of men are as diversified as are their bodies, and their views and feelings, partly the result of education, and partly of their organization, are as different as are their organizations; and, unless these views and feelings are classified and harmonized by some reliable and unquestionable standard, to which all must bow, they will necessarily cause men to disagree, and produce confusion in their actions. For one man to sit in judgment and pronounce himself, upon the course pursued by his neighbour, not understanding the motives which may have prompted him to act as he did, and regardless of the circumstances that surrounded him at the time, is, to say the least, an unwise and unsafe course—one that is calculated to mislead and deceive those who pursue it, and ultimately will bring regret and sorrow to them.

A prejudiced mind sees everything and every one, against whom it bears that feeling, in the same light, and instead of allowing the fairness of in-

partiality to guide and control its judgment, as well as studying the reasons and causes which may have led the person against whom that feeling is entertained to act as he did, the mind is made up at once that the offender, or at least the one so considered, is and must be wrong, and consequently blame is attached at once to his conduct. This course, though generally acknowledged to be a wrong one, is often pursued by mankind, and is a source of much mental distress to many, particularly to those who are so judged and condemned. It may be that among this latter class some may be found who, being possessed of much energy and mental power, can, when so dealt with, bear with commendable fortitude the tide of unpopularity and disdain which prejudice has caused to rise against them, and strong in the belief that "truth will prevail," work against the tide until circumstances arise that will redeem their character. But, while there are a few of this class to be found, the majority of the unfortunate numbers who are so injured sink under the burden, and give way to a feeling of despondency from which they do not easily recover.

No man or woman who entertains feelings of prejudice against any one, is

a fit instrument to judge of their course. Impartiality in judgment is as essential to justice as food is necessary for the support of the body. There is not the least doubt that many men and women have been severely hurt in their feelings through the suspicions that have arisen from the prejudices entertained by others towards them—suspicions which had no foundation only in the brains of their possessors. History has many examples of such, and this should teach us to be careful how we pronounce ourselves upon our neighbors, that we may have no unpleasant reflections to mar our future, if, peradventure, the course we had blamed in them happened to be a proper one.

As Saints of the Most High, we should abstain from speaking those things we are not properly informed upon, particularly when they concern others. Words cannot be recalled, at least not

without leaving a disagreeable, and sometimes lasting effect with those who were injured by them. The best course for us to adopt in order to divest ourselves of every feeling of prejudice in regard to our fellow-beings, is to study ourselves and learn our own weaknesses. In doing this, we will acquire more comprehensive views of human nature, and, after a while, we will find that many things which we had condemned in others in the past, were only peculiarities pertaining to their natures, calculated in themselves to do no harm, but which our contracted notions of right and wrong had caused us to view in a different light; and we will also learn to give a proper consideration to the judgments of others, thus availing ourselves of the information they may impart, and enabling us to judge of men and things with more accuracy and impartiality.

HISTORY OF JOSEPH SMITH.

(Continued from page 573.)

Acting upon this supposition, it was my duty to provide as well as I could for the event. I therefore ordered the two messengers into custody, and to be returned with us to Carthage. This was done to get time to make such arrangements as could be made, and to prevent any sudden explosion of Mormon excitement before they could be written to by their friends at Carthage.

I also despatched messengers to Warsaw, to advise the citizens of the event. But the people there knew all about the matter before my messengers arrived. They, like myself, anticipated a general attack all over the country. The women and children were removed across the river, and a committee was despatched that night to Quincy for assistance.

The next morning, by daylight, the ringing of the bells in the city of Quincy announced a public meeting. The people assembled in great numbers at an early hour. The Warsaw committee stated to the meeting that a party of Mormons had attempted to rescue the Smiths out of jail; that a party of Missourians and others, had killed the prisoners to prevent their escape; that the Governor and his party were at Nauvoo at the time when intelligence of the fact was brought there; that they had been attacked by the Nau-

voo Legion, and had retreated to a place where they were then closely besieged; that the Governor had sent out word that he could maintain his position for two days, and would be certain to be massacred if assistance did not arrive by the end of that time.

It is unnecessary to say that this entire story was a fabrication. It was of a piece with the other reports put into circulation by the anti-Mormon party, to influence the public mind and call the people to their assistance. The effect of it, however, was that by ten o'clock on the 28th of June, between two and three hundred men from Quincy, under the command of Major Flood, embarked on board of a steamboat for Nauvoo, to assist in raising the siege, as they honestly believed.

As for myself, I was well convinced that those, whoever they were, who assassinated the Smiths, meditated in turn my assassination by the Mormons. The very circumstances of the case fully corroborated the information which I afterwards received, that upon consultation of the assassins it was agreed amongst them that the murder must be committed whilst the Governor was at Nauvoo; that the Mormons would naturally suppose that he had planned it; and that in

the first outpouring of their indignation they would assassinate him by way of retaliation; and that thus they would get clear of the Smiths and the Governor all at once. They also supposed, that if they could so contrive the matter as to have the Governor of the State assassinated by the Mormons, the public excitement would be greatly increased against that people, and would result in their expulsion from the State at least.

Upon hearing of the assassination of the Smiths, I was sensible that my command was at an end, that my destruction was meditated as well as that of the Mormons, and that I could not reasonably confide longer in the one party or in the other.

The question then arose, what would be proper to be done. A war was expected by everybody. I was desirous of preserving the peace. I could not put myself at the head of the Mormon force with any kind of propriety, and without exciting greater odium against them than already existed. I could not put myself at the head of the anti-Mormon party, because they had justly forfeited my confidence, and my command over them was put an end to by mutiny and treachery. I could not put myself at the head of either of these forces, because both of them in turn had violated the law, and, as I then believed, meditated further aggression. It appeared to me that if a war ensued, I ought to have a force in which I could confide, and that I ought to establish my head-quarters at a place where I could learn the truth as to what was going on.

For these reasons I determined to proceed to Quincy, a place favourably situated for receiving the earliest intelligence, for issuing orders to raise an army if necessary, and for providing supplies for its subsistence. But first, I determined to return back to Carthage and make such arrangements as could be made for the pacification and defence of the country.

When I arrived there, about ten o'clock at night, I found that great consternation prevailed. Many of the citizens had departed with their families, and others were preparing to go. As the country was utterly defenceless, this seemed to me to be a proper precaution. One company of the guard stationed by me to guard the jail had disbanded and gone home before the jail was attacked, and many of the Carthage Greys departed soon afterwards.

General Deming, who was absent in the country during the murder, had returned. He volunteered to remain in command of

a few men, with orders to guard the town, observe the progress of events, and to retreat if menaced by a superior force.

Here, also, I found Dr. Richards and John Taylor, two of the principal Mormon leaders, who had been in the jail at the time of the attack, and who voluntarily addressed a most pacific exhortation to their fellow-citizens, which was the first intelligence of the murder which was received at Nauvoo. I think it very probable that the subsequent good conduct of the Mormons is attributable to the arrest of the messengers, and to the influence of this letter.

Having made these arrangements, I departed for Quincy. On my road thither, I heard of a body of militia marching from Schuyler, and another from Brown. It appears that orders had been sent out in my name, but without my knowledge, for the militia of Schuyler county. I immediately countermanded their march, and they returned to their homes.

When I arrived at Columbus, I found that Captain Jonas had raised a company of one hundred men, who were just ready to march. By my advice they postponed their march to await further orders.

I arrived at Quincy on the morning of the 29th of June, about eight o'clock, and immediately issued orders, provisionally, for raising an imposing force, when it should seem to be necessary.

I remained at Quincy for about one month, during which time a committee from Warsaw waited on me, with a written request that I would expel the Mormons from the State. It seemed that it never occurred to these gentlemen that I had no power to exile a citizen; but they insisted that if this were not done, their party would abandon the State. This requisition was refused of course.

During this time also, with the view of saving expense, keeping the peace, and having a force which would be removed from the prejudices in the country, I made application to the United States for five hundred men of the regular army, to be stationed for a time in Hancock county, which was subsequently refused.

During this time also, I had secret agents amongst all parties, observing their movements, and was accurately informed of everything that was meditated on both sides. It appeared that the anti-Mormon party had not relinquished their hostility to the Mormons, nor their determination to expel them, but had deferred further operations until the fall season, after they had finished their summer's work on their farms.

When I first went to Carthage, and during all this difficult business, no public

officer ever acted from purer or more patriotic intentions than I did. I was perfectly conscious of the utmost integrity in all my actions, and felt lifted up far above all mere party considerations. But I had scarcely arrived at the scene of action before the Whig press commenced the most violent abuse, and attributed to me the basest motives.

It was alleged in the *Sangamon Journal*, and repeated in the other Whig newspapers, that the Governor had merely gone over to cement an alliance with the Mormons; that the leaders would not be brought to punishment, but that a full privilege would be accorded to them to commit crimes of every hue and grade, in return for their support of the democratic party. I mention this not by way of complaint, for it is only the privilege of the minority to complain, but for its influence upon the people.

I observed that I was narrowly watched in all my proceedings by my Whig fellow-citizens, and was suspected of an intention to favour the Mormons.

I felt that I did not possess the confidence of the men I commanded, and that they had been induced to withhold it by the promulgation of the most abominable falsehoods.

I felt the necessity of possessing their confidence, in order to give vigour to my action, and exerted myself in every way to obtain it, so that I could control the excited multitude who were under my command. I succeeded better for a time than could have been expected; but who can control the action of a mob without possessing their confidence?

It is true, also, that some unprincipled democrats all the time appeared to be very busy on the side of the Mormons, and this circumstance was well calculated to increase suspicion of every one who had the name of democrat.

It was many days after the assassination of the Smiths before the circumstances of the murder fully became known. It then appeared that, agreeably to previous orders, the *posse* at Warsaw had marched on the morning of the 27th of June in the direction of Golden's point, with a view to join the force from Carthage, the whole body then to be marched into Nauvoo.

But by the time they had gone eight miles, they were met by the order to dis-

band; and learning at the same time that the Governor was absent at Nauvoo, about two hundred of these men, many of them being disguised by blacking their faces with powder and mud, hastened immediately to Carthage.

There they encamped, at some distance from the village, and soon learned that one of the companies left as a guard had disbanded and returned to their homes. The other company, the Carthage Greys, was stationed by the captain in the public square, a hundred and fifty yards from the jail, whilst eight men were detailed by him, under the command of Sergeant Franklin A. Worrell, to guard the prisoners.

A communication was soon established between the conspirators and the company, and it was arranged that the guard should have their guns charged with blank cartridges, and fire at the assailants when they attempted to enter the jail.

General Deming, who was left in command, being deserted by some of his troops, and perceiving the arrangement with the others, and having no force upon which he could rely, for fear of his life retired from the village.

The conspirators came up, jumped the slight fence around the jail, were fired upon by the guard, which, according to arrangement, was overpowered immediately, and the assailants entered the prison, to the door of the room where the two prisoners were confined, with two of their friends, who voluntarily bore them company.

An attempt was made to break open the door, but Joe Smith being armed with a six-barrelled pistol, furnished by his friends, fired several times as the door was burst open, and wounded three of the assailants. At the same time several shots were fired into the room, by some of which John Taylor received four wounds, and Hyrum Smith was instantly killed.

Joe Smith now attempted to escape by jumping out of the second story window, but the fall so stunned him that he was unable to rise; and being placed in a sitting posture by the conspirators below, they despatched him with four balls shot through his body.

Thus fell Joe Smith, the most successful impostor in modern times."

VERY LIKE.—A farmer speaking of the qualifications and good education of his son, related how many books he had read through, how many schools he had attended, and "a great heap o'them kinder things." "Yes," said the neighbour, "he is like a great calf I have, which sucks the milk from three cows, and the more he gets, the greater calf he is."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 13, 1862.

TEMPORAL AND SPIRITUAL SALVATION—THE OBJECT OF THE GOSPEL.

ONE peculiar characteristic of mankind is their proneness to cling to traditions received or opinions formed, no matter how much these may be opposed to the truth. This peculiarity has been exemplified in every age and in every country, in all the progressive stages through which nations and peoples have passed, from a condition of savage barbarism to one of enlightenment and civilization. Hence, those who have ever been the true benefactors of mankind, and who have inculcated truths which would have enabled man to rise with greater rapidity in the scale of being and intelligence, have had to fight their way in the midst of the most bitter opposition, having to contend against the erroneous traditions of ages and the ignorance of the masses, and suffer indignity and wrong from those they sought to benefit and bless. The difference between what the Gospel is supposed to be by its professed believers, and what it really is, is very great; yet these suppositions and the erroneous opinions entertained relative to it, act as powerful opposing agents against the human family receiving it and being blessed thereby. Having received certain traditions and arrived at conclusions concerning it, they have settled down in the conviction that the Gospel is something which affects their spiritual condition only; and, though they disagree on nearly every other point, on this there appears to be general concord. The condition of the Jews prior to the coming of the Son of God, presents a case parallel, in many respects, to that of the condition of Christendom at the present time. Then, the Jews were diversified in their religious theories, divided and subdivided into sects and parties; Pharisees, Sadducees, Therapeutics, Essenes, and others, all claimed a superiority for their respective theories; but on this point the Jews as a people were united, that when the Messiah came, their nation should be raised from the degraded and servile position it was then in, and under his leadership assume the lofty eminence of the head of nations and ruler of the world. True, they, to a great extent, were united in their faith in Moses and the Prophets, even as the people of Christendom are professedly united now in their belief in the Bible, in Christ and the Apostles; but all the Jewish interpretations of the Prophets pointed to this exaltation and glory, to the restoration of the kingdom and power to Israel. But, when the Son of God came, his birth, career, and teachings were not in accordance with the opinions they had formed of what they would be. Yet he taught them principles which if they had obeyed would have secured to them all the exaltation and glory they ever dreamed of or anticipated. They looked alone for a temporal exaltation, and he taught them principles by which alone a temporal exaltation could be secured, but they were so contrary to anything the Jews had expected, so much at variance with the opinions they had formed, and the path they were required to travel in was one so different from

what they had concluded they would have to pursue, that in their blindness and ignorance, and, in their wilful wickedness, they rejected both himself and his teachings, and, in so doing, cast from them the only means by which the exaltation they desired could be obtained. The salvation offered by Jesus to the Jews, in the Gospel he taught, was one by which they would have been purified in thought and deed, saved from the evils which their fiery impetuosity was continually bringing upon them, taught to govern and control their haughty pride which sought an exposition in their personal and national aggrandisement, and which often led them to rebel against God, and by teaching them obedience to the truth would have prepared them for an exaltation greater than their noblest aspirations had ever conceived. But they rejected it, and became broken as a nation; imbrued their hands in innocent and sacred blood, and brought upon themselves fierce and terrible retribution. In their pride they would not stoop, as they viewed it, to be taught by the Nazarene. That pride was the cause of their ruin, for it prompted them to reject the teachings of Jesus and his fishermen-followers, and, in so doing, reject the mercy offered by God to them; and the haughty pride of the present generation will not permit them to weigh the opinions they hold in the balance of truth—will not permit them to receive the teachings of men, lowly as were the ancient followers of Christ, but inspired by the same Spirit and authorized like them by the Lord to bear his Gospel to mankind.

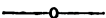
That portion of the human family who now profess a faith in the Gospel, look upon it as something simply to be believed, which, according as it is received, will place them in a condition of misery or happiness eternally. But the Gospel is unchangeable. Its laws, its ordinances, and the effects produced by it are the same to-day as in any former period of the world's history. If it would have exalted the Jews as a nation eighteen centuries ago, through their receiving it, the same results will follow to any people who will embrace it now. If it proposed to them a spiritual salvation with the temporal exaltation they sought, it offers to mankind now a temporal salvation with the spiritual exaltation they desire to obtain. Because, the principles of the Gospel are those and those only by which society can be held together in the peaceable and happy possession of individual rights, thereby securing to any community or nation that may embrace and practise them, peace and prosperity, with the continued and increasing blessings of that God who has revealed the Gospel to mankind for their salvation.

It was said by one of old, that God "willeth not the death of a sinner;" neither does he desire to see nations wrapt in misery and woe, and a world shrinking under the burden of desolations which iniquity is binding upon it. He did not desire the destruction of the Jewish nation, the overthrow of Jerusalem, and the scattering abroad among the nations of the descendants of those holy Patriarchs to whom his promises were made. But, wedded to their opinions, and strong in their traditional prejudices, they rejected the Son of God and the Gospel he preached unto them; and given over to the servitude of their own passions they wrought out their total discomfiture, measurably speaking their destruction, and their entire dispersion, until they became a reproach and a by-word among all nations. He does not now desire calamities to overwhelm the earth; but, in the rejection of the Gospel by mankind, the only means by which these calamities could be avoided is repudiated by them; for, in refusing to receive and obey the principles of truth, they willingly give themselves over to destruction, and invoke the action of passions and lusts which shall fill the nations with mourning and spread desolation over the earth. They close the only channel of communication

through which instructions could be imparted to them, by which they might avert the impending evils; and in their wilful ignorance rush madly upon destruction, from which, if they would humble themselves and obey the Gospel, they could escape.

The salvation which the Gospel assures to the human family is not alone that which they will experience when the portals of the tomb shall have closed upon them, but it is a salvation, as well, from present miseries and woe. Wherever the principles which the Son of God inculcated are believed and practised, there happiness exists, increasing in proportion as the knowledge of those principles increases; and, as happiness and misery ever must be in antagonism, it follows that where the Gospel is received misery and anguish will not continue, but exorcised by the power of truth will depart, and their places, be filled by happiness and blessings. This is true whether of individuals or communities. If, then, the world would cease their opposition against the truth, view the Gospel in the light of Heaven, and bring themselves to believe that it would place them in possession of present peace and temporal blessings, as well as secure to them the salvation they seek for beyond the grave, the tide of calamities whose surging waves are even now overflowing the nations might yet be stemmed. But, if they continue to reject it, they will lose that which they are seeking for, and through their disobedience bring ruin and desolation upon themselves.

ABSTRACT OF CORRESPONDENCE.



Through the politeness of Elder Richard Bentley, we make the following extract from a letter received by him from Elder W. Woodruff:—"It is a general time of health and prosperity in our Territory. The Presidency are as well as usual. President Young had intended making a tour south this spring, but has delayed it till the fall, as the roads were much damaged by the high waters. We have had more rain this season than we ever had before, in consequence of which we shall not be required to irrigate much. As a general thing the Saints feel well in Utah, and the Lord is controlling their circumstances for good."

By letter from Elder George Halliday, dated Market Lavington, Sept. 2nd, we learn that a terrific thunderstorm had visited the neighbourhood from which he was writing on that day, accompanied by vivid and fearful lightning, and an extraordinary fall of hail and rain. The streams swelled and flooded the streets, filling the houses and washing away walls. The storm lasted an hour, and at its expiration the hail lay about a foot deep. Much damage was done to the crops in the neighbourhood, and so violent was the hail that, in its fall, many birds were knocked down and killed. Brother Halliday says,—"In passing through the place I told some of the people that God was beginning to plead with them by lightnings, thunders, storms and tempests, as he declared through his Prophets he would do."

Those Conferences which are in want of Branch Emigration Records and Teachers' Emigration Collecting Books, will please send in their orders as soon as possible, as we are about to take steps to issue another edition.

ARRIVAL.—Elder Mathew McCune arrived in Liverpool, from Zion, in good health and spirits, on Friday, the 5th inst, by the packet-ship *Somersetshire*, from New York, after a pleasant passage of 35 days.

CORRESPONDENCE.

AMERICA.

In camp, two miles above Florence,
July 17, 1862.

President Cannon.

Dear Brother, — This morning an opportunity presents itself which I embrace with pleasure, by dropping you a few lines, that you may hear of our welfare since we left New York. After a journey of ten days we reached Florence, with all the passengers who left Liverpool with one exception, a child of Simon and Elizabeth Webb.

The Saints from different parts of the States joined us, and are encamped here with us. We number about twelve hundred persons, and have encamped on a fine healthy spot. The Saints are enjoying themselves, and are improving their time by making bags and getting rid of their boxes. Last Sunday evening we had the pleasure of listening to brothers Lyman and Rich upon everyday duties, doing what is right, and living the life of Saints.

A few days ago we had a severe storm. Two brethren who had just arrived with the *Tapscott* company, Whittall of the Liverpool office, and Day, were struck with lightning, the former killed on the spot, and the latter lived until midnight. Day had a silver chain on his neck which was partly melted, and burnt through his clothes and flesh. Brother Joseph W. Young was very busy at the landing, working among luggage and freight. When the storm came on, the wind carried a board which struck a brother on the head. Joseph ran to his assistance, when he himself was knocked down senseless by a waggon bottom being blown on him and throwing him across a pile of bows, which seriously injured him in the chest, causing him to lose much blood. His head and nose were very badly cut and bruised, but I am happy to say he is so much recovered as to be able to ride out.

A few companies of the Church train have arrived. They made the trip in two months. They report a very wet time—sometimes rolling in mud up to

the hubbs of the wheels, and crossing bottoms with the cattle at times swimming, and the water running in the waggon beds enough to wet everything; but mountain boys have learned to a great extent how to cope with the elements, and by the blessing of God and their own exertions, have reached us in safety.

We expect this company to start next week. I have learned that brother Homer Duncan's company start in two days, with a portion of the *John J. Boyd* company. Brother S. L. Adams goes with them. Nearly all the Philadelphia Saints are here. My health is very good. Camp life agrees with me. I desire a kind remembrance to all my brethren in the Ministry and the Saints. All here join in kind love.

God bless you, my dear brother, is the prayer of yours very truly,

JOHN D. T. McALLISTER.

ENGLAND.

[We give publicity to the following letter, which was received a few days since, for the encouragement of those who are engaged in disseminating the principles of the Gospel. The name is withheld for obvious reasons; but, doubtless, it is only the expression of the feelings of many who have had the privilege of listening to the truth, but who have not yet yielded obedience to its requirements, through fear of compromising their reputation, or losing the means of support for themselves and their families.—Ed.]

Mr. Cannon.

Sir,—Having been favoured of late with the privilege of perusing some of your works, I cannot satisfy my mind and keep silent upon the subject; for thankful am I, sir, to my heavenly Father, for having been either accidentally or providentially thrown in the way of them. I had listened to the many reports that are afloat in the world in regard to your faith and practice, which are wafted by every breeze and carried by the tongue of scandal from nation to nation, but

judge of my astonishment, sir, when I learn them to be the very reverse of what they are said to be. It is reported that you do not believe the scriptures, and that your doctrines are something new; but so far as I have become acquainted with them, I consider them to be strictly Scriptural. Instead of yours being a new doctrine, I find it to be the oldest there is in existence. Why, sir, it is the same that was taught by Jesus and his disciples; and as the Apostle said, "Ye are built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone." I am astonished when I hear men who are, and have been, professed preachers of the Gospel for years, contend against men enjoying those blessings that Jesus promised should follow the believer even unto the end of the world, and ridicule the principles set forth by you to the world, which principles are the same that were set forth by Jesus and his Apostles with the promised blessings attached; and when they speak against them they have to speak against the very principles that they themselves profess to believe and teach. But I am satisfied that with them it is a mere profession without being in possession. It is with them as the Apostle said, they have a form of godliness but deny the power; and as he says in another place, They profess they know God, but in works deny him. As to myself, sir, my heart rejoices in what I have found, and I almost feel like one of old, when he took in his arms the babe of Bethlehem, the Saviour, and exclaimed, "Now Lord let thy servant depart in peace, for mine eyes have seen thy salvation." I assure you, sir, I spare no pains and lose no time in perusing your works that I have come in possession of, which are the Voice of Warning, Key to Theology, and the Book of Mormon, which open up a flood of light on the past, present, and future. I cannot express half the gratitude that I feel for the inestimable blessing which I have found in your works; but fearing that I shall weary your patience, I will bid you good-bye for the present, praying the Lord to bless you in all your efforts to do good. Believe me, sir, I am your friend and well wisher,

G.

CHELTENHAM CONFERENCE.

Cheltenham, August 27th, 1862.

President Cannon.

Dear Brother,—Knowing your anxiety to hear of the welfare of the Saints and the condition of the different Conferences, I thought a few lines from the Cheltenham Conference would be acceptable. The emigration of April and May thinned our numbers considerably, and took from us some valiant-hearted men and women. A number of letters have reached us from them, stating that they had landed safe in Florence, and that they felt thankful to their heavenly Father that they had been delivered from the thralldom of Babylon. They speak in praise of the provisions with which they were supplied in Florence, and say that they far exceeded their expectations. Our last letters from them were dated Wood River, 160 miles beyond Florence. They were generally healthy and in good spirits. These letters bring peace to the parents and relations of those who emigrated, and have a tendency to cheer them on to good works. I pray that the Lord will guide and protect them, that they may reach their mountain home in safety.

We are doing what we can to fill up the vacancies made by the emigration of last spring. We emigrated from this Conference about 50 souls, 35 adults and 15 children, three of the adults not being members of the Church. We have baptized 25 this year, and hope before the close of the year to be able to show an ingathering exceeding that of the emigration.

The Saints who compose the Cheltenham Conference are a kind and warm-hearted people, ever willing to share their humble fare with the servants of God. I enjoy myself well while traveling and labouring among them. The brethren holding the Priesthood in this Conference are, generally, good men, trying to honour the Priesthood placed upon them, and doing what they can to forward the work in which they are engaged, by disseminating its truths among their fellow-creatures.

We held a Conference in June in the town of Cheltenham, and a goodly number of Saints were present. They felt to be one in coming together; some walked 16 miles, and others 10 and 12

miles in time for the morning meeting, thus showing that they were alive to and interested in the work. Brothers William O. Owen and George W. Grant were present. Our morning meeting was lively and entertaining. The Presidency of the Church in Zion and in Europe were presented and unanimously sustained. Our night meeting was well attended by strangers, and brother William O. Owen gave us a spirited discourse, which, I think, gave satisfaction to all present. A good feeling prevailed throughout the day.

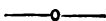
The Saints at the present time feel well throughout the Conference. The Elders generally have been energetic in holding out-door meetings, and have met with opposition in some places, but they do not feel to give up. I meet with them as often as I can at their out-door meetings, and we rejoice together while speaking under the influence of the Spirit of the Lord. I have spoken a number of times in the

open air this season, and have met with no opposition as yet; and if the weather permits, and I have health, I shall try and hold many more before the season closes. I desire to so live that I may have the Spirit of the Lord to accompany me and my words, that they may sink deep into the hearts of the honest, and bear a lasting effect. My desire is to live faithful and fill my mission honourably, do a little good and no harm, employ my time usefully while here, and when released, return to my mountain home with a conscience void of offence towards God and all men, having fought the good fight and kept the faith, with the privilege of looking back upon the past without a regret.

Numbers of the Saints join with me in praying for your welfare and for the prosperity of the kingdom. Yours, with due respect,

W. G. SMITH.

SUMMARY OF NEWS.



AMERICA.—M'Clelland's force landed at Acquia Creek and joined Pope. Pope's army had fallen back from Rapidan, and is now stationed on the north bank of the Rappahannock. The crossing of the Rappahannock was successfully accomplished. The Confederates occupy the south bank of the Rappahannock, with a line of batteries extending 15 miles. The Confederates had attacked the Federals and endeavoured to cross the river several times, but had been repulsed by Pope, who held his position. It was reported that 2,000 Confederates were captured after crossing a bridge which the Federals burned and cut off their retreat. A general engagement in Virginia appears imminent. It is rumoured that when the whole Federal armies are concentrated in Virginia, General Halleck will assume the chief command. "Stonewall" Jackson has not yet been heard from. Seward has officially announced that persons who have merely declared their intention to become citizens are not liable to be drafted. The *Richmond Whig* estimates the destruction of cotton since the commencement of the war at from 40,000 to 60,000 bales. Latest reports say that the Federals can hold their position till the arrival of reinforcements enables them to resume the offensive. The Confederates followed close in Pope's rear during his retreat from Culpepper to the Rappahannock. Skirmishing and artillery engagements continued during the whole of last week. The Confederates made a dash upon Pope's head-quarters at Cuttle's Station, capturing one staff officer and Pope's personal luggage, maps, official despatches, and most important documents relating to the campaign. The reported capture of 2,000 Confederates is not confirmed yet. The Confederates had retreated from before Lexington, Missouri, pursued by a large Federal force. The Mayor of Henderson, Kentucky, had joined the Confederate army. The Confederates had captured Clarksville, Tennessee, and are advancing on Fort Donelson, which the Federals have evacuated. The Confederates were repulsed in an attack on Edgefield, Tennessee. The whole Confederate army is reported to have moved out of

Richmond in the direction of Virginia Valley, and is making a movement from Gordonsville in the direction of Fredericksburg. The Confederates were strongly reinforced, and within eight miles of Baton Rouge. An early attack was expected. The Federal lines were contracted in a small space in the city, and preparations were made to shell and destroy the city in case evacuation should be necessary. The Confederate Congress assembled at Richmond on the 18th. Jefferson Davis's message is mainly devoted to suggestions for improvements in the naval and military departments of the confederacy, and denunciation of the war policy of the North. President Davis refers to the confiscation act, which, if executed, would ruin the entire population of the Southern States. He denounces the Federal generals for arming slaves, and also Butler's proclamation. Foresight requires Congress to grant power to call more troops into the field if necessary.

MEXICO.—It was reported, *via* Havana, that 4,000 French troops left Martinique on the 8th of August for Vera Cruz. The communication between Orizaba and Vera Cruz continues very difficult. The French steamer *Grenada* had bombarded Campeachy, but was driven off.

ITALY.—Garibaldi is wounded. He was arrested at Aspromonte by Colonel Pallavicini, who was in pursuit of him at the head of 1800 Bersaglieri. He has been removed to Varignano, in the Gulf of Spezzia, where an apartment has been prepared for him. His wounds appear to be slight. The Government has ordered two distinguished men to attend him. An extraordinary Council of Ministers was held in Turin on the 3rd instant. The Council deliberated on the present state of Italian affairs. The *Gazette di Torino* says that Signori Desambrois and Cassami were present at the extraordinary council of ministers held yesterday. The opinion which prevailed at the Council was that justice should be allowed to take its course. Two ministers were in favour of an amnesty being proclaimed. Nothing was decided as to the form of trial, but the question will be submitted to the consideration of the Council to be held to-day. Several members of the Chambers of Deputies have addressed a letter to the President, requesting explanations respecting the arrest of some Deputies at Naples.

VARIETIES.

A GREAT PHENOMENON.—William Champi, the largest living giant, and David Napoleon, the smallest and handsomest dwarf living, will visit England next October for the purpose of being exhibited. William Champi was born at Stockholm, and is 22 years of age. He is 8 feet high, and weighs 361 pounds. He measures 56 inches round the chest; the length of his arms is 40 inches, and his hands 11 inches; the length of his legs to the knees is 34 inches, and 21 inches thick; the length of his feet 16 inches, and measures round the waist 44 inches. David Napoleon, who was born at Dresden, is 24 years of age, his size being 24 inches, and weighs only 28 pounds. The breadth of his chest is seven inches, the length of his arms 10 inches, his hands 3½ inches, his legs 8 inches, his feet 4 inches, and measures round the body 17 inches. William Champi, in 1860, while at Riga, was invited by a Grand Duke to visit Russia, so that he may attract a great number to visit him when he arrives here.

A LONG NOSE.—Deacon C—, of Hartford, Connecticut, is well known as being provided with an enormous handle to his countenance in the shape of a long nose. On a late occasion, when taking up a collection in the church to which he belonged, as he passed through the congregation every person to whom he presented the box seemed to be possessed by a sudden and uncontrollable desire to laugh. The deacon did not know what to make of it. He had often passed it round before, but no such effects had he witnessed. The deacon was fairly puzzled. The secret, however, leaked out. He had been afflicted a day or two with a sore on his nasal appendage, and he had placed a small piece of sticking plaster over it. During the morning of the day in question the plaster had dropped off, and the deacon seeing it as he supposed on the floor picked it up and stuck it on again. But, alas! he picked up instead, one of the pieces of paper which the manufacturers of spool-cotton paste on the end of every spool, and which read "warranted to hold out 200 yards!" Such a sign on such a nose was enough to upset the gravity of any congregation.

A COURTEOUS RETORT.—The celebrated Zimmerman went from Hanover to attend Frederick the Great in his last illness. One day the King said to him, "You have, I presume, sir, helped many a man into another world?" This was a bitter pill for the Doctor—but the dose he gave the King in return was a judicious mixture of truth and flattery, "Not so many as your Majesty, nor with so much honour to myself."

A BAD LOT.—"I say Bill," said a wag who was suffering from toothache to a friend of his; "you don't know that I am a landowner, do you?"—"No, indeed!" replied his friend, staring with astonishment at the revelation. "O yes," continued the wag, "I possess a few *achers*."—"I congratulate you," says Bill. "And where is your property situated?"—"In my lower jaw," groaned the afflicted one; "and never had landlord such a desire as I have to get rid of property."

GREENGAGE OR PLUM DUMPLINGS.—Make about a pound of nice paste; roll it out rather thin; then cut a piece round with the rim of a tumbler, moisten it with a little water; place a greengage or plum in the centre, add half a teaspoonful of moist sugar and close up the paste. Place the dumplings on a baking-sheet or large dish, the smooth part uppermost, and bake them about a quarter of an hour. A table spoonful of mulberries instead of the plum also makes a nice fruit dumpling.

POETRY.

WHAT IS NOBLE.

(Selected.)

What is noble? To inherit
Wealth, estate, and proud degree?
There must be some other merit
Higher yet than that for me!
Something greater far must enter
Into life's majestic span;
Fitted to create and centre
True nobility in man!

What is noble? 'Tis the finer
Portion of our mind and heart;
Link'd to something still diviner
Than mere language can impart;
Ever prompting—ever seeing
Some improvement yet to plan:
To uplift our fellow being,
And, like man, to feel for man!

What is noble? Is the sabre
Nobler than the humble spade?
There's a dignity in labour
Truer than e'er pomp arrayed!
He who seeks the Mind's improvement
Aids the world in aiding Mind;
Every great commanding movement
Serves not one—but all mankind.

O'er the forge's heat and ashes,
O'er the engine's iron head,
Where the rapid shuttle flashes
And the spindle whirls its thread;
There is labour lowly tending
Each requirement of the hour,
There is genius still extending
Science, and its world of power!

'Mid the dust, and speed, and clamour
Of the loom-shed and the mill;
'Midst the clink of wheel and hammer
Great results are growing still!
Though too oft by fashion's creatures,
Work and workers may be blam'd,
Commerce need not hide its features!
Industry is not asham'd.

What is noble? That which places
Truth in its enfranchis'd will:
Leaving steps like angels' traces,
That mankind may follow still!
E'en though Scorn's malignant glances
Prove him poorest of his clan,
He's the Noble, who advances
Freedom, and the cause of man!

CHARLES SWAIN.

ADDRESS.—W. G. Mills, 93, Albion-street, Birmingham.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JERL.

No. 38, Vol. XXIV.

Saturday, September 20, 1862.

Price One Penny.

REFLECTIONS ON THE PRESENT EMBARRASSED CIRCUMSTANCES OF THE NATION.

We are aware of the prejudice which exists in the public mind of almost all nations at the present time against mixing, in any manner, religion with politics. Mankind are jealous of anything which seems like the faintest approach to what they term a theocracy. They think that ministers of religion, of whatever persuasion, should have nothing at all to do with political affairs; that their calling and sphere is confined exclusively to the spiritual department of man's existence; and that though they may see thousands, nay, millions of their fellow-beings, suffering from the effects of unwise legislation, and the country which they love with all the fervour of their souls, and whose prosperity they ardently desire, going to destruction, they must look on with closed mouths and aching hearts, simply administering *spiritual* consolation, where a *physical* remedy is required. The same feeling prevails with regard to the Lord, that exists towards those who are, or those who profess to be his servants.

Most men are willing to admit that there is a God; that he is all-wise, all-good, all-powerful. In *theory* they will devoutly acknowledge that the earth and all that it contains, including themselves, are his; that he sets up one and puts down another, and has a right to

do what he pleases with the earth and its inhabitants. All this they will concede so long as the Lord will confine himself to the limits they have prescribed for him, viz., some distant place in the heavens, where, if he does see or hear, or know anything that is going on upon the earth, he is to look on with a stoical indifference, and take no part in its affairs. He is only to be permitted to have to do with the spirits of men after they leave these bodies. If he should attempt to assert his right to govern mankind according to the eternal principles of justice which reign in his own bosom, and to establish his kingdom upon the earth, we should see the nations cease quarreling among themselves, and uniting their martial hosts, their glittering forests of steel, their flashing sabres, Armstrong guns, gunboats, and every destructive weapon which the genius of man, aided by science, has been able to invent, to drive him and his followers from the earth. They would cry as they did of old, "We will not have this man to reign over us." Indeed we have in the Bible precisely such a state of things foretold, to take place when Jesus shall again make his appearance upon earth, and stand upon the Mount of Olives, near Jerusalem.

But, is this view of the relationship of

the Lord or the Ministers of his Gospel to mankind correct? We say most emphatically it is not. By a careful perusal of the Scriptures, we shall find that the Almighty always took an especial interest in the temporal welfare of the inhabitants of the earth. Every revelation, and all the laws which he has ever given to man, including the revelation of the Gospel through Jesus Christ, have had especial reference to his temporal existence and happiness. We have not space to prove this, but simply refer the reader to the promises made to Abraham, the laws of Moses, and the teachings of Jesus Christ.

We shall also find that God always warned the nations, or the world, of any great judgments or calamities that were coming upon it, or them. That he did this through his servants the Prophets, or the ministers of religion—for every minister of the Gospel of Christ ought to be in his degree a Prophet—and that these ministers were authorized to offer to the people they were sent to, a plan of salvation or deliverance from the predicted evils if they would accept and act upon it. That the kings and rulers of the nations were in the habit of consulting these ministers on political subjects, asking their advice even as to whether they should engage in war or not; that more than this, they even had the power to appoint and ordain kings. In proof of the foregoing we have only to refer the reader to the flood, the preaching of Noah, and the ark; Jonah sent to Nineveh; the predicted doom of Babylon, of Idumea, of Assyria, &c.; the various Prophets, and particularly Jeremiah, sent to warn the Jews previous to their first captivity; the predictions of Jesus concerning their second overthrow; the prophecies in the revelations of St. John and other portions of the New Testament, concerning certain churches then in existence, and the whole church ultimately; the ordinations of Saul by Samuel, of Jehu by Elisha, and Joash by Jehoiada; and finally, the Kings of Israel and Judah inquiring of Micaiah whether they should go to war with the King of Syria.

A volume might be filled with examples of this kind, but we merely quote a few instances, to prove that formerly it was not deemed improper for

the servants of God to be consulted in regard to affairs of temporal government. Moreover, instances are on record where nations have been saved by pursuing this policy, and acting upon the advice thus given, and of their destruction in consequence of adopting a contrary course. We have a striking example of this in the case of Egypt, where, by obedience to the counsel of a single servant of God, and his testimony unsubstantiated by a single miracle or extraordinary event of any kind—not only was a whole nation saved from starvation and all the attendant horrors of famine which now threaten this and other countries, but was itself enabled to supply other nations with food, which for years they could obtain from no other quarter. The Israelites, too, prospered as a people and a nation, so long as they listened and adhered to his teachings, reproofs, and warnings of the servants of God who were sent among them from time to time; but as soon as they rejected them their career of prosperity was at an end.

We have been led to these reflections, or rather to the utterance of them, for we have often thought upon this subject before, by the perusal of articles contained in some of the leading papers of this country, on the present distress among the operatives in England, principally confined to Lancashire. We subjoin the following extracts.

The *London Times*, speaking of the absolute necessity of devising some more effectual system of relief, says:—

“This is the more necessary as the present is only a beginning. We have not come to the worst. Under this beautiful weather, when even a Lancashire operative must have a few more chances of irregular employment, there were seven thousand more ‘paupers’ last week than the week before. Indeed, there never was a more gloomy prospect. After a twelvemonth of difficulty and distress, matters are, in every respect worse than ever. Work diminishes; pauperism increases week by week; the unmanageable mass of unsettled poor is becoming enormous; the patience and temper of the sufferers are giving way; the mischievous men who rise up in such emergencies to aggravate, to exasperate, and to mislead are becoming more prominent; savings are consumed, charity cooled, rates pushed to the utmost; winter is not distant, and there really is not a chance of a timely supply of cotton from any quarter whatever. There is not even a prospect of such a demand for our manu-

factures as shall partially neutralize the effect of high-priced material. If anybody can point out the bit of blue sky in the prospect, or the brightening line in the horizon, he will earn the reward given to him who did not despair of his country. A population of a million depending on one manufacture and brought to an utter standstill is a disaster very similar to the Irish famine, and with even some worse features. The present sufferers are accustomed to high wages, to abundant food, to good clothing, to a high temperature in their mills, and to many comforts which have become second nature. The monotony of their employment has cramped their energies; they are parts of a machine; they work with their fingers rather than their arms; they have had a town education, rendering them peculiarly susceptible of social influences; they move in a mass; in their union, as they naturally suppose, is their strength, though in that union also lies their helplessness. Such are the people who were told a few years ago that they were the industrial defence of the country and conquerors of the world—the true army and navy, the source of our wealth, the payers of our taxes, and the maintainers of our glory. All at once they are left idle and helpless. What can they do? What can we do for them? We must repeat that there is no chance of a supply of cotton, or a demand for our manufactures at the present high prices, early enough to have any effect till next summer. The dreary news from America leaves no doubt that the work of carnage and devastation will go on there for many months, if not many years, and can only be stopped by an utter change in political and social institutions, if not by the exhaustion of the people and the downfall of order. Nobody can see the end of it. For the rest of the world, the seed has to be sown, the roads have to be made, the traffic has to be arranged, everything has to be done; and while the grass grows the steed starves.

“Under the influence of agitators and the guidance of committees, they are refusing to do work, unless work can be found that they are accustomed to. They cannot dig, they say, or use the pick; they cannot walk miles; they cannot stand rain and cold. Their pride will not allow them to take a broom and sweep the streets. They can only work on exotic produce in a tropical atmosphere. They demand holidays—a whole week at the ‘Guild,’ which is their periodical feast. Relying on their numbers, and the evident necessity of their condition, they are standing out for terms. The magnitude and political aspect of the disaster give it a dignity in their eyes. They speak as if they must be attended to. The Secretary of the Preston Operative Spinners and Self-acting Minders has issued a circular worthy of the gentleman who conducted the ‘strike’ in the building trades. Going rather out of his line, as it seems to us, he says that it is useless to open new cotton fields elsewhere, for that no sooner will they be opened than our millowners will go back

to America for their cotton. Why he should introduce so ugly a topic, except from a pure taste for horrors, we cannot imagine. In reply, we venture to predict that for the next five years nobody out of the United States will lose by growing cotton.”

The *Morning Star* has the following on the same subject:—

“It is not on the battle-fields of Virginia Valley, in the plague-stricken streets of Richmond, or in the fever hospitals of McClellan’s camp, the only victims of the fratricidal war in America are to be found. Terrible are the wounds inflicted—many, we fear, the lives sacrificed—in the very heart of our own peaceful island, by the weapons of those fierce combatants three thousand miles away. They are making war on men who have done them no wrong—who were their kinsmen and friends—who were their best customers for food and cotton, the cheapest producers of the clothing they wear, and the best manufacturers of the raw material which now cumbers their fields or warehouses. As it is harder to die of inaction in the camp than to fall by a bullet or bayonet, so it may even be said of our poor English sufferers by the American civil war, that they are the severest sufferers by the conflict that desolates so many acres and destroys so many lives. They have none of the rapture of the strife,—none of the martial excitement that may stir with strength even the pale worn bodies that are carried away in the ambulance or the transport boat, to take their chance of life or death from rest and surgery. They are prisoners who have never carried arms, victims not vanquished in fair fight, a helpless multitude of men, women, and children, bound with the cords of sacrifice and offered up, a human holocaust, to the Moloch they have done nothing to provoke.

“Three hundred thousand may be taken as the present number of these unfortunates. The proportion of the unemployed, and of those who are consequently dependent upon public provision, may not be greatly on the increase—but the degree of their dependence necessarily deepens day by day. So strenuous is the general repugnance to accepting relief that, except in a very few cases, all private means of help have been utterly exhausted. And it is among those whose private means have held out longest the severest suffering is now experienced. * * * Many others of the same class, in the same town, were owners of shares in building societies, co-operative stores, and other provident associations. And these are the men on whom utter destitution is now pressing with the weight that crushes as well as breaks. They have sold or pawned their furniture—almost to the last chair and the last bed—all the clothing that decency permits them to give up—every article on which a shilling could be raised, without leaving them even the means of making into porridge the meal they get from the relief committees. They are found living—families of five or six, that used

to earn their five-and-twenty or thirty shillings a week between man and wife, and as much more among the children—families in which every one above ten years of age was self-supporting and all were glad to contribute to a common fund of comfort,—they are found now huddled into one room, perhaps a cellar, covered by one rug or sheet spread over a stuffed sack, just living on sums little more than a shilling each per week. In Preston, we are informed, little more than a thousand pounds was forthcoming last week for the relief of twenty-three thousand persons—and Lord Derby intimates that four thousand pounds a month is the present rate of subscriptions. The practical results are too deplorable to be described in detail. In one large town of Lancashire—and the condition of the smaller towns cannot be much better—the two sources combined do not yield eighteenpence a week to each of the sufferers by the suspension of employment. Even death by starvation is not too extreme a consequence to result from this miserable rate of relief. Twopence or threepence a day may suffice to keep life in the human body this mild weather, so long as hope and fortitude can also be maintained. But what of the sick and the feeble, the outworn in mind and frame, they whose stomachs refuse to digest the hard fare, and whose blood cannot be warmed by the thin pottage which is all that charity can afford? They lie down in some hiding-place of misery, and often are not found till at rest for ever. These things must not be in rich and Christian England. It must not be that while wealth is teeming among the upper and middle classes—while there is abundance of food and clothing in the homes that have not been deserted by the industries on which they are wont to rely—while millions are wasted on useless or doubtful public works and establishments—while a penny of taxation produces more than a million of revenue—it must not be that any die of hunger. Boards of Guardians must be liberal and tender—voluntary subscriptions must be enlarged and extended—men of all ranks must give of their affluence or spare from their poverty—and, if there still be need, Parliament must be re-assembled to provide against the starvation that is even worse than pauperisation."

This is a most deplorable state of things; and yet the prospect for the future is conceded by all to be still more gloomy. Truly is there distress and perplexity among the nations, and men's hearts are failing them for fear of those events, in the future, which already cast their shadows before. The

servants and Prophets of God who have lived, and who still live in this age of the world, have long foretold these things, and that wars and tribulations of no ordinary character were about to take place on the earth. These warnings have, with few exceptions, been treated with indifference and contempt by mankind, and now they begin to taste their fulfilment. However, these are but the beginning of sorrows. The judgments of the Almighty will continue to be poured out on the nations until they repent, or are driven to anger and madness, and in their merciless wrath and bitter hatred they seek to destroy each other from the face of the earth.

Do we rejoice in the prospects of these things and the sufferings of our fellow-beings? No; our hearts mourn for them, and we could weep over them as the Saviour did over Jerusalem. We are now, and for years have been, doing all we can for the salvation of our benighted and misguided brethren and sisters, and if they would permit us, we would stretch forth our hands and save them, even as Noah was enabled to save the few who would believe on his testimony. When the Almighty decreed the judgments and desolations which are nigh at hand, even at our doors, he also devised a plan of salvation for all who would accept of it, and revealed both the predicted sufferings and the way of escape, to his servants. We take pleasure in renewing to the world the testimony which has so often been given to them during the last thirty years, viz., that God has his authorised servants and priesthood now among men, as much so as in any previous period of the world's history, and that he can and will, through them, point out the way of deliverance to any individual or nation that will submit to be counselled by them, and who will obey the principles he has revealed through them, for the guidance and government of the children of men.

One man walks through the world with his eyes open, and another with them shut; and upon this difference depends all superiority of knowledge the one acquires over the other.

"Och, sure this must be the Dead Lettther Office," said an Irishman, addressing one of the posts recently erected for the reception of letters, "for sorrow a livin' sowl is there in it to tell me the posthage of a lettther."

CELEBRATION OF THE TWENTY-FOURTH OF JULY.

The fifteenth anniversary of the entrance of the Pioneers into the "valleys of the mountains," we learn by the *Deseret News* of July 30, was celebrated throughout the various settlements of the Saints, in their mountain home, in a manner which gave much satisfaction and pleasure to all who were partakers in or witnesses of the festivities.

In Great Salt Lake City, particularly, the celebration was of a peculiarly interesting and gratifying character. A procession was formed, representing the various Organizations and Associations of the community, graced with a goodly number of banners bearing appropriate inscriptions and devices; while music eloquently discoursed by the various bands, lent its enlivening charms to the gaieties and festivities of the occasion. After promenading the principal streets of the city, the procession moved down to the Bowery, which was soon occupied by an assembly of over five thousand persons, anxious to hear and see; those who could not obtain entrance contenting themselves with what enjoyment they could find outside. Addresses were delivered, interspersed with vocal and instrumental music, and all seemed alive to the interesting nature of the occasion which they had congregated to celebrate.

We make the following extracts from the *News*, of addresses delivered, believing they will possess interest to our readers:—

ADDRESS OF THE YOUNG MEN.

Mr. Isaac Groo, representing the young men of Utah, delivered the following address:—

"Brethren, Sisters, and Friends,—In rising before this vast assembly, and reflecting upon the circumstances under which we are now assembled and the causes which have led us to these sequestered vales, my

heart is filled with emotions that cannot easily be described. It has been said of us, and that truly, that we are a 'peculiar people.' We occupy a peculiar country; we have peculiar institutions, and our manner of worshipping God is peculiar to ourselves. The circumstances under which we are at present placed, seem to be entirely different from every other portion of the inhabitants of our common country.

"While the people in all parts of the government, from the Atlantic to the Pacific and from the St. Lawrence to the Gulf of Mexico, are engaged in an unholy, fratricidal strife, and while the "war-cry" is heard and martial music echoes in city, town, and village throughout the nation, we, through the tender mercies of an all-wise Father, are permitted to assemble here, in safety and in peace, to commemorate and celebrate the fifteenth anniversary of our deliverance and freedom from mobocracy, persecution and oppression.

"Fifteen years ago to-day a small band of energetic, brave, truth-loving, and heaven-inspired Pioneers, led by President Brigham Young, entered this peaceful vale and, for the first time, set their feet and pitched their tents on the sacred spot where now stands our lovely city. Others, possessing the same resolute and unyielding determination to worship God according to the dictates of his Holy Spirit, soon followed. It was not the charms of this country, the beauty of its barren deserts, its majestic, snow-capped mountains, its alkali lakes and rugged canyons that enticed us hither; we came, simply because it was the only spot on the American continent that seemed to offer protection and security from the hands of those wicked and inhuman mobocrats who had so often and unmercifully driven, persecuted, plundered and murdered the Saints of God. It was the only place where we could enjoy, in the smallest degree, the rights and privileges of American citizens, those sacred Constitutional rights which were purchased and bequeathed to us by the blood of our fathers. These are the causes which led the bold Pioneers of '47 to establish a colony in this remote, and, at that time, desolate region. They, and most of those who have since followed them, are strenuous advocates for civil and religious liberty, and they brought with them the principles of 'eternal truth;' and, from the first foundation of our settlements, they have paid particular attention to the promotion of those principles and every other pertaining

to 'life, liberty and the pursuit of happiness.' Hence the unprecedented prosperity and success that has attended all our labours in these mountains.

"We have struggled with many difficulties and privations incident to all new settlements in remote regions. Drought, and the myriads of insects which infested our fields of grain in the first years of our settlements, added somewhat to our privations, and made us feel, to some extent, the pinching hand of want. But, thank Heaven, these difficulties and impediments have been overcome, and, by patience, perseverance, industry and endurance, and through the blessing of an overruling Providence, the desert plains have been converted into fruitful fields, and the elements around us made to conduce to our happiness. The resources of the wealth of our 'mountain home' are rapidly developing themselves. Great improvements are being made in manufacturing, agricultural and artistic pursuits. Settlements are extending and cities being built in newly-discovered valleys; educational and other public buildings are erected; permanent schools established throughout the Territory, wherein our children can be taught every science calculated to qualify them for places of usefulness, trust and honour; in short, Deseret is 'budding,' and will soon 'blossom as the rose.'

"Fifteen years ago naught saluted the ear but the flutter of the grasshopper, the chirp of the cricket, the howl of the wolf and the war-whoop of the savage. Now, the busy hum of industry, the songs of mirth, and the music of a thousand grateful hearts fill the air with melody. When we consider our increase in population, the gigantic improvements which have been made, and the disadvantages under which we have laboured in our isolated position, we cannot but believe that the annals of the world do not afford another instance of a colony or a nation rising in so short a space of time from its first settlement to an equal degree of wealth and independence. What will be the future results of the present grand

achievements, time alone can determine. We are now looking forward with pleasing anticipations to the time when we can clothe ourselves in the 'queenly robe of State sovereignty,' and take our place in the 'family circle' of our parent government, and enjoy every right, privilege and blessing of our elder sisters.

"The true merit of greatness of any work is determined by the amount of good accomplished by it. Therefore I would say, in particular to the 'young men' whom I now represent, let us contemplate for a moment the vast amount of good resulting and to result from the work accomplished by the Pioneers of 1847, and let us assist to rear the mighty fabric of which they have laid the foundation.

"A home has been provided for millions of the oppressed sons and daughters of Adam, where they can live and cultivate the arts of peace, and practice every principle of truth and virtue, which has been revealed for the salvation and glory of the human family.

"Here we can build and inhabit, plant and enjoy the fruits of all our labour. Here a standard has been erected and a temple will be reared to the name of Israel's God, in which all the ordinances pertaining to the everlasting Priesthood will be administered, and the Elders of Israel more fully qualified to carry the message of salvation to a dark and benighted world. Here we can erect an ensign of liberty, and establish the kingdom of God upon the earth, which will increase and spread abroad in geometrical progression, until, the tears and the woes of this world shall be submerged by the healing tide that shall flow from its fountains of benevolence and peace, till one law shall bind all nations, kindreds, tongues and people, and that law shall be the law of universal brotherhood—then the kingdoms of this world will become the kingdoms of our Lord and his Christ, and Jesus, whose right it is, shall reign king of nations, as he now reigns king of Saints. Amen."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 584.)

The following compilation of History, from June 22 to August 8, 1844, inclusive, was compiled from the journals of Elders Willard Richards, Wilford Woodruff and others; and from the documents on file,

BY THE CHURCH HISTORIANS.

Saturday, 22.—In the evening Major

General Dunham issued orders to all the guards and sentries on the road to La Harpe, to let persons pass and repass, until further orders, except they discover companies of men, when they must report the same to head-quarters immediately.

A Conference was held at Eagle,

Benton County, Tennessee, Elder A. O. Smoot presiding, during which a Branch was organized of 17 members. One Elder, one Priest and one Teacher were ordained.

Sunday, 23.—At 5 a.m., A. P. Rockwood and John Scott asked advice what to do with the cannon, &c.

W. Clayton got the public records together and buried them.

5 p.m. Captain Anderson, of the steamer *Osprey*, conversed with Joseph, saying the mob at Warsaw threatened firing into his vessel.

President B. Young attended meeting at Lowell, Massachusetts.

Elder H. O. Kimball preached at Wilmington, Delaware, in the forenoon, to an attentive congregation: he had a chill after he got through. Elder L. Wight spoke in the afternoon.

A Conference was held at Kirtland, and was addressed by Elder Lorenzo Snow and others. Twelve persons were baptised and confirmed, and 8 ordained Elders.

Monday, 24.—“Territory of Iowa, }
Henry County. } sct.

Dr. J. R. Wakefield being duly sworn, deposed and sayeth, that on the 10th of June he, in company with two others, went on the hill in the city of Nauvoo, and in the neighbourhood of the printing press of the *Nauvoo Expositor*, when, a company of men approached, headed by the Marshal of the city, Mr. Greene, some armed, but not many. After marching in front of the printing office, the Marshal demanded the keys of the office, in behalf of the Mayor and Municipal Court of Nauvoo, to destroy the press, type and appurtenances of said press, and burn them in the street.

Mr. Higbee replied, in behalf of the whole of the editors of said newspaper, that he would not give up the key—that he set the court and city at defiance, and should hold them and the Marshal responsible for their acts in this affair.

Accordingly orders were given to an officer of the company to forcibly take from the building the press, and destroy it according to order. It was done without any noise, or confusion, shouting, or riotous proceedings, and further deponent saith not.

J. R. WAKEFIELD.

Sworn to and subscribed before me this 24th day of June, 1844.

A. McKINNEY, J.P.”

Tuesday, 25.—Elder Cahoon returned from Carthage for some papers, which were sent out by A. P. Rockwood.

O. P. Rockwell met F. L. Higbee, about 4 p.m., and accused him of seeking Joseph's life. Higbee made use of some very insulting language in reply, when a scuffle ensued, during which a letter dropped out of Higbee's hat, which stated that there were seventy of the mob ready in Iowa to come upon Nauvoo to-night.

It is currently reported that the mob intend to make a rush on the jail to-night.

A strong guard placed in and round the city.

About 9 p.m. it began to rain very heavily.

Wednesday, 26.—8 a.m., Capt. Singleton arrived, with about sixty mounted militia, to protect the city in case a mob should come against it. He was authorised to take command of the police, and to use such measures as he might consider necessary.

He read his orders from the Governor, and wanted to know if our men would obey his orders, when the brethren responded “Yes,” whereupon notification was sent to the police to meet at 6 p.m., in the Masonic Hall. He further reported that Dr. Foster had given him information at Carthage, where he would find three presses in Nauvoo, for making bogus money, and said that he wanted to get hold of them.

6 p.m. The police assembled in the Seventies' Hall, and entered into a temporary organization to act under Captain Singleton. Many of the regular police being officers of the Legion, and on active service, their places were filled for the time.

At midnight Captain Singleton sent a notification to the Major General's quarters, that he wanted the Nauvoo Legion to be in readiness for parade at an hour's notice, when notifications were sent to the colonels of the several regiments accordingly.

Thursday, 27.—About 9 a.m., John P. Greene arrived in Nauvoo with subpoenas for witnesses for the expected trial on Saturday the 29th instant.

At 10 a.m., orders were received from Capt. Singleton, to call out that portion of the Nauvoo Legion resident within the limits of the city, for review at noon. General Dunkam immediately issued similar orders to the commandants.

At noon about two-thirds of the Legion

turned out to parade, nearly all of whom were well armed, although all the State arms had been taken away, which caused Captain Singleton and his company to express their astonishment. The Captain made a remark to the effect that it would not do to come against such a force as this. The Legion was soon dismissed, on account of a messenger from the Governor reporting that all the troops were dismissed, except a small escort which was with him.

5 p.m. Governor Ford, with about fifty men, arrived at the Mansion, and gave notice that he would shortly address the citizens. In about half an hour he ascended the frame of a building opposite the Mansion, and addressed the people.

We here insert the location of the Twelve Apostles on this memorable day:—

President Brigham Young and Elder W. Woodruff spent a portion of the day together in the city of Boston, and were sitting together in the railway depot at the time of the massacre of the Prophets; they felt very sorrowful, and depressed in spirits, without knowing the cause.

Elders H. C. Kimball and Lyman Wight travelled from Philadelphia to New York by railway and steamboat. Elder Kimball felt very mournful as though he had lost some friend, and knew not the cause.

Elder O. Hyde was in the hall occupied by the Saints in Boston, examining maps, and designating or pointing out each man's district or field of labour, in company with Elders B. Young, W. Woodruff and others, a part of the day. He felt very heavy and sorrowful in spirit, and knew not the cause, but felt no heart to look on the maps. He retired to the further end of the hall alone, and walked the floor; tears ran down his face and wet the floor as he walked. He never felt so before, and knew no reason why he should feel so then.

Elder P. P. Pratt was on the canal boat between Utica and Buffalo, N.Y., on his return to Nauvoo, and was much depressed in spirit; his brother William Pratt came on board of the same boat, and Parley asked him if he had any books or pamphlets containing the Gospel of Christ, or the words of life; if so, to put them under lock and key,

for the people are not worthy of them for said Parley, "I feel that the spirit of murder is in the hearts of the people through the land."

Elders Willard Richards and John Taylor were the only two of the Quorum of the Twelve who were not on Missions, and the only two men who were with the martyrs when they fell and sealed their testimony with their blood.

Elder George A. Smith rode with Elder Crandall Dunn, from Napoleon, to Elder Noah Willis Bartholemew's, near Jacksonburg, Jackson County, Michigan, and felt unusually cast down and depressed in spirits. About five o'clock he repaired to an oak grove, and called upon the Lord, endeavouring to break the spell of horror which had dominion over his mind. He remained there a long time without finding any relief, and then went back to brother Bartholemew's, and went to bed with Elder Crandall Dunn, he could not sleep, but spent the night in a series of miserable thoughts and reflections. Once it seemed to him that some fiend whispered in his ear, "Joseph and Hyrum Smith are dead; ain't you glad of it?"

Elder Amasa Lyman was in the city of Cincinnati, and felt that depression of spirit mentioned by his brethren.

Friday, 28.—News arrived in Nauvoo at daylight, that Joseph and Hyrum were murdered yesterday while in jail, committed upon an illegal mittimus by Robert F. Smith, justice of the peace and captain of the company stationed at the jail.

General Deming issued the following proclamation:—

"Head-Quarters, June 28, 1844.

4 o'clock, a.m.

To the Citizens of Carthage and Hancock County.

In pursuance of an order from Governor Ford, instructing me to the exercise of such discretionary powers as I may deem necessary for the preservation of the public safety, and the lives and property of our citizens; I hereby invite all citizens to remain at their several homes in Hancock County and co-operate with me in establishing tranquillity and safety throughout the county.

The most efficient means have been put in requisition for concentrating the military force of the neighbouring counties at Carthage, and in twelve hours there will be a sufficient force for the protection of every citizen in the county.

I confidently believe there is no just apprehension of an attack upon any place by the Mormon citizens of our county. And I hereby strictly command all citizens of Hancock County to abstain from violence towards the Mormon population, under penalty of the severest inflictions of military law, and act in no case only on the defensive.

The corpses of the murdered men will be forthwith removed to Nauvoo, under an escort from head-quarters.

Given under my hand this 28th June, 1844, 4 o'clock, a.m.

M. R. DEMING, Brigadier-General.

4th Brigade and 5th Division.

It is hoped and expected that the Governor will be at head-quarters in a few hours."

At 7½ a.m., General Dunham issued orders for the whole of the Legion to meet on the parade ground, east of the Temple, at 10 a.m. They met accordingly, when addresses were delivered, and exhortations given to the Saints to keep quiet, and not to let their violently outraged feelings get the better of them.

About noon a Council of officers of

the Legion was held, and from thence they went to meet the sad procession that accompanied the bodies of the murdered Prophet and Patriarch.

At 2½ p.m., the corpses arrived at Mulholland Street, on two waggons, guarded by a few men from Carthage, and nearly all the citizens collected together and followed the bodies to the Mansion, where the multitude were addressed by Dr. Richards, W. W. Phelps, and Messrs. Woods and Reid, who exhorted the people to be peaceable and calm and use no threats.

We here insert the names of Joseph's body guard:—

Alph. Cutler, capt.	John Snyder,
Amos O. Hodge,	Christn. Kreymer
James Allred,	Lewis D. Wilson,
Thomas Grover,	William Marks,
Reynolds Cahoon	James Emmet,
Shadrack Roundy,	John S. Butler,
	Samuel H. Smith.
Edward Hunter,	Herald and armour bearer.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 20, 1862.

WHAT THE GOSPEL IS DESIGNED TO ACCOMPLISH.

THE question is often asked by those unacquainted with our principles, and even by some who profess to have embraced them, "What is the object of the Gospel, as taught by the Latter-day Saints? what advantages does it offer to those who embrace and obey it? and what is it designed to accomplish for the world?" These are certainly very important questions, and would require more time and space to answer them fully in writing than we can at present bestow. Unquestionably, the grand design of the Gospel may be summed up in one word—Salvation. But the query arises, in what does salvation consist?

If we look abroad upon the face of the earth, we find a great variety of evils existing among mankind which tend to make them unhappy, and have produced, and are still producing, disease, wretchedness, and death. All the miseries with which poor suffering humanity is afflicted, whether of a personal, social, or national character, are the consequences of sin, or a departure from the laws of God and nature. The Gospel is the plan which our merciful and all-wise Father has devised for the redemption of the world and its inhabitants, not merely from the effects of sin, but from sin itself, so that, by removing the cause, we may be for ever freed from its effects. To sum the matter up in a few words, the design, of the Gospel is to make men and women perfectly happy, whether as individuals

as communities, as nations, or considered even as a world. If there is anything that the virtuous mind can imagine as necessary to make human beings perfectly happy, whether it be eternal life—which, if rightly understood, embraces all that we can possibly desire, including freedom from pain, sickness, disease, death, and physical or mental suffering of any kind—eternal riches, or the society, confidence, and love of our friends, and of all the pure and noble who have inhabited the earth. All this, and more than we can possibly imagine, the Gospel is designed to put us in possession of. To quote the words of the Apostle, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the joys that God hath prepared for them that love him."

Mankind have, however, been so long taught to view these blessings as so remote, so very far distant, so unsubstantial and ethereal, and only to be obtained in some imaginary region beyond the reach of the flight of the most powerful imagination, that they have learned to look upon them as myths and fables; but few could be induced to make any effort or sacrifice to secure blessings so intangible, and it is now almost impossible to disabuse their minds of these erroneous ideas, and to convince them that the Gospel of Jesus Christ is designed to benefit them now, both spiritually and physically; to make them happy to-day, and to improve their condition in this life as well as in that which is to come. Yet the Bible abounds with promises of temporal blessings to the true servants and Saints of God in all ages, and the very genius of the Gospel consists in benefitting mankind physically, and in putting them ultimately in possession of pure, perfect, and immortal bodies. This is salvation in the full sense of the term; and if we could imagine a society composed of such individuals, in whose midst peace, harmony, and love prevailed, and where everything that could please the eye or the ear, and minister to their spiritual and physical comfort and enjoyment, was most lavishly bestowed upon them, we should then be able to realize something of what the Gospel of Jesus Christ is designed to do for the human family. Well might the Apostle call it the glorious Gospel of the Son of God.

This is precisely what the principles of the Gospel will accomplish, sooner or later, for this planet. They will banish contention and strife, wars and bloodshed, suffering and death, with everything else of an evil nature, from its face; convert it into a heaven of peace, beauty and love, and make it a glorious and happy home for the eternal abode of the righteous. Peace is the genius of the Gospel. When the heavenly hosts heralded the birth of the Saviour, they proclaimed "peace on earth, and good will towards men;" and the Bible is full of predictions concerning the time when the reign of righteousness and peace shall prevail over the earth; when the nations shall beat their swords into ploughshares, their spears into pruning hooks, and shall learn war no more; when even the lower orders of creation and the beasts of the field shall partake of that same spirit of peace; and the lion shall eat straw like the ox, the wolf shall lie down with the lamb and the leopard with the kid, and the calf and the lion and the fating together, and a little child shall lead them; and when they shall not hurt nor destroy in all God's holy mountain, for the earth is to be full of the knowledge and glory of God. But, say objectors, we have heard this happy period talked of and referred to before. Many, among other religious sects, have been looking for the Millennium for long weary years, but in vain. The Gospel has been preached for over eighteen hundred years, and yet, so far from bringing about universal peace, concord, and happiness, we find even the religious world more divided and distracted to-day than they ever were before—

the Catholics hate the Protestants, and the Protestants the Catholics; and the various sects among the reformers are almost as bitter against each other as are the Mother Church and her dissenting daughters. Besides this, we find, by perusing history, that some of the bloodiest wars that have ever desolated the earth—as the Crusades, and the German wars during the Reformation—have been undertaken, professedly, in behalf of Christianity; and we conclude that, had Christianity been true, and designed to bring about the state of things you say it was, we should certainly have seen more of its effects than we have at present.

This argument might have great weight and force if it could be proved that the Gospel, as taught by Jesus and his Apostles, had been proclaimed and practised during that period; but this we deny, and are prepared to prove that it was not; that, instead of the pure principles which emanated from the lips of the Saviour, and the system of religion which he and his immediate followers inculcated, men have established a doctrine and system of their own, differing from that of God; and that to them, and not to the Gospel, is to be charged all the wickedness and evils referred to.

But, it may be again urged, you profess to have received a new dispensation of the same Gospel, and to be preaching its principles in simplicity and purity. What have they accomplished for you or the world? Do they make you happy as individuals and as a people? And what assurance can you give us that you will do any more to bring about the promised reign of peace than others have done before you? Our history is our answer. In the short space of thirty years, under the most adverse circumstances, and in spite of the bitterest opposition, the preaching of the Gospel, as proclaimed by the Latter-day Saints, has gathered from almost every nation on the globe many thousands of men and women, united them in one faith, one Lord, and one baptism, and planted them in a central portion of the earth, where, notwithstanding their former difference of views, education, and nationality, and in spite of the most discouraging obstacles, they have established a united, happy, and prosperous colony, and present to the world one unbroken and unwavering front. We hesitate not to say that we have, through the blessing of God, done more to bring about the Millennium, during the last thirty years, than the whole religious world has during the previous seventeen centuries.

As to individuals, the Gospel does make every man and woman happy, in proportion as they practise its principles and partake of its spirit; and though, in consequence of the ignorance, tradition, and weakness of the human family, it is impossible for even the Saints of God to receive and practise all the principles of truth at once—just as the eye that has long been accustomed to the dark can only receive the light by degrees—yet there is not anywhere so happy a people on the face of the earth; and if we are only humble and faithful in keeping the commandments of God, he will, as fast as we are prepared to receive them, reveal principles which, if acted upon, will banish from our hearts and from our midst as a people, everything which is in the slightest degree disagreeable or tends to make us unhappy, and which will eventually lead us into his presence, where we shall obtain a fullness of joy and all the happiness we are capable of experiencing.

ERRATA.—In *Star* 36, page 561, first column, line 27, the words, "*For Report see last page*," refer to a separate Report of Bradford Conference printed in pamphlet form and not to the *Star*. In same number page 566, first column, 13th line from the bottom, for "*The Spirit is indestructible*" read *the spirit is not then to be destroyed*.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder William Thurgood, dated September 1st, we learn that a Conference was held in Worcester on Sunday, August 31st, at which the Saints experienced a joyful time. The forenoon meeting was occupied by the Branch Presidents, who reported the condition of their respective Branches, and were followed by Elder W. G. Smith, President of the Cheltenham Conference, who gave some good and timely instructions to the Saints. In the afternoon, the authorities in Zion and in Europe were presented and unanimously sustained, and the remainder of the time was occupied by several of the Elders. In the evening, the Saints and their friends met together and partook of refreshments provided for the occasion. At the breaking up of the party, the company turned out in the open air, and President Thurgood and others addressed an attentive audience, which, from appearances, seemed much interested in the principles taught by the Elders. The Saints separated, feeling well and much refreshed by their attendance at the Conference.

NOTICE TO CONFERENCE PRESIDENTS AND AUDITORS.—A short time ago there was forwarded to the respective Conference Presidents, from this office, a requisite supply of *printed* certificate forms for the Auditors of the books of the Individual Emigration Accounts of the Conferences, to properly fill up and regularly forward here,—say quarterly. We have, however, received very few of these certificates from the Conferences; but in many instances have received *written* instead of *printed* certificates, entirely different to the tenor of the form furnished them. We supposed that a sufficient quantity was supplied to each Conference for about three years from the date of issue. If, however, the Conferences are already without them, we can furnish them with more on their application or order. Our object in desiring a printed form of certificate in preference to a written one, was to establish a uniform process of business in that department. We trust that all individuals concerned will perceive the utility of this, and in future endeavour to further our object in this matter.

ARRIVALS.—Elders Samuel Neslen, William Willes, John Stock, Christoffer Hulberg, John Maret, George Sims, Miner G. Attwood, John Swenson, A. W. Winberg, and David Gibson arrived in Liverpool, from Zion, in good health and spirits, on Tuesday, the 9th inst., by the packet-ship *Francis A. Palmer*, after a passage of 21 days.

Elder Hans C. Hansen, arrived in Bristol, from Zion, in good health and spirits, on Thursday, the 4th inst., by the packet-ship *Lydia*, from New York, after a pleasant voyage of 34 days.

VALUABLE EVIDENCE.—In a case of assault, where a stone had been thrown by the defendant, the following evidence was drawn out of a witness: "Did you see the defendant throw the stone?"—"I saw a stone, and I've pretty sure the defendant throwed it."—"Was it a large stone?"—"I should say it were a largeish stone."—"What was its size?"—"I should say a sizeable stone."—"Can't you answer definitely how big it was?"—"I should say it wur a stone of some bigness."—"Can't you compare it to some other object?"—"Why if I were to compare it, so as to give some notion of the stone, I should say it wur as large as a lump of chalk."

A P P O I N T M E N T S .

Elder Mathew McCune is appointed to labour in the Dundee Conference, under the direction of Elder W. S. Baxter.

Elder William Willes is appointed to labour in the Bristol Conference, under the direction of Elder George Halliday.

Elder Samuel Neslen is appointed to labour in the Norwich Conference, under the direction of Elder Richard Bentley.

Elder George Sims is appointed to labour in the Essex Conference, under the direction of Elder John Berrett.

Elder David Gibson is appointed to labour in the Glasgow Conference, under the direction of Elder Robert Sands.

Elders A. W. Winberg, John Swensen, Christoffer Hulberg, and Hans C. Hansen, are appointed to labour in the Scandinavian Mission, under the direction of President Jesse N. Smith.

Elders Miner G. Atwood and John Stock are appointed to labour in the South African Mission, under the direction of President William Fotheringham.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

C O R R E S P O N D E N C E .

AMERICA.

Through the kindness of a friend, we make the following extract from a letter written to him from Florence by some of his relations:—

"As I have before mentioned, the number of our company on board the *Antarctic* was 38. Of course, a journey across the Atlantic is anything but a pleasure trip; yet it is possible to make it agreeable enough by taking the proper course. Persons going to sea should be careful in providing themselves with a full supply of patience and willingness to endure all things for the sake of having a "change for the better." These, and these only, are the persons that can convert a sea voyage into a partially pleasure trip. Many among us managed to do so, and they felt exceedingly well, whilst those that had cherished a grumbling spirit had a most unpleasant season of it while on board. We had no cause to find fault with anything; we had everything as well as we expected, and we shall always revert with pleasure to our trip across the Atlantic on board the *Antarctic*. We would have been pleased to have had our stay prolonged for a day or two at New York; but it was better to go, as arrangements to that effect had been made. In consequence of this, our stay there was almost exclu-

sively confined to Castle Garden, which is a large circular building, something in the form of a theatre, similarly decorated with paintings inside, and containing about sufficient seats for 7,000 or 8,000 persons. This building has been prepared by the Government for the express benefit of emigrants, in order to prevent their being imposed upon by the city "sharpers," as such are not allowed to enter the same. I am told that all emigrants arriving at New York land here, where they can remain, free of charge, for about five days. There are no beds here for emigrants to lie upon; but they are at liberty to lie upon the benches and floor of the building, which the majority of emigrants do. You will please understand that all of our emigrants have to provide for themselves from New York to Florence; therefore it would be well for them to bring about two days' provisions with them from New York. After two days' travel, provisions can be obtained as cheap as at said city. As soon as the Saints arrive here, they are supplied with provisions from the store that the Church has here, so that no one has any need to suffer. The arrangements for the emigrants are excellent; for, although we were nearly 5,000 in number at one time, and all almost penniless, there was sufficient

food for all. An account is kept of the value of the goods each person has here, the debtor to pay in the Valley when his circumstances will permit. We never knew that such good arrangements had been made; but the disappointment only caused us to rejoice the more."

ENGLAND.

NORWICH CONFERENCE.

Norwich, Sept. 5, 1862.

President Cannon,

Dear Brother,—I am thankful to say that the Saints, generally, are feeling well in the Gospel in this Conference, and with but few exceptions are striving to do all they can for the building up of the Kingdom of God, and to do their utmost to secure their own emancipation from this land.

We held a Conference at Norwich on the 27th of July, and had the gratification of having present, President Jacob G. Bigler, and Elder Joseph Bull, President of the Bedford Conference. The Conference was well attended, and an excellent spirit prevailed, and the Saints were greatly blessed under the teachings and instructions of Presidents Bigler and Bull during the day.

In the afternoon, a financial report was read and accepted.

The Travelling Elders represented their districts; after which Elder Bull presented the authorities of the Church in Zion, also the authorities of the British Mission and the authorities of the Conference, which were all unanimously sustained.

President Bigler made some interesting and instructive remarks on the prolongation of the life of man, showing

that through the practice of pure and holy principles, man and the earth will be restored to their primeval beauty and glory. In the evening, spoke on the principle of immediate revelation, the gathering, &c., and was followed by Elder Bull, who spoke on the peculiarities of the people of God in former days, and showed that they bore a striking resemblance to the peculiarities of the people of God in the Latter-days.

Conference adjourned, and the Saints separated, feeling greatly blessed, and apparently carrying with them a portion of the good spirit that had been manifested during the services of the day.

I am thankful to say that my health is good, and my desires are as great as ever to be useful in building up the Kingdom of God, and spreading the principles of truth and righteousness among the inhabitants of the earth; and the only drawback to my happiness is, that I am not better qualified to do more good.

We are doing some out-door preaching, and generally have had good attention. For a few weeks past the local Elders have been very busy with the harvest, which has curtailed our out-door operations to some extent; but they will soon be through, and then I hope to be able to throw a few more labourers into the field while the fine weather lasts. The news from America begins to awaken some interest in the Gospel, in the minds of some; and I am in hopes that a few may be led to believe and embrace the truth this fall and winter.

Accept my kind regards, and believe me to remain your friend and brother in the Gospel of Peace,

RICHARD BENTLEY.

S U M M A R Y O F N E W S .

AMERICA.—Washington correspondents report that the Confederates attacked the Rappahannock station on the 23rd ult., compelling the Federals to abandon the line of the Rappahannock. The Federals, after burning the bridge across the Rappahannock, retired to Warrenton Junction, ten miles in the rear. The Confederates, with a force variously estimated at from 2000 to 7000, made a dash on the 26th on Manassas Junction, in the rear of the Federal army, driving the Federals out of Manassas, capturing a battery of nine guns, destroying all the buildings and valuable property, cutting the telegraph wires and destroying the railroad, and cutting off the telegraphic and railway communication between

General Pope and Washington. The Confederates then proceeded to Bull Run Bridge, driving the Federals from that point. Their cavalry then advanced to Fairfax. It is supposed that the Confederates reached the rear of Pope's army by passing through Thoroughfare Gap. Pope's official despatch, dated Manassas Junction, August 28, says that as soon as he discovered that a large force of the enemy was pursuing his right wing towards Manassas, he immediately broke up his camp at Warrenton and Warrenton Junction and marched rapidly back in three columns, M'Dowell and Sigel marching upon Gainesville by the Warrenton and Alexandria Turnpike, Heintzelman marching on Greenwich, and Pope with Porter's and Hooker's division marching back to Manassas Junction. M'Dowell, successfully interposed his force between the forces of the enemy who had passed down to Manassas through Gainesville and their main body, which was moving down from White plains through Thoroughfare Gap, the Confederate General Longstreet, who had passed through the Gap, being driven to the west of Hooker's division. Whilst marching towards Manassas, they came upon the enemy in the afternoon of the 27th, near Kettle Run, and after a sharp action, routed them completely, killing and wounding 300 and capturing their camp. On the 28th, Pope pushed rapidly to Manassas Junction. Pope found that Jackson had evacuated Manassas Junction three hours previously, having retreated by Centreville and taken the turnpike towards Warrenton. M'Dowell and Sigel met Jackson six miles west of Centreville late in the afternoon of the 28th. A severe fight ensued, which was terminated by darkness. The enemy was driven back at all points. Thus the affair rests. Heintzelman's corps will move from Centreville upon the enemy at daylight, and Pope thinks the enemy cannot escape without heavy loss. Pope captured 1000 prisoners and one piece of artillery. A second battle was fought at Bull Run on the 29th ult. General Pope reports from head quarters of the field of battle at Gainesville that a terrific battle was fought with the combined forces of the enemy from daylight until after dark, when the Confederates were driven from the field, which his troops occupied. The Confederates were still in front at date. A private telegram received in Liverpool on the 11th instant states that Jackson had attacked and utterly defeated Pope, and had advanced within four miles of Washington.

ITALY.—The health of Garibaldi has improved. - It is considered possible that an amnesty will be proclaimed. The Minister of War has under consideration a proposal to send back to their families all Garibaldians under 18 years of age who have been taken prisoners.

SERBIA.—A conflict between the Turks and Servians at Ongitza ended in the defeat of the former. An armistice has since been concluded through the intervention of the foreign consuls. The Turks are surrounded in the fortress of Belgrade, and their countrymen residing in the town are unable to leave their houses. 170 warehouses and 130 houses in the Servian quarter were set on fire by the Turks; the town, in fact, was nearly destroyed.

FIVE HUNDRED AND SEVENTY-THREE.—In Dr. Strang's *Glasgow and its Clubs*, there is an anecdote of Dr. Simson the mathematician, who had the habit of counting his steps as he walked:—"One Saturday while proceeding towards Anderston, counting his steps as he was wont, the professor was accosted by a person who, we may suppose, was unacquainted with his singular peculiarity. At this moment the geometrician knew that he was just *five hundred and seventy-three* paces from the college towards the snug parlour which was anon to prove the rallying-point of the *hen-broth* amateurs; and when arrested in his progress, kept repeating the mystic number at stated intervals, as the only species of mnemonics then known. 'I beg your pardon,' said the personage, accosting the professor; 'one word with you if you please.'—'Most happy—573!' was the response.—'Nay,' rejoined the gentleman, 'merely one question.'—'Well,' added the professor—'573!'—'You are really too polite,' interrupted the stranger; but from your acquaintance with the late Dr. B——, and for the purpose of deciding a bet, I have taken the liberty of inquiring whether I am right in saying that that individual left *five hundred pounds* to each of his nieces?' 'Precisely!' replied the professor—'573.'—'And there were only four nieces, were there not?' rejoined the querist. 'Exactly!' said the mathematician; '573!'"

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND OTHERS, FOR THE HALF-YEAR ENDING JUNE 30, 1862.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Warwickshire ...	E. Cliff ...	1 14 8½	Brot. fwd. ...	...	206 1 3½
Newcastle-on-Tyne	J. S. Gleason	2 16 3	Cheltenham ...	W. G. Smith	9 14 4½
Dublin ...	R. Brown ...	35 7 11½	Bristol ...	G. Halliday	2 13 8½
Durham ...	J. S. Gleason	6 13 2½	Carnarvonshire ...	R. Evans ...	0 14 8½
Herefordshire ...	L. Bowen ...	17 14 11½	East Glamorgan ...	G. G. Bywater	14 15 7
Worcestershire ...	W. Thurgood	2 11 11½	Lincolnshire ...	J. Bullock...	7 13 0½
Leicestershire ...	A. Ross ...	2 1 0	Derbyshire...	J. Bullock...	5 9 7
Nottingham ...	J. D. Chase	2 9 8½	Cardiff ...	J. W. Morgan	9 0 10
Essex ...	J. Berrett	0 9 11½	Pembrokeshire ...	J. Gibbs ...	0 14 11½
Belfast ...	R. Scott ...	74 0 11½	Birmingham	W. G. Mills	1 19 3½
Reading ...	G. Wiscombe	0 10 4	Dorsetshire ...	W. Bramall	0 3 5½
Monmouthshire ...	R. Palmer ...	10 13 0½	Glasgow ...	R. Sands ...	2 0 4
Flintshire ...	E. Price ...	2 4 3	Edinburgh ...	G. Peacock	5 16 6½
Staffordshire ...	W. Hopwood	4 9 10½	Kent ...	J. Needham	0 9 6½
Leeds ...	S. H. B. Smith	1 0 7½			
Dundee ...	W. S. Baxter	16 12 0½	MISSION.		
Denbighshire ...	R. M. Jones	1 7 3			
West Glamorgan ...	F. D. Hughes	5 8 10	Australian ...	T. Ford ...	307 8 5½
Manchester ...	J. M. Kay ...	0 15 8½	Scandinavian ...	J. N. Smith	2 1 10½
Llanely ...	D. M. Davies	4 3 0	South African	G. Ruck	92 7 3½
Lands End...	W. H. Pitts	3 2 10½	East India...		7 4 2
Liverpool ...	J. C. Graham	9 12 9½	San Francisco		85 5 6½
Carried forward ...	...	£206 1 3½	Total ...	...	£761 14 7

POETRY.

WARNING LINES.

List ye great ones who are reigning,
Proud of power and proud of birth;
Know, while earthly fame you're gaining,
Death is stalking o'er the earth.

Hosts in arms are fast arraying,
Mad for blood on either side;
While great Death his sceptre's swaying
O'er the earth, both far and wide.

'Tis that monster ye are fearing,
Lest it lay you in the grave,
Yet ye scorn the power appearing—
God's almighty power to save—

Birmingham.

E'en the Gospel of Salvation,
Now restored to earth anew;
Spreading fast through every nation,
Bringing peace and life to view.

Now its light is mildly streaming
From afar through every clime;
And on honest minds are beaming
Rays refu'gent and divine.

See! ye potentates now ruling,
With supremacy and power,
Lord Jehovah's hand controlling,
Hast'ning His avenging hour.

JOHN BURROWS.

ADDRESSES.—George G. Bywater, 2, Grawen Terrace, Near Margaret Street, Tydfil's Well, Merthyr Tydfil.
James Bullock, Ryecroft Street, Spittlegate, Grantham, Lincolnshire.
John G. Holman, 43, St. John Street, Derby.

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LIVERPOOL

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 29, Vol. XXIV.

Saturday, September 27, 1862.

Price One Penny.

UNEASINESS OF THE NATIONS OF THE EARTH—ITS CAUSES.

There has, perhaps, been no time in the records of history, when the nations of the earth have been seemingly labouring under feelings of greater fear and apprehension than the present; and, likewise, no time when they really had stronger and juster causes to do so. It is true that in every age of the world the human family have been more or less disturbed by continual and grievous wars, engendered mostly through jealousy and an unlawful ambition and desire for power, and that the numerous evils resulting therefrom have always afflicted mankind; yet, apart from the wars which were brought as judgments upon the people of God in early ages for direct violations of his commandments, we know of but few that were so characteristically chastisements of the Almighty, as those which are now wasting away the nations of the earth. Of this, some of the nations appear to be conscious, as we can convince ourselves by reading the proclamations of the Presidents of the two American Confederacies, and the prayers of the chaplains of the respective armies, each calling upon God to remove from among them the evils which they have brought upon themselves, through transgression. Whether this acknowledgment is sincere, or whether it is merely formal, we do not pretend to judge; at all events,

it is expressed, and stands now as a matter of history.

The predictions of Jesus and of the ancient Prophets in relation to the last days, though almost entirely misunderstood by mankind, have been, of late years, so often sounded in their ears, and declared by the Elders of the Church of Jesus Christ of Latter-day Saints to refer to their present condition, that, notwithstanding their unwillingness to believe the words of those Elders, they have been forced to see and acknowledge that the signs of the fulfilment of some of those prophecies are now quite unmistakeable. But, although the signs have been so plain in their appearance, and the prophecies referred to are being fulfilled to the letter, mankind obstinately persist in refusing to give credence to the message of warning and mercy which, by the command of the Lord, has so long been proclaimed in their midst. God has set his seal, as it were, to the testimony of his servants, and has given to the world such grand, striking, and fearful proofs of the truth of their words that all are left without excuse, and none who are honest and will reflect with candour upon the evidences presented, can fail to be convinced that God has in this age again spoken to the inhabitants of the earth, and revealed the doom of the nations, unless they repent.

But one of the greatest causes, perhaps, for the feeling of uneasiness which disturbs the nations at the present time, may be found in the fact that another power is rising in the earth, which, seemingly, has none of the fears with which they are troubled, and which, from the day of its establishment up to the present time, has not failed to point out to their notice the signs of the times and the fulfilment of prophecy, raising a warning voice to the whole earth, and predicting the coming of great and important events. That power, unlike all other rising powers, has grown and increased without courting the favour of surrounding nations, and, although small and comparatively weak, it has boldly and energetically sent forth warnings to them to refrain from their evil ways, that they might avoid the judgments that shall inevitably overtake them if they do not repent.

These constant and repeated warnings, though they have been unheeded as to their particular object, and consequently have failed to be of that benefit to the nations which was their design—viz., to enable them to avert the evils and dangers which they have experienced, and which still await them—have, nevertheless, not been without effect.

Statesmen and men of influence in many nations have watched the growth and development of that power, and occasionally alluded to its progress in public; and although, in consideration of political motives, these allusions have generally been of a sarcastic nature, yet they exhibited a feeling of uneasiness in regard to the future increase of that power which betrayed the importance they attached to its development. And for this they had good reason. They could see that union, the great principle of ultimate success, was the foundation of its operations, and that, as it increased, this principle of union was strengthened and developed also; while they observed and realized that the contrary was the case with many of their respective governments, and that, as that power increased in numerical force and geographical importance, they decreased in that grand secret of power and prosperity—Union. It is this, more than any other reason, which causes them to be so suspicious and jealous of the poli-

tical growth and increasing influence of the Latter-day Saints, and were it not that God himself has caused that power to be established, and decreed that it should eventually rule and bear sway over all other kingdoms, the combined efforts and repeated endeavours of its opposers would have swept it off the face of the earth long ago.

Had this kingdom no other importance in the eyes of the ruling powers of the earth than a political one, we question very much whether they would stop to notice its establishment and watch its progress with the same degree of anxiety that they have manifested heretofore; but the object of this kingdom being to introduce principles which are calculated to free mankind from the traditions imbibed by former and present generations in relation to the government of God, as well as that of man, they fear the consequences of the adoption of such a system by their subjects, as it would strike at the root of their institutions, political and religious. Thus, the nations have been, and are now, engaged in a temporal and spiritual warfare against the onward progress of this power.

Among the arguments brought forward by the world to substantiate their objections to the belief entertained by the Latter-day Saints, that the coming of the Son of Man is nigh, is the one stating that war, famine, pestilence, and all the evils with which the human family are now afflicted, have existed time out of mind, and that consequently there are no greater reasons to consider these signs as precursors of his advent now, than there were in generations past. This shows the great darkness into which mankind have fallen, and is only an additional proof that they do not understand "the signs of the times." The Prophets have declared that in the last days the Kingdom of God should be established upon the earth on a sure and everlasting foundation, with power to sustain itself among the children of men and overcome all the opposition it might encounter. This kingdom was to be established prior to the second Advent of Jesus; it was to be the work of God, and not the development of any conception of man; and as the "signs" spoken of by the Saviour were to precede his coming, so were the wars,

famines, pestilences, &c., which were to afflict the nations, weaken their power, and destroy their greatness, to be so numerous and of such magnitude while this kingdom was being built up, that they could not fail to be noticed by honest, intelligent observers, as "signs" preceding some great and important event, or the ushering in of some new era upon earth. Now, we have not heard since the days of Jesus, and since those signs have made their appearance, that such a kingdom has been established—we mean the literal kingdom to which Jesus alluded. No one has come forth to declare with power and authority that God had once more restored the keys of his kingdom to man, and endowed him with wisdom and knowledge to enable him to establish it in a manner that it could be no more overthrown, until the Prophet Joseph Smith made his appearance and brought forth the revelations upon which the present kingdom to which we have alluded is established. This, unquestionably, proves that the time to which Jesus alluded could not have transpired previous to the appearance of the Prophet

Joseph; and, also, that whenever this kingdom should be proclaimed to the inhabitants of the earth, under the circumstances that Jesus pointed out, this was to be a sure sign to his disciples that his coming was nigh at hand.

This is another reason which causes the king on his throne to fear, and the great men of all nations to wonder for, although they, apparently, have looked upon that power contemptuously and regarded its pretensions as the aspirations of an impostor at the head of a deluded people, yet they have not failed to trace its onward march and the circumstances under which it was established and has been developed—hence their fears and anxieties.

In short, we can see that a restless and uneasy feeling is being manifested the world over, and that the inhabitants of the earth are groaning under the weight of the afflictions which exist in their midst, and we feel like lifting unto them the warning voice, that they may repent of their sins and avoid the judgments which are hanging over the nations, and secure unto themselves a resting-place among the Saints of God.

"WHAT'S IN A WORD?"

A great deal. More, probably, than you are aware. It is like a seed cast into the soil, and will bring forth much fruit, for good or evil. It may be the germ of many virtues and excellencies, or of numerous vices and weaknesses. It may lay the foundation of a noble and exalted, or a vicious and depraved character. As the grain of wheat, or the seed of the thistle, when once planted and left to its own natural development, will continue to grow and mature and, by its own reproducing qualities, continually increase, until it results in a rich and smiling harvest of grain, or a useless and dreary waste of weeds—so a single word, taking root in the mind, may, on the same principle, produce a rich harvest of virtues, or a gloomy record of crimes, whose increase may only be measured by the limits of eternity itself. Truly,

"Trifles lighter than straws are levers in the building up of character."

Who has not seen and felt the influence of a word? How often has it decided, for good or for evil, the character

of a lifetime. How often has a hasty or unkind word for ever sealed the little lips that were longing to pour forth the feelings of a tender heart, swelling with its childhood's griefs, into a parent's ear, and caused the youthful sufferer to turn away with trembling lips and tearful eyes, perhaps never more to feel that perfect confidence which one kind word and sympathizing tone would have for ever secured. How frequently has a bitter word driven erring souls to recklessness and despair, when a kind one would have snatched them from degradation and misery and restored them to virtue and happiness. In how many instances has character been ruined, suspicion awakened, and the peace of families destroyed by the slightest whisper. How often has it engendered life-long hate in the bosoms of those who, but for that fatal word, would have been our earnest friends. How many loving hearts have been separated, and their peace for ever destroyed; and how many families have been broken up and their members alienated from each other, through the

influence of one harsh and thoughtless word.

Parents, if you value the future prosperity, usefulness, and happiness of your children, let all your words before them be characterised by purity and kindness; shield them from the foul, polluting breath of corruption, whether from professed friend or open foe, as you would from the poisonous and withering

blasts of the Monsoon; and in all your intercourse with them, with each other, and with the world, remember that words are *things*, and that, while there is no weapon more powerful for good or evil, there is no impression so indelible, and no wound so deep and incurable as that inflicted by a *word*.

SIRIUS.

CELEBRATION OF THE TWENTY-FOURTH OF JULY.

(Continued from page 598.)

SPEECH OF GOVERNOR HARDING.

"Fellow Citizens.—And in that word, I mean all of you, of all ages, sexes and conditions—I am pleased at being with you to-day, and of being introduced in the agreeable manner you have just witnessed. I have desired the opportunity of looking upon such a vast concourse of the people of Utah, at one time; and, as such an occasion now presents itself, it is right and proper that I should say a few things to you.

"You have doubtless been informed before now that the President of the United States, by and with the advice and consent of the Senate, has appointed me to the office of Governor of this Territory. I have come amongst you to enter upon the discharge of the high and important duties that have devolved upon me; and while I greatly distrust my own ability, yet I cannot but hope that, with your assistance, I shall be able to discharge those duties to your satisfaction, and with strict fidelity to the Government, whose servant I am.

"If I know my own heart, I come amongst you a messenger of peace and good-will. I have no wrongs, either real or imaginary, to complain of, and no religious prejudices to overcome. (Applause.) Believing, as I do, that the Constitution of the United States secures to every citizen the right to worship God according to the dictates of his own conscience; and holding, further, that the Constitution itself is dependent for its support and maintenance on the preservation of that sacred right, it follows, as a corollary, that, under no pretext whatever, will I consent to its violation in this particular, by any official act of mine, whilst Governor of this Territory. (Tremendous applause.)

"In a Government like ours, based upon the freest exercise of conscience, religion is a matter between man and his Maker, and not between man and the Government; and for the honest exercise of duties inculcated

by his religious faith and conscience, so long as he does not infringe upon the rights of others, equally as sacred as his own, he is not responsible to any human tribunal, other than that which is found in the universal judgment of mankind. (Hear, hear.) If the right of conscience of the minority depended upon the will of the majority, then, in a Government like ours, that same minority in a future day might control the conscience of the majority of to-day, when by superior cunning and *finesse* a political canvass had been won in its favour, and thus alternately would it be in the power of either when elevated to the seat of the law-makers to impose a despotism upon the conscience of its adversary only equalled by the "Index Expurgatoris" against which the Protestant world so justly complained. (Applause.)

"It has long been a maxim and accepted as true by our people—"That it is safe to tolerate error, so long as truth is left free to combat it." Who are in error, and in what that error consists in matters of speculative theology, are questions only cognizable at the bar of Heaven. It has been the fate of propagandists of new ideas and religious dogmas, without regard to their truth or falsity, to meet with opposition, often ending in the most cruel persecution. Hoary-headed error, claiming for itself the immunity of ages, glares with jaundiced eyes upon all new ideas, which refuse to pay to it its accustomed homage. I know of no law of the human mind that makes this age an exception to the rule. Nevertheless, he who founds his ideas and theories on truth, correlative with his physical and spiritual being, and consequently in harmony with the law of nature, must ultimately succeed; whilst he who builds upon falsehood must share the fate of him who built his house upon the sand. This is not only a declaration of Divine truth, but is in accordance with all human experience. The great highway of man's civiliz-

tion and progress is strewn with the wrecks of a thousand systems—on the hopes of their founders and challenging the confidence of mankind. (Hear, hear.) But I must limit this dissertation, and will sum up in a few words what I have intended to say on this branch of the subject.

"The founders of our Constitution fully comprehended these ideas which I have so briefly glanced at, and they clothed the citizen with absolute immunity in the exercise of his rights of conscience, and threw the protecting shield of the Constitution around him, and over him, in all the diverging paths that lead the enquirer in his researches after truth in the "dim-unknown" of speculative theology.

"But I must not detain you. I leave this part of the subject, and address myself to the occasion that has called together this mighty multitude.

"On every hand I behold a miracle of labour. Fifteen years ago to-day, and your Pioneers by their heroism and devotion to a principle, consecrated this Valley to a civilization wonderful 'to the stranger within your gates,' and in the developments of which a new era will be stamped, not only on the history of our own country, but on the world. You have, indeed, 'caused the desert to blossom as the rose.' Waving fields of gold; gardens containing all that is necessary for the comfort of civilized man; 'shrubberies that a Shenstone might have envied'; orchards bending beneath the promise of most luscious fruit, now beautify the fields which your industry has filled with new life, and where but fifteen years since the genius of solitude, from yon snow-capped peak, stood marking on her rocky tablets the centuries of desolation and death that rested on these same fields, since the nupheral force of nature formed the mighty zone that separates the two oceans that wash the shores of our continent.

"Wonderful progress! Wonderful people! If you shall be content, as I doubt not you will be, to enjoy the blessings with which you are surrounded, and abide your time, and enjoy your privileges under a benign

and just Government, '*Imperium in Imperio*,' and not attempt to reverse this order of things, absolutely necessary under our form of government; and above all things, if you will act up to the line of duty, contained in that one grand article of your faith, '*We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men*,' you cannot fail to obtain that ultimate success—(applause)—which is the greatest desideratum of your hopes. Honestly conform to the standard of your creed and faith, and, though you may for a time be 'cast down,' you cannot be destroyed—(great applause)—for the power of the Eternal One will be in your midst, though no mortal eye may behold the 'pillar of cloud and of fire.' (Applause.) As the Great Master of sculpture gathered and combined all the perfections of the human face into one Divine model, so you, in that one grand article, have bound into one golden sheaf all the Christian virtues that underlie our civilization.

"But this must suffice. I, perhaps, have said more than I ought to have said, and yet I cannot see how I could have said less. If my words shall be as kindly received by you as they have been honestly and frankly uttered by me, and we will act accordingly, my mission amongst you cannot fail of being alike profitable to you and to the Government I represent. (Hear, hear.)

"This is the hour, when your loyalty to our common country is most acceptable and grateful to the heart of every patriot. Be but content, and abide your time, and your reward will be as great as it will be certain. Duty to ourselves, to our God and our country, calls upon us to cast aside every prejudice and to rally around the Constitution and the flag of our fathers, and, if need be, to baptize them anew with our own blood. That Constitution will not perish; that flag will not trail in the dust, but they will both come out of the present fiery ordeal 'redeemed, regenerated, and disenthralled, by the genius of universal liberty and justice.'" (Great applause.)

(To be continued.)

We may travel through the world and sow it thick with friendship.

BRAVO PADDY!—A gallant Irishman was examining some fruit on a garden wall, when a beautiful girl, who was one of the party, exclaimed, "Oh, sir, this pear will never come to perfection!" "Permit me then," said he, gently taking her by the hand, and walking towards the fruit, "to lead perfection to the pear!"

CAN'T BE DONE.—A country newspaper says—"On Wednesday, we shall issue a second edition, but no first edition." This reminds us of an honest Hibernian, who called at the *Times* office the other day, with an advertisement, the price of which he was told would be nine shillings for the first time, and seven and sixpence for the second. "Faith, then," said he, "I'll have it in the second time, and not the first at all."

HISTORY OF JOSEPH SMITH.

(Continued from page 601.)

The following are the names of the martial band:—

E. P. Duzette, major,	— Lyon,
L. W. Hancock, file major,	— Oct Hale,
Dimick B. Huntington, drum major.	Abram Day,
Elisha Everett, leader,	L. W. Hardy,
William Carter,	Willard Smith,
Dominicus Carter,	Stephen Wilber,
James W. Cummings,	Jesse Earl,
Joseph Richards,	J. M. King,
Geo. W. Tarrant,	H. B. Jacobs,
Wm. D. Huntington,	A. J. Clothier,
Lewis Hardy,	Sylvester Duzette,
James Leithhead,	— Sprague.
J. M. Frink,	
Eleazer King,	

In the afternoon Elders H. C. Kimball, Lyman Wight, William Smith and wife, went by railway cars and steamboat to Boston.

Saturday, 29.—The Legion was out all last night, expecting a mob to come.

The following extract is from a letter addressed to President Joseph Smith, from Elders L. Wight and Heber C. Kimball:—

“Philadelphia, Pa., June 19, 1844.
To my well beloved brother and fellow prisoner, President Joseph Smith—

I take this opportunity of giving you an abridged history of my transactions, together with brother H. C. Kimball, my fellow-traveller. We left Nauvoo the 21st day of May, amidst the acclamations of three cheers from the shore, ‘Joseph Smith, the next President of the United States.’

We passed smoothly down the river; there were 165 passengers on board the boat *Osprey*. I was called upon to deliver a political address, and to show what right Joseph Smith had to the Presidential chair, which I did to the entire satisfaction of nearly all the passengers on board, not forgetting at the same time to show that the other candidates had disqualified themselves to all the right and title, by acts of meanness.

Whilst speaking of their mean acts I was frequently interrupted with loud laughing and clapping of hands, by way of approbation. A vote being taken on the Presidential question, Joseph Smith received a large majority over all the other candidates.

We reached St. Louis on the 22nd at 10 a.m. Here brothers Young and Kimball called the Church together and instructed

them spiritually and politically. We learned that the Church at St. Louis numbered nearly 700 souls.

On the 23d we left St. Louis, on board the boat *Louis Philippe*, at half-past 12 o'clock with about 200 passengers on board; many of the same that were on the *Osprey*, together with many new passengers.

There were at first some little prejudices existing, but President Brigham Young, being called upon, delivered a discourse upon the principles of our doctrine, which entirely allayed the prejudices.

Next evening brother William Smith was called upon to deliver an address, which he did in the power and demonstration of the Spirit, and we were ever afterwards looked upon as their superiors.

On the 26th we reached Cincinnati, at 6 o'clock, p.m. Elders Young and Kimball went to visit the Church in that city, whilst I changed our luggage on board the boat *Neptune* for Pittsburgh. All the passengers on board the *Louis Philippe*, being bound for Pittsburgh, came with us.

At 8 a.m. on the 27th, we held a Conference with the Elders in Cincinnati. I addressed them on the subject of politics, and perseverance in duty, and the great necessity of reform in government. I was followed by brothers Kimball and Young on the same subjects.

We then instructed them to have 2,000 copies of your views on the powers and policy of the government printed, and for the Elders to scatter them with the velocity of lightning and the voice of thunder.

I had nearly forgotten to mention an important occurrence on board of the *Louis Philippe*, with a Mr. David Guard, of Lawrenceburg, Indiana: he is worth from \$200,000 to \$300,000; he emigrated to Cincinnati, when there were but three log cabins in that place. He gave me his views on politics, which completely corresponded with yours. I then gave him two copies of your ‘Views.’ He was highly pleased with them, and pledged his word he would have them published in both the Lawrenceburg papers, as they were both published under his roof, and if they did not comply with so reasonable a request, they (the editors) would have to seek shelter elsewhere.

He also stated that Joseph Smith was the first man since the days of Washington and Jefferson, who had been frank and honest enough to give his views to the people before being elected; and said, that he would go

his whole length for such a man, and that if you were not elected this time, you would be the next: let this be an ensample of numerous other cases, as you know it would be toirk some to write them all, or read them.

To return to the subject, at ten o'clock this morning (the 27th,) we left for Pittsburgh with an addition of passengers. On this boat I was called upon to deliver an address showing the utility of the Book of Mormon, and the present situation of the world, which I did, and by this time we had a complete victory over both priests and people. On this boat a large majority of votes were given for yourself for President.

We arrived at Pittsburgh on the 30th at 6 p.m. Here we left President Brigham Young. Brothers William Smith, H. C. Kimball and myself left Pittsburgh on the 31st of May, at 10 o'clock, from thence by steamer, stage and railway, we passed over hills and dales, arriving at Washington city on the 2nd of June, preaching to, and thorning everybody with politics that came in our way.

Thus after a journey of thirteen days we arrived in the great metropolis of the United States; which, by-the-bye, with the exception of the Pennsylvania Avenue, more resembles the *Methodist slough of despond* than anything like a decent city.

At this time, being near the close of the session, it was filled up with demagogues, jacking lawyers and black-leg gamblers, and EVERYTHING ELSE BUT INTELLIGENCE. The Senators and Representatives generally rise at 8 o'clock in the morning, prepare themselves for business about 11 o'clock, commonly return at 3 and 4 in the afternoon. From 6 till 9 is the only time we could do any business whatever, hence we prepared and watched our opportunity, and did all the business we could betwixt those hours, for ten days, pleading the cause of the poor and oppressed.

We have got a petition signed, with our names attached, in behalf of the Church, asking for a remuneration for our losses, and not for our rights, or redress, for they would not receive such a petition from us. It was thought by Judge Semple, Judge Douglas, General Atchinson, and Major Hughs, that our petition would carry if it was not too late in the season. Judge Semple handed it to the chairman of the Committee on Public Lands. He said he would do the best he could for us. Gen. Atchinson is of the opinion if we could sue the State of Missouri for redress of grievances, that there was virtue enough in the State to answer our demands, 'for,' said he, '*they are ashamed of their conduct.*' Douglas and Semple are of the same opinion.

Brother Kimball and myself spared no

pains during our stay at Washington: we found six members of the Church, and many attentive hearers. We purpose sending a steady, faithful Elder, who we think can build up a large Church. We found our time too limited to meet the Conferences and transact our business, to tarry longer at present, but shall return, if we find it necessary, after the Baltimore Convention; for we will never leave them, nor forsake them, nor return home, while we think there is a stone unturned, or a conscience that is not harrowed up by our continued preaching.

On the 11th instant we left Washington, and arrived at brother Saunders', Wilmington, Delaware, at 5 o'clock the same evening, distance 114 miles. We can assure you we found everything right in this place, and adjacent to it. We found about 100 members, and held two meetings with them, appointing a Conference on the 22nd and 23rd inst.

On the 13th at 2 p.m., we left this place for Philadelphia, and arrived at brother William Smith's at 5 p.m. Brother Kimball being exposed, had a slight attack of the chills and fever. Since that time we have preached alternately.

The Church here numbers nearly 200, out of which number many have commenced sickening, and were growing faint at the many false reports in circulation, fearing that the Prophet had fallen and the Twelve were in transgression, but they have since learned that the Prophet is right, and that the Twelve are with him, and they are beginning to revive; they have stood six tremendous shocks, and I think if they stand the seventh, which is to come to-morrow evening they will survive.

We shall call on them to know whether they intend to gather with the living and sustain the cause of God by the mouth of his Prophets and Apostles, or die in Philadelphia. If they should choose the latter, we shall attend to the funeral ceremonies, and leave them to rest with the dead, and we will go on our way among the living. If they should choose the former, we shall expect a glorious work in this place.

We shall leave here on the 21st for Wilmington, to attend Conference, we shall then return to this place, and from here to New York and Boston, to meet the Conferences in those cities, and so continue from place to place until we shall have accomplished the Mission appointed unto us."

About noon, General H. Swazey, of Iowa, called at Nauvoo and offered assistance to the people.

The following article from Governor Ford, was published in the *Times and Seasons*:—

"TO THE PEOPLE OF THE STATE OF
ILLINOIS.

I desire to make a brief, but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge.

The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom it is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Captain Singleton, of Brown county, deputed for that purpose by me.

All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed, and to allay jealousy and excitement in their minds.

It appears, however, that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honour by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of

these, they have added treachery to murder, and have done all they could to disgrace the State, and sully the public honour.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I had, however, discovered on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretexts would not be wanting for commencing hostilities. The Mormons had done everything required, or which ought to have been required of them. Offensive operations on our part would have been as unjust and disgraceful as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons I decided, in a council of officers to disband the army, except three companies, two of which were reserved as a guard for the jail.

With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty as I think plainly and emphatically, and then set out to return to Carthage.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 27, 1862.

PRAYER—ITS NATURE AND EFFICACY.

Few people have any just conceptions of the power and efficacy of prayer; none know them except they who have realized them by experience. Prayer may not inaptly be called the life of the Saint. It buoys him up and strengthens him under difficulties and in the most adverse circumstances; if he droops it infuses fresh vigour into his soul; if he falters it stimulates him to renewed diligence; if he doubts it gives him increased faith; if he is weak and temptations beset him it bestows strength upon him and power to overcome—in short, it is the means by which he draws spiritual sustenance from the exhaustless stores provided by our Heavenly Father for his faithful children.

To adduce instances of the efficacy of prayer, from the many recorded in sacred writings, would be useless unless the nature of prayer was first understood. Then, the example of those who had thus wrestled with God, and had thereby obtained blessings could be followed to advantage. It is not mere lip-service—not the repetition of certain forms of words, or the asking for something in so many phrases without the whole soul being engaged in it, that will secure the desired blessings. An Apostle of old said, "Ye ask and ye receive not, because ye ask

amiss," and the same might be applied to thousands of those who utter prayers now, with equal force and applicability. Many in the world pray, or offer up petitions to the Being they profess to worship, and their prayers are unanswered because they ask not aright. If their prayers, in many instances, were heard and answered, such as where the chaplains of contending hosts pray for victory over, and the destruction of their enemies, the Lord would utterly destroy them from off the face of the earth. But they ask ignorantly, blindly, and their prayers are unheeded; they are left to work out their own destruction.

With some of the Saints, it is to be feared, prayer is measurably neglected; with many it has become more or less a matter of form. The same blessings are asked for in the same words so often that it is questionable whether they are not uttered without that deep abiding faith, that full sense of thought and ardent desire necessary to secure their realization. Many trivial circumstances may be used as excuses for neglecting it in the family circle and in private, which ought not to be permitted for a moment to stand between man and his Creator in the close communion of prayer. Those who understand their callings as Saints will not neglect to seek constant sustenance by this means. The man or woman who *prays*, whose heart is earnestly engaged in it, who breathes forth no petition to Heaven but what the Spirit dictates and the entire being feels the importance of, will not fail to be blessed in the things sought for. Such petitions will be accompanied by faith, strong and abiding. The Saint who desires to gain strength to overcome a weakness, will not rise from prayer and go forth to yield to that weakness. Such a thing might be done after uttering certain words in the form of a petition without the whole man being influenced by them, but that is not prayer; and he who breathes forth a burning desire which is within his heart, calls into active life a power within himself which, aided by the Spirit of God, shall enable him to overcome. If we sincerely and with our whole hearts seek for power from God to rise superior to the evils around us, and to govern ourselves in obedience to the laws of righteousness, we will as earnestly strive to live in accordance with our petitions, and as our faith is perfected by our works, so will our prayers find an answer in the increased power of God resting upon us, aiding our efforts to secure the blessings sought. If the Saints seek earnestly to be saved from the calamities coming upon the nations, the very feeling which prompts them to seek aid from God will impel them to use every exertion in their power to accomplish the desired end, and God will recognize and own their prayers and efforts, and will open up their way under strange and peculiar circumstances. So with every blessing sought; God will recognize the prayer of faith and verify all his promises.

It is not many words which have power to draw down the blessings of Heaven. Some people seem as if they desired to exhaust Heaven of all its blessings by the first prayer. They ask for all they want, all they can think of which they ever desire to obtain, and many things they can never expect to want, repeating and re-repeating in different words the same things. Jesus cautioned his disciples against this, and instructed them how to pray that they might obtain the desired blessings. The few sentences known as "The Lord's Prayer" are sublime in their simplicity. As a prayer it is at once simple, comprehensive, and brief. It might well be imitated by all Saints in these particulars, and it teaches that we should sincerely ask in plainness and simplicity from our Heavenly Father those things we need, which he knows of before we ask for them.

Family prayer should not be neglected. Children seeing their parents thus

engaged will gradually imbibe the spirit of it, and it will be to them a source of increasing power and strength as years increase upon them, as it is a source of power and blessing to their parents. But, while public and family prayer should not be neglected, secret prayer must be indulged in by all who seek much power before the Lord; it brings secret strength. It is there the whole soul can be poured forth, and aid be obtained for triumphantly meeting the influences which surround us in the outer world.

In times past the blessings of God have been called down by prayer, and his power has been manifested in answer to it, in many instances in a miraculous manner. Death has been stayed, and the sick healed; the manifestations of his Spirit have been poured out upon his people, the elements have been controlled, and the wrath of man has been made to praise Him. And in these days of trial and suffering to the nations, if the Saints will cling close to God in prayer, and exercise mighty faith before him, they shall continue to grow in the knowledge of the truth and be preserved from the impending desolations.

NOTICE TO BOOK AGENTS.—We would inform our Book Agents and others, that we have no more Hymn Books for sale. We intend publishing a new edition as soon as circumstances will permit, of which a timely notice will appear previous to its issue. We would also remind them that we have still on hand, for sale, copies of nearly all the standard works published by the Church.

THE NECESSITY OF THE HOLY GHOST.

BY ELDER SEPTIMUS SEARS.

If we reflect for a short time on the condition of the world and those who inhabit it, and examine minutely the spirit by which they are governed, we shall undoubtedly see the necessity which exists for our enjoying some superior power, spirit, or influence, to that which they possess, and which dictates most of their words and actions. In the first place, we see individuals taking the prophecies of inspired men and professing to interpret or spiritualize them; the consequences of which is, their ideas concerning the meaning of them are totally at variance with the construction intended to be put upon them by their writers. This state of things has not only caused a great deal of unpleasantness in ages that are past, but is also creating a vast amount of confusion at the present time, many thinking they are entitled to place what construction they please upon the sayings of the servants of God; consequently there are almost as many opinions as individuals, and their opinions differ almost as much as light

differs from darkness. Now, in this state of spiritual darkness, what is the individual to do who is seeking after truth, and wishes to walk in the same path that Jesus Christ and all holy men of God have walked in? If he feels like embracing the Gospel of Jesus, he knows not, out of the many religions that are extant, which one is recognised by the Almighty, for he hears them all saying, "Lo here is Christ," at the same time he is fully satisfied that there is only one way by which the human family can be exalted into the presence of God their Heavenly Father.

The Apostle Peter makes use of the following language:—"Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost." If we admit that Peter told the truth, it is obvious that men are not authorized by God or influenced by his Spirit to destroy the meaning of the prophecies contained in that sacred

book, the Bible, and substitute for them the doctrines of modern Divines. That the Prophets were inspired by God, and invested with his Spirit to write the prophecies contained in the Bible, is a matter none will dispute; then it reasonably follows that to understand them we must be actuated by the same Spirit as that under which they were written.

If we view humanity in another form, we see man deceiving his fellow-man. Instead of that love and unity which should exist amongst the grand family of man, strife and disunion prevail to a great extent, until all confidence between man and man is lost. This cannot be the effects of the Holy Ghost, for it always creates feelings of love in the hearts of those who profess it, hence, all that is of a different character is the result of the promptings of some inferior power. It would be well for us to look at the conduct of Jesus Christ as it is represented in the New Testament. We there learn that Jesus was filled with the Holy Ghost, and that this power increased upon him continually. By it he went forth and preached repentance and offered salvation to a sin-cursed and fallen generation, his whole object being to bless the children of men. He healed the sick, gave sight to the blind, speech to the dumb, hearing to the deaf, cast out devils, returned good for evil, love for hatred, and even when his enemies had caused him to suffer to the extreme, he is heard to say, "Father forgive them for they know not what they do." It appears when every thing else had failed, the Holy Ghost was a comforter unto him and gave him power to bear all which they in their ignorance inflicted upon him.

The question might arise—Were there any people upon the earth after the departure of the Saviour who were entitled to the Holy Ghost, or was he the only person who could enjoy it and claim its aid? It is evident, from his own words, that his disciples were entitled to it, for, in addressing them, he made use of the following words:—"But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses of me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Now, we find, after the Holy Ghost came upon the Apostles, they spake in new tongues,

so that every man who had come up and heard the Apostles speak, heard the Gospel in his own native tongue. The consequence of this was, they were pricked to their hearts, and said unto Peter and the rest of the Apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It appears, from the above quotation, that this gift was not confined to Jesus and his Apostles alone, but was designed to be boundless in its application, for Peter informs us that it was for all that are afar off, even as many as the Lord our God shall call—that is, to *all*, on conditions of obedience.

Now, a man who professes to be a preacher of righteousness needs the Spirit of God, in the first place, to guide him into all truth, that he may know what to teach the people. In the second place, he needs it to inform him of things yet to come, that he may forewarn his hearers of approaching danger. When the Lord raised up Noah to warn the people he had the Holy Ghost for his guide, and by following its dictates he was led to believe the words of the Almighty concerning the flood, and he looked for a literal fulfilment of the same. He went forth, and delivered the message of God to the inhabitants of the earth; at the same time he prepared the ark as a place of safety for those who would receive his testimony; but there were some in those days, as there are in these, who would not listen to the warning voice of the servants of God, but treated him and the message which he bore with contempt, and would not for a moment entertain the idea that God was going to destroy the inhabitants of the earth with a flood. Regardless of the opposition which he (Noah) had to contend with, he went forward and built the ark, and secured for himself and family a temporal and spiritual salvation; while those who were so well versed in spiritualizing were destroyed by the flood. Then, again, when the Lord commanded Lot to flee from Sodom and Gomorrah, had

he not possessed a measure of the Holy Ghost he would probably have staid, and thereby shared with the wicked the judgments of the Almighty; but, being animated with this Divine influence, he was prompted to listen to the command of the Almighty, and by that means was enabled to preserve himself from the same fate as those who were destroyed. And in a number of instances we see that by listening to the promptings of the Holy Ghost, not only single individuals, but whole communities, have been saved from death and destruction. Then, if the possession of that Spirit enabled those who lived in ancient days to secure unto themselves a temporal and spiritual salvation, so, in like man-

ner, the possession of it in these latter days will prompt those who enjoy it to give heed to the warning voice of God's servants, and by giving heed they will see the necessity of adopting such measures as shall secure to them not only temporal, but also a spiritual salvation. It is this Spirit which, through obedience, will enlighten every man; and if its promptings and teachings are listened to and followed, it will lead men and women to repentance, inspire their hearts with that degree of faith necessary to enable them to receive and embrace the Gospel, and will testify to them of the truth of the message which the servants of the Lord may deliver to them.

C O R R E S P O N D E N C E .

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ENGLAND.

BRISTOL CONFERENCE.

Bristol, August 21st, 1862.

President Cannon,

Dear Brother,—Permit me, after so long a silence, to make you acquainted with the state and condition of the work of God in this Conference; but, in the first place, allow me to congratulate you on your safe return to this country.

I have been very sick indeed, and confined to my room, but I am now fast recovering, thank God. General good health prevails all through this Conference; and, when I consider the state of trade and other circumstances that surround us, I can say I never saw the feeling better than at present, and I never felt better in my ministerial labours than at the present. The Lord has greatly blessed us, and his care for the Saints is visible to all; for he opens the way for them to get employment, while so many are nearly or altogether out of work.

I am happy to say that, as a Conference, we are nearly out of debt, every branch in the Conference being free from debt but one; this makes us all feel well, and the Saints are manifesting praiseworthy exertions to effect their emigration next spring, so that, from present indications, I judge a larger number will leave this Confer-

ence next spring than has ever left at any previous season.

Not only in temporal things has the Lord blessed us, but his Spirit is greatly enjoyed in our meetings, and his power manifested when the Priesthood administer in the ordinances of the Gospel; in fact, so instantaneously has the Lord healed the sick (both young and old) after the brethren have administered to them, that, in many instances, it has appeared quite miraculous, which greatly helps to increase the faith and confidence of the Saints. Yet, with all these things, and the force of truth, as well as the zealous labours of the Priesthood, both within doors and in the open air, our baptisms are but few, when compared with years past. Still, we are adding a few to the Church every now and then. But it seems that the minds of the people have become so depraved that they have no relish for the truth. Years ago, if a person after hearing the Gospel would admit its truths and could see the consistency of its ordinances, they were willing to obey them at once; but now the people hear the Elders preach, and at the close admit that what they have heard is true, yet go away quite unconcerned, as though the truth could not fasten itself upon their hearts or minds at all; so that it appears to me the people are becoming more and more dead to their future welfare, and it will require the

other testimonies of the Lord to awaken them, which he has promised shall follow the testimonies of his servants, such as wars, earthquakes, famines, pestilences, distress of nations, with lightnings, thunders, tempests, and great desolation; and although these things begin to make their appearance and to cast their shadows before, the people are blind and see them not, while the Saints who are discerning the signs of the times can see them, and feel to do as Jesus instructed his Saints, when speaking in relation to the signs of the last days and those that should precede his second coming, to lift up their heads and rejoice for their redemption draweth nigh; for surely in the language of the Apostle Paul, our redemption draweth nearer than when we first began. This can readily be discovered from the growing greatness and increased power of the kingdom, particularly when compared with the declining state of the nations; for if union is power and strength, division is weakness, and we have only to look to Zion for the former and to the world for the latter. If there is any union among them it is in opposing the truth, in this as well as other lands, and I think, truly, if their energies and perseverance were in favour of a good cause it would be praiseworthy; but, with us, as it always has been with the Saints of God, the Lord has caused the wrath of the wicked to praise him, by turning that which they have designed for our evil and injury to our benefit, and the promotion of his cause; for when they have succeeded in getting our brethren and sisters out of their situations by telling their employers that their servants were "Mormons," they invariably have obtained better situations with more pay; and, although it requires a considerable amount of patience and wisdom to get along with the outside influences we have to contend with in order to have things move comparatively smooth, yet, we feel well and alive to the interests of the work of God and to our getting away to Zion.

Ever praying for the increasing prosperity of the work of God,

I remain your fellow-labourer in the truth,

GEORGE HALLIDAY.

HULL CONFERENCE.

Hull, Sept. 7, 1862.

Editor of the Star,

Dear Sir,—A few lines from this part of the mission, I trust, will not be unwelcome. On the evening of the 1st instant, President Cannon arrived in Hull. Early in the afternoon of the same day we were also favoured with a visit from Patriarch John Smith (recently from Salt Lake City, and on his way to Denmark) and Elder S. H. B. Smith.

In the evening a few of us accepted the kind hospitality offered us at the residence of Mr. Greenside, where we were favoured with a little music, from the piano, by Sister M. A. Cook, a lady who, strange to relate, successfully made her *escape* from the alleged tyranny of the Utonians in the spring of 1861. I learn, however, from her own lips, that after a visit of one or two years with her parents and friends in her native country, she will return, with cheerfulness, to the sheepfold of Christ; being willing, according to the requirements of the Saviour, to forsake parents and country, home and friends, to follow him.

In the evening, a special meeting having been called, the Saints assembled at our meeting room, in order to hear the counsels and instructions of the President of the Mission and the Elders present. The meeting having been opened by singing and prayer, by request of President Cannon, I made a few opening and introductory remarks, after which Elders S. H. B., J. F., and John Smith addressed the audience, expressing their satisfaction in meeting with the Saints, and in bearing testimony to the truth. President Cannon then rose, and delivered a discourse of some three-quarters of an hour in length, giving much valuable counsel and instruction to the Saints. He dwelt at some length on the cheering and peaceful condition of the Saints, compared to the unsettled, gloomy, and warlike aspect of the nations, speaking more pointedly in reference to the United States, who had driven a peaceable and law-abiding people from their midst because of their religious belief. The Spirit of God was richly enjoyed by the speakers and Saints throughout

the meeting, and I felt convinced that even the few strangers present could not help but feel its hallowing influence.

The work in this part of the vineyard I feel justified in representing favourably. The Priesthood are united with me in the great work we are engaged in. The Saints also, with but few exceptions, feel to enjoy the spirit of their religion. Our outdoor meetings, as a general thing, are well attended by strangers, who pay good attention to the testimonies we bear, but are slow to receive and embrace the truth, no matter how clearly it is proven from the Scriptures and portrayed before them. How strange that men—the noblest workmanship of the Deity—professing to believe in the Holy Scriptures should turn away from the truth, and forbid it a resting-place in their hearts! However, the Gospel of the Son of God shall be preached by the Elders of Israel, leaving the issue in the hands of God, who has promised to reward all men according to their works.

I rejoice continually in the blessings of the Gospel, and desire, with all the ability that God will give me, to herald forth the same, that all who will may partake of the living waters, and become heirs of salvation in our Father's kingdom. The Gospel trumpet is now sounding among the nations. The light of revelation and truth is bursting forth from the mountains, encouraging all Saints and lovers of truth, and lighting up their faith; while, on the other hand, men's hearts are failing them, and the nations begin to totter and tremble. May the light which has come into the world become a flame, and continue to increase in magnitude until the Saints are purified and redeemed, the earth cleansed from sin, and the wicked consumed, in fulfilment of the words of Isaiah, where he says—"The inhabitants of the earth are burned and few men left."

I remain, as ever, your brother in the Gospel,

PARLEY P. PRATT.

SUMMARY OF NEWS.

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AMERICA.—General Pope has been relieved from the command in Virginia, and is assigned the command in the north-west. Nearly all the Confederates had withdrawn from the front of Washington. The Confederates, 5000 strong, had crossed the Potomac at point of Rocks, and occupied Frederick City, Maryland. They promised the people protection to private property, and were enthusiastically received by the Secessionist inhabitants. The Unionists had left Frederick. Latest reports say that Jackson is at Frederick City with 40,000 men. It was reported that the Confederates proposed to destroy the Western Central Pennsylvania Railway, and operate upon Pennsylvania, having ulterior designs upon Washington and Baltimore. The Governor of Pennsylvania had forwarded large bodies of troops to the entrance of Cumberland Valley to resist the invasion. The Confederate pickets extend from Frederick City seven miles towards Hagerstown. Large bodies of Federal troops were brought from Washington to the Upper Potomac. The Confederate movements in Frederick City have cut off reinforcements to Federal troops at Martinsburg and Harper's Ferry. Four hundred Confederates attacked Martinsburg, but were repulsed by the Federals. The Confederate General Bragg was marching on Nashville. The Federal General Buell had ordered the evacuation of Nashville. Great excitement prevailed at Fort Monroe. The Confederate ram *Merrimac* No. 2 had been seen below Fort Darling, coming towards Newport. New arrangements were made to receive her. The Governor of Indiana had ordered all citizens between 19 and 45 residing in the Border counties to organize themselves into military companies to repel invasion. The Federal Government is supplied with arms. Another English steamer has been captured off Charleston.

ITALY.—The authorities of Naples and Sicily continue, during the present state of the siege, to rid the country of the Bourbon partisans. Some Pontifical Carbineers have carried off the Italian flag hoisted by the railway workmen on

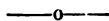
the confines of the Italian territory. Commandant Ceprano demanded satisfaction from the Roman Government. General Montebello caused the restitution of the flag. The *Presse* of Vienna has an article respecting Garibaldi's state, stating that one of the first surgeons of the day to whom Garibaldi's medical attendants had applied for information respecting the nature of one of his wounds, had declared it to be most serious, and that should the General escape amputation, he will be lamed for life, and subject to frequent attacks of pain.

AUSTRIA.—The Vienna correspondent of the *Times* says—"Preparations are being made for a great reduction in the Austro-Italian army. The artillery will be placed on a peace footing. Each of the companies belonging to the first two battalions will be mere skeletons. The cavalry also will be greatly reduced."

PRUSSIA.—The *National Zeitung* says—"A report is current in the Chamber of Deputies that the Minister of Finance had tendered his resignation. It is asserted that the Minister of War has likewise tendered his resignation, but that it has not yet been accepted. A Ministerial crisis is generally believed to exist."

MONTENEGRO.—The Prince of Montenegro has accepted propositions for peace from the Porte.

VARIETIES.



The discontented man finds no easy chair.

When the heart prompts us to listen, how fine is the ear.

We should never regret the benefits we have conferred, nor forget the favours received.

If you pursue good with labour, the labour passes away and the good remains.

If you pursue pleasure with evil, the pleasure passes away and the evil remains,

Labour rids us of three great evils—poverty, vice and *ennui*.

LOGICAL.—It is said that the reason why the Irish make better sailors than the Welsh is because they prefer a shamrock to a leak.

A SLIGHT MISTAKE.—"Biddy," said a lady, "I wish you would step over and see how old Mrs. Jones is this morning." In a few minutes Biddy returned with the information that Mrs. Jones was just seventy-two years, seven months, and two days old.

WORLD INJURE THE CHURCH.—Two lawyers in Lowell, returning from court one day, one said to the other, "I've a notion to join Mr——'s church; been debating the matter for some time. What do you think of it?" "Wouldn't do it." "Well, why?" "Because, it would do you no possible good, while it would be a very great injury to the church."

THE SIMPLE FAITH OF A CHILD.—"In one of the narrow streets near the Marche St. Honoré," says the *Union*, "resides a poor working family who have been lately labouring under great distress. The wife has been for some time ill, and the husband has just met with an accident which has prevented him from following his usual occupation, so that his family of five children often suffered from hunger. Among the children was a little intelligent girl who every day attended the charity school, but who has been lately obliged to stop at home to attend as best she could to her little brothers. She had been taught at school that those in distress ought to address themselves to God, and the idea entered her mind that if she sent a letter to God, relief would follow. She therefore got pen, ink and paper, and wrote the letter asking for health for her parents and bread for herself and brothers. Thinking the poor box which she had seen in the church of Saint Roch was the letter-box of God, she took an opportunity of stealing quietly out of the room and running off to the church. While looking round to see that no one was near, an elderly lady noticed her movements, and thinking she was at some mischief stopped her and enquired what she was doing. After some hesitation, the child confessed the object of her visit to the church, and showed the letter. The lady took it and promised the child that she would take care that it should reach its destination, asking at the same time to what address the answer must be sent, which the child gave and returned home with a light heart. On the following morning, on opening the door of the room, she found a large basket filled with different articles of wearing apparel, sugar, money, &c., the whole packed up with a direction card on which was written '*Reponse du bon Dieu*.' Some hours after a medical man also came to give advice."

A REFRACTORY ORGAN.—In a small church at a little village near Brighton, the congregation recently bought a self-acting organ, a compact and convenient instrument, playing forty tunes. The sexton had instructions how to set it agoing and how to stop it; but, unfortunately, he forgot the latter part of his business; and after singing the first four verses of a hymn before the sermon, the organ could not be stopped, and it continued playing four verses more, then stopped a little; but just as the clergyman had completed the words "Let us pray," the organ clicked and started a fresh tune. The minister waited patiently, and, on its stopping once more, repeated the words "Let us pray," when click went the organ again and started off on another tune. The sexton and others continued their exertions to find out the proper spring, but no one could sign it, so four stout men were got to shoulder the perverse instrument, and they carried it down the centre aisle of the church, playing away all the while, into the churchyard, where it continued clicking and playing until the whole forty tunes were finished.

P O E T R Y .

—o—

M Y V A L L E Y H O M E .

Tune: "My Mother Dear."

There is a place, in Utah, that I remember well,
And there the Saints in peace and joy and plenty
ever dwell;
My Mountain Home,—thou'rt dear to me! to thee
I fondly cling,
While here I roam, far from my Home, my Mountain
Home I sing.

(Chorus:) My Valley Home: my Mountain Home,
The dear and peaceful Valley!

When wintry winds are storming, and snow is fall'
ing deep,
Then rich supplies are forming among the moun-
tains steep,
The fertilizing crystal stream, when sunny skies
illumine,
Makes nature's verdant bosom teem within my
Mountain Home.

The storm-king has no terrors when wintry winds
blow cold.

We lighten all life's sorrows in our lovely Mountain
fold;

We worship there; we dance and sing among the
joyful throng.

And there our Tithes and Offerings bring which to
the Lord belong.

Platte River, 4th July, 1862.

We plough, we sow, and irrigate to raise the golden
grain,
And all unceasing toil that they may independence
gain;
Some haul the wood from canyons wild; some tend
the flocks and herds;
And all our moments are beguiled by Industry's
rewards.

Both fruit and flowers we cultivate with much
success and care,
And strive our taste to elevate by products choice
and rare:

The desert blossoms as the rose in many a mountain
vale,
And rich abundance ever flows, on which the Saints
regale.

Our leaders, they are men of might, and Truth and
Justice love;

They're ever battling for the right, with glory fall
view:

The people are united all our leaders to sustain,
And cheerfully obey each call with all their might
and main.

WILLIAM WILLES.

ADDRESSES.—John M. Kay, 42, Hargreaves Street, Hulme, Manchester.
Warren S. Snow, 124, Porter Street, Preston.

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LIVERPOOL

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, FLORENCE STREET ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JER.

No. 40, Vol. XXIV.

Saturday, October 4, 1862.

Price One Penny.

SYNOPSIS OF A DISCOURSE

DELIVERED BY PRESIDENT GEORGE Q. CANNON, IN AARHUUS,
DENMARK, ON SEPTEMBER 10, 1862.

—O—

(Reported by A. Christensen.)

Brethren and sisters, I am exceedingly glad to be with you and to hear the brethren speak, although our language is strange to you, I am well satisfied that you are brought to understand the principles we have advanced to-day, even if brother Christensen should have failed in some points to interpret all as fully as it was spoken. The Lord is putting forth his hand to do a great and marvellous work on the earth, as was anciently predicted by his Prophets. It has just begun, and the work will ever continue onward, until universal knowledge and happiness shall prevail among the children of men. The Lord has begun to pour out his Spirit upon us, and we have obtained knowledge for ourselves, and we enjoy happiness, and many nations and people will be benefitted, enlightened, comforted, and redeemed by the Gospel plan now revealed, and be happy as we are happy. The Prophet Jeremiah and other Prophets spoke concerning this great work we are now engaged in. They even spoke of the time when the Spirit of God shall be poured out upon all flesh, &c. These events must come to pass. When the more wicked part of mankind

is cut off from the earth, by the judgment of heaven, the Lord, will be served by the people, and they will enjoy his blessings, for the knowledge of God shall cover the earth even as the waters cover the sea, and the nations shall walk in the glorious light of Heaven, and there shall be no more war, nor contention, strife and misery among men, for the power of the Evil One will cease to operate. The vision was open for the Prophets to understand the designs of God in these things. They laboured diligently to accomplish the work of God, and wished to banish and put an end to sin, corruption and misery, and to usher in a brighter period; but they were disappointed, because of the great power of the Evil One, and the unwillingness of the people to be obedient to the principles of truth. They were looking forward to a time when things would alter, and better circumstances combine together among the nations of the earth, whereby it would be rendered possible to accomplish this grand work and fulfil the prophecies. They saw clearly what is now taking place. They saw the messengers of the Lord going forth upon the earth to warn

the nations, and gather Israel, and bring about the work of restoration. They saw us engaged in this work, and rejoiced in the contemplation of these things. They saw the people gathering out from among the nations, and building up Zion, and preparing for the coming of the Son of Man. They saw fishers and hunters sent forth to bring Israel home. They saw the end of wickedness and misrule; they knew that the Saints should not be trodden down for ever and the Lord's purposes be retarded as before. They saw that nation should not always war against nation, and brother slay brother, neither cause misery and sorrow among each other; they prophesied that their swords should be made into ploughshares, &c.; but when would this glorious time have come if the Lord had not interfered, but allowed things in the world to go on as they had done in past time? When would the lion and the lamb have slept together? Unless the Lord had put forth his hand, the earth would for ever have groaned under the misery, war, bloodshed, and corruption which have prevailed in the world, and made men unhappy. He is now sending forth his messengers, and has adopted measures by which to put an end to this state of things, and his power is felt among the nations of the earth for the consummation of his work. Wickedness and misrule have prevailed long enough, and the set time has come to make a change. Now, when will this great work be accomplished, and when will men cease to shed blood and commit crime? Suppose that all the people felt as we do to-day, and were possessed of happiness and love towards one another as we are, would there be any desire for war and bloodshed then? Would there be any war upon the earth? No. The

Gospel we have embraced is true and powerful; it makes us happy, and nothing can hinder its progress. It matters not if Elders apostatize in Zion or here, it does not alter the truth a particle; apostates and all hell may combine against this work; lying tongues may be busy and conspire against you: I bear testimony, in the name of Jesus, that, in spite of all this, the work will go onward with mighty power and always triumph. I wish Br. Christensen to notice this, and interpret it well for your understanding. The wicked and all hell may rise against the work in this land; they may slay the messengers sent unto them, as they did in America, but the work will triumph and flourish, and Israel—yea, all the honest in heart—will continue to be gathered to Zion, and the work is bound to wax strong and powerful upon the earth, and the nations shall be weak, go downward, and fear and tremble. Where is the peace and well-being of the nations? Their day of pride will soon be past. Look at the people in America, how they are warring with one another. That nation was the first who rejected the Gospel. The nations of Europe will scarcely escape the threatened judgments; they will get their part in due time. France and the other great powers have difficulties and are uneasy, and even Denmark and Holstein are in danger of a collision with one another. Security has fled away, and is not to be found among the people. It is for us, brethren and sisters, to live according to the principles revealed, purify ourselves, and be in possession of the Spirit of God, that we may be enabled to meet the events and be prepared for the coming of the Son of Man. May God bless you in all your efforts to serve him is my prayer, in the name of Jesus. Amen.

Find fault, when you must find fault, in private if possible; and sometime after the offence rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses. Both parties are calmer; and the accused party, seeing the forbearance of the accuser, will, as a general thing, feel more disposed to acknowledge his wrongs.

A FAIR RETORT.—An enthusiastic American lady being asked by Mr. Cobden why her country could not rest satisfied with the immense unoccupied territories it already possessed, but must ever be lusting after the lands of their neighbours, made the following remarkable reply, "Oh! the propensity is a very bad one, I admit; but we came honestly by it, for we inherited it from you!"

THE POWER AND INFLUENCE OF WORDS.

It is a matter of surprise, as well as regret, that so few properly appreciate the powerful influence, for good or evil, of their ordinary conversation in the domestic circle. Mankind acknowledge and almost worship the godlike power of eloquence, which enables its gifted possessor to sway the hearts of his fellowmen, to rouse their feelings to the utmost pitch of enthusiasm and even violence, or to melt them into the tenderest feelings of love and kindness; to urge them to a career of wickedness and the commission of the most dreadful crimes, or to inspire them with the loftiest heroism, and persuade them to a life of the purest virtue and the most unselfish devotion. All this and much more, men readily admit, is accomplished by the power of words; yet, when asked why they permit the impure jest, the coarse and vulgar innuendo, to be bandied about, either by themselves or others, in the presence of their families, they reply, "Oh, words are but wind, and my family know I do nothing worse than talk." The latter may be true, but such should remember that "Out of the fulness of the heart the mouth speaketh," and children as well as their elders will conclude, and rightly too, that they speak most of that which most occupies their minds and thoughts; and though children do not and cannot investigate the process by which they arrive at certain conclusions, they are generally very correct in them, and they naturally and truthfully conclude that, so far at least as such are individually concerned, whether parents or others, they cannot esteem that which they jest about and treat with habitual lightness as anything very wrong. Depend upon it, that with our own children even is the principle true that, "By thy words shalt thou be justified, and by thy words shalt thou be condemned."

How many children there are, of both sexes, whose conduct is a source of bitter grief and heartfelt sorrow to their parents, and whose career is clearly traceable to the unnoticed but deleterious influence of the conversation of

those into whose society they are thrown, not merely among strangers, but even in that place which ought to be a sacred retreat and asylum from all that might tend to corrupt the youthful mind, beneath the parental roof. It is a sad, but undeniable fact, that many receive their first lessons in folly and crime in the home of their childhood; and this, too, while it is least suspected by those who love them most, and who would make any sacrifice to secure for them a virtuous and happy future.

While many parents carefully and jealously guard their family from the deleterious influences and evil associations which, in every community, are to be found beyond the limits of the domestic sanctuary, and put unnecessarily severe restrictions upon their social intercourse with their neighbours and friends; yet they fail to be as guarded and scrupulous within the bounds of the domestic hearth, and will admit to the society and bosom of their family, men whose company they command their children elsewhere to shun. It may be said that in the present state of society this cannot altogether be avoided; that business and the various duties of life compel us frequently to be on terms of courtesy and even intimacy with such men. True; but if the conversation and example of such individuals are calculated to exert an evil influence upon the minds of our children and to leave a stain upon their moral nature, we can, even within the hallowed precincts of home, draw a line of distinction, and, to a certain extent at least, prevent the free intercourse and friendship which they may seek to establish in the family circle. But it is not so much the influence and words of strangers, as our own, that do the harm. If our children see us join in the coarse laugh at the ribald jest, and the vulgar, if not absolutely filthy allusion that calls a blush to the cheek of modesty—which, despite all that may be said against it, is, in most cases, an indication of a mind far from being entirely corrupted, and still sensitive to virtue—they rightly conclude that we approv

the sentiments and conduct of those who give utterance to them, and from being accustomed to hear crime or sin of any kind habitually treated lightly, the next step, as any one at all acquainted with the metaphysical operations of the human mind knows, is to commit the sin itself.

It is not the *allusion* to any subject wherein consists the evil, but the *manner* in which it is treated. There is no subject connected with the origin, progress, and happiness of the human family, but what can and should be alluded to under proper circumstances, and in a proper time and way; and the rising generation certainly ought to be better instructed than they have hitherto been in the structure and functions of their bodies, and the physiological conditions of health and happiness. It is quite as necessary, if, indeed, it is not more important, that children should comprehend these things, as that they should be taught to read and write, or be instructed in any of the higher branches of human wisdom or social accomplishments. A correct insight into, and understanding of, the science of physiology, would do much towards saving many of our youth from a debauched and dissipated career; but we do earnestly protest against the too common habit of treating with lightness and ridicule the most sacred subjects connected with the happiness of the human family, and upon a correct understanding of, and purity of action on which, rests the whole social fabric.

The effect of a word thrown into the human mind may be compared to that of a stone thrown into the bosom of a placid lake: the ripples widen and increase and extend till they are only bounded by the limits of the surrounding shore. So, a word may set thoughts in motion, that in their turn shall arouse from their torpor the sleeping passions of the human soul, the effects of which can only be known in, and bounded by, the limits of eternity itself. It was in view of this principle the Saviour said that men should be called upon to give an account of every idle word which they should speak. He knew, and rightly appreciated, the power and influence of language; and if we would imitate his example, and desire to exert a beneficial and saving influence upon

our own families, or any other members of the human family with whom we may associate, our words, whether in public or private, must be carefully weighed, and must be dictated by the Spirit of the Lord, which never prompts to any word or act which is of a debasing tendency, but, on the contrary, inspires the bosom in which it is permitted to dwell with feelings of the purest, noblest, and most exalting kind, and leads to words and acts of a similar character.

If "words are but wind," why preach the Gospel to the inhabitants of the earth? Why waste breath upon individuals or assemblies in endeavouring to explain, and persuade them to act upon the principles of virtue and intelligence? But there is no one so ignorant as not to know better than to argue so unreasonably. Words are things; and dangerous things, too. They are the images or representatives of ideas, and ideas are the living, thinking, acting inhabitants of the human mind. It is by means of words that we convey our ideas to the minds of others, and as these ideas produce thoughts, and thoughts always precede, and result in, acts, and as a man's acts are always in accordance with the nature and character of his thoughts, we may easily see how a word may lay the foundation of a future character, and decide the course of a whole life for good or ill. A powerful illustration of the force of ideas, and consequently of the importance of words, is seen in the intimate connexion and sympathy existing between the mind of the mother and the body of her unborn infant, and the frequent physical effects of such influence which are often visible on the child after birth. The idea which has made such a powerful impression on the *mind* of the mother, whether it has entered through the eye or the ear—for, as is well known, the mere *hearing* some article, circumstance, or accident mentioned is frequently sufficient to produce the most deplorable results—has stamped itself, or rather its image, or photograph, upon the *body* of her offspring; and who shall say that the mind of the mother may not influence the mind of her child, as much as it does its body; and if the mind of the child may thus be influenced by ideas which have been in their turn produced

by words, why may not the minds of adults—eager as they generally are, to listen, devour, and reflect upon all they hear—be most powerfully influenced for good or evil, by the conversation of their elders, teachers, or parents. Parents, if you would have your children grow up pure and virtuous, and live to be an honour to you and an ornament to society, let them be accustomed from

their earliest infancy, to purity of expression as well as example; shield them, as much as possible, from corrupting or vain society, especially in your own house, for there is where it will have the most influence; and, above all, never let them see you, by word or gesture, encourage anything that is low, vulgar, sensual, or debasing.

CELEBRATION OF THE TWENTY-FOURTH OF JULY.

(Concluded from page 613.)

REMARKS BY PRESIDENT BRIGHAM YOUNG.

I have been well pleased, yea, much delighted with the speeches we have heard to-day, and with the general display which has been made in commemoration of the entrance of the Pioneers into these valleys fifteen years ago. By the great number of children we see under fifteen years of age, born in these valleys, we can realize in a small degree the growth of this people in that short space of time. It is cheering, and forms a consideration of great promise to behold the rising generation in these Mountains, to see the glow of health and beauty upon their countenances, and the unsurpassed beauty and strength of their forms. Their eyes sparkle with intelligence and their frames are nerved with strength. I am proud of this people, I am proud of our holy religion, of our God, and of the principles of eternal life committed unto us. I trust we shall honour them, and be able to sustain ourselves through the mercies and kindness of our Father in Heaven.

I will say, for the gratification of the strangers that are here, as well as for the gratification of our own people, if there is one portion of the people belonging to the Government of the United States who love, revere, and hold sacred the Constitution of that Government more than any other portion, it is the Latter-day Saints. They understand the true worth of the institutions of their country, and will constantly uphold them. This Government has produced great men—great statesmen, great generals—who have accomplished great and mighty deeds in the Senate and House of Representatives, and in the field; their fame is lauded at national celebrations, and there the matter stops. I will go a little farther, and say that the God of Heaven brings men into public positions to accomplish changes which will prepare the way for the accomplishment of his great designs.

Much has been said and written upon the

oppressions suffered by the Puritan fathers under the reign of Charles the II. of England, causing them to seek a home in the wilds of America, and of the oppressions suffered by the colonies under the reign of George the III., bringing to pass the revolution, but they were not oppressed more than other people were in those times; and I think I am safe in saying they were not so much oppressed as the inhabitants under our own Government are now. They enjoyed as much liberty and I think more than the masses do at this day. It is all the work of God in bringing to pass his designs. He raised up the Government of the United States with its free institutions, that under its rule the kingdom of God might be set up, take root, and flourish. Before the Government of the United States was established there was not a Government in the known world where the kingdom of God could be founded and the Holy Priesthood be brought forth. He has established his kingdom, and soon the kingdoms of this world will crumble to pieces. God had a deep design in leading the Latter-day Saints to these valleys, and we acknowledge his hand in all this.

In the speeches and songs to-day, reference has been made to the oppressions received by this people from rulers of this nation. We should be happy indeed if data did not exist for such references. In referring to these portions of our past history, on occasions like this, we do it not under the influence of vindictive feelings and hatred, but we see in all this the providences of God, and we love to refer to them. We did not come to these valleys of our own free will and accord, we came here because we were obliged to.

I will here relate a fact that but few of this congregation are acquainted with. If I mistake not, three Senators, or three Congressmen, came to Nauvoo and entered into a treaty with the Latter-day Saints. They made as sacred a treaty with us as

they ever made with any government in the world. I am the one they treated with. Under that treaty we agreed to leave the country on certain conditions, one of which was that they should not follow us. They have broken their pledge, and violated their treaty by hedging up our way to selling property in Nauvoo and that region, after agreeing to aid us in selling; in requiring a battalion of five hundred of our men to assist in the war against Mexico, at a time when the people were on the western prairie, fleeing destitute and barefoot from their enemies; in making war upon men, women and children in Nauvoo when doing their utmost to leave there; in sending their armies to make war upon us, and the Lord will hold them accountable for all this. We left the United States with the intention of planting our feet in the Great Basin, where we are to-day, which then belonged to Mexico. Before we left Nauvoo we wrote to the Governors of every State and Territory in the Union, requesting them to give us an asylum within their borders. We received five answers, and these refused to listen to our petition. I have now in my possession a copy of those letters I caused to be written to those Governors, and the answers I received.

When we planted our feet on this soil, it did not belong to the Government of the United States, it was Mexican territory. God did not design that we should entirely leave the Government of the United States, neither did we wish to. We were willing to go, or stay, for we knew we should be led right, and we were led to this land. Not long after we settled here, Mexico ceded this country to the United States, on the 2nd of February, 1848, and we are still within the pales of that Government. We are now asking for admission as a State, and we intend to continue to ask, and "bide our time," and to live by and honour the Constitution of our country, whether others do so or not. We shall hold to and sustain this Government, and rally under the "stars and stripes," when the inhabitants of the land will violate, dishonour and forsake them. Some may think this a wild saying, and that I venture a great deal in making it, but I invite the clerks to write it, and I wish my stranger friends to enter it in a safe place where they can read it in future. Here is a growing population. When the fall months come we have not to prepare for sickness in these peaceful and healthy vales of Deseret, as in other parts of the country. Health is wealth to any people. The people in Deseret possess in a remarkable degree the wealth of health. The youth of our land bud and blossom like the rose, and here we still continue to live, to grow, and

to increase in number like unto the stars of the firmament, or the sands on the sea shore; and I trust that we shall also continue to increase in the grace and love of God, keeping his commandments and walking in all his ordinances blameless.

When this people do right, they are my pride; when they do wrong, I feel to lament. I am satisfied that the whole aim of the great majority of this people is to love and serve their God all their days, doing every right thing we wish to do, and enjoying everything God has provided for our happiness, not infringing in the least upon the rights of our fellow-creatures. This is the liberty I believe in, and the kind of government I nourish. I desire to enjoy the heavens and the earth, the elements, and all that my heart desires in the love of the truth, not infringing upon the rights of any individual on the earth.

I wish to encourage the schools now before me. Continue, children, in your studies; and if we are let alone to still further build and inhabit, plant and enjoy the fruits of our labours, we hope to secure for you further facilities for learning. We wish to introduce into our schools every useful branch of learning that is now taught in the highest schools and colleges in the new or old world. We will educate our own lawyers, statesmen, mechanics, mathematicians, historians, &c., &c., and thus prove to God and mankind that our object is improvement in the knowledge of all truth in heaven and on earth, that is possessed by God, angels, and men. If we can have the privilege, we will enrich our minds with knowledge, filling these mortal tenements with the rich treasures of heavenly wisdom.

May God bless you. Amen.

Mr. W. C. Dunbar sung the following song composed by Mr. H. W. Naisbitt:—
THREE CHEERS FOR OUR OWN MOUNTAIN HOME.

Air—"Red, White, and Blue."

Now the world with commotion is filled;
Now war holds a grand jubilee,
And the land in its strength lies unthralled,
Once the land of the happy and free:
When the Prophets declared this for years
They slew them—and bid us begone,
So we mustered our brave Pioneers,
To seek 'mid the mountains a home.

CHORUS:

Then, hurrah for the brave Pioneers,
Three cheers for our own mountain home.
Then, hurrah for the brave Pioneers,
Three cheers for our own mountain home.

Far, far from our enemies now,
We grieve not for aught that's behind,
But with uplifted hands we can vow,
(Though they drove us as chaff by the wind)
That our leaders were Heaven inspired.
When they told us the nation should mourn,
While we should with freedom be fired
In the vales of our own mountain home.

CHORUS:

Then, hurrah for our leaders inspired,
Three cheers for our own mountain home.

Here the fathers in Israel assembled
Celebrate this our own holiday;
'Tis with pride we behold thee've assembled.
The patriots long, long passed away,
Self-denying, God-fearing, examples
To their sons in the ages to come,
Defeat to each one who still tramples
On our rights or our own mountain home.

CHORUS:

Then, hurrah for our fathers' examples,
Three cheers for our own mountain home.

Here our mothers who nursed us and taught us,
Who guided our wandering feet;
Through long years untiring have brought us
Where heartily true friends may greet;
May time crown their memory with glory,
And silver their temples adorn,
And posterity treasure their story
In the vales of our own mountain home.

CHORUS:

Then, hurrah for our mothers—our glory,
Three cheers for our own mountain home.

The hope of all nations shall centre
In the youth of the Kingdom of God,
In the brave giant race who shall enter
When their parents have sunk to the sod.

Ah! their steps shall be music to nations,
Thir eyes pierce the cottage and dome,
Righting wrongs of the past generations,
The boys of our own mountain home.

CHORUS:

Then, hurrah for the boys in their stations,
Three cheers for our own mountain home.

See beauty and virtue combined
In the sisters of fair Deseret,
Their smiles render life more divine,
From youth till its sun shall have set.
Their mission the world to improve,
By duties which life will adorn,
Forming new generations to love,
To defend our own mountain home.

CHORUS:

Then, hurrah for our sisters to love,
Three cheers for our own mountain home.

Long, long shall the day dawn with gladness,
As swiftly the years pass away;
For it rang the death-knell of our sadness,
And the peal of true Freedom's birthday;
Yes, our thousands shall cherish its record
As written on 'times' living tome!
Closed with us is the mad reign of discord,
Peace dwells in our own mountain home!

CHORUS:

Then, hurrah for the day and its record,
Three cheers for our own mountain.

HISTORY OF JOSEPH SMITH.

(Continued from page 616.)

When I had marched about three miles, a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard, it is said, did their duty, but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were preparing to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons, and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a superior force. I decided to proceed immediately to Quincy, to prepare a force sufficient to suppress disorders, in case it should ensue from the foregoing transactions, or from any other cause. I have hopes that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied. They may recommence aggression.

I am determined to preserve the peace against all breakers of the same, at all hazards. I think present circumstances warrant the precaution of having a competent force at my disposal, in readiness to march at a moment's warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with great celerity.

I have decided to issue the following general orders:—

Head-quarters, Quincy,
June 29, 1844.

It is ordered that the commanders of regiments in the counties of Adams, Marquette, Pike, Brown, Schuyler, Morgan, Scott, Cass, Fulton and McDonough, and the regiments composing General Stapp's brigade, will call their respective regiments and battalions together immediately upon the receipt of this order, and proceed by voluntary enlistment to enrol as many men as can be armed in their respective regiments. They will make arrangements for a campaign of twelve days, and will provide themselves with arms, ammunition and provisions accordingly, and hold themselves in readiness immediately to march upon the receipt of further orders.

The independent companies of riflemen, infantry, cavalry, and artillery in the above-named counties, and in the county of Sangamon will hold themselves in readiness in like manner.

THOMAS FORD,
Governor and Commander-in-Chief."

1 p.m. Mayor Wood and ex-Mayor Conyers, from Quincy, arrived from the Governor's head-quarters, and said 244 troops from Quincy, had arrived in Warsaw to protect the innocent, and they had come to ascertain the feelings of the people, and adopt measures to allay excitement.

We copy the following letter, from Sheriff J. B. Backenstos:—

*"Roll of Carthage Greys and Officers
June 27th, A.D. 1844.*

Robert F. Smith, Captain.

F. A. Worrell,

S. O. Williams,

M. Barnes, jun.

} Lieutenants.

Guard at the Jail, June 27, 1844.

F. A. Worrell, officer of the guard.

Franklin Rhodes.

William Baldwin.

Levi Street, lives near Mendon, Adams county, Illinois.

Joseph Hawley, lives in Carthage, Illinois.

Anthony Barkman,

Clabourn Wilson,

Balance of Greys.

Edwin Baldwin, lives near Carthage, Illa.

James D. Barnes,

Frederick Loring,

Leyrand Doolittle,

Marvin Hamilton,

Ebenezer Rand,

John W. Maith,

Thomas Griffith,

Lewis C. Stevenson,

Noah M. Reckard,

Eli H. Williams,

H. T. Wilson,

Albert Thompson,

Walter Bagby, left the country, gone to Louisiana, and died.

George C. Waggoner, lives $2\frac{1}{2}$ miles north of Carthage.

Crocket Wilson, lives 8 miles east of Carthage.

Thomas J. Dale, 5 " " "

Richard Dale, 5 " " "

The Carthage Greys never numbered more than about thirty, rank and file; during the June mob war, several joined for the time only, who reside at other places, and whose names are unknown to me. The Carthage Greys were nearly to a man parties in the June massacre.

Green Plains.

Captain Weir's company of about sixty men.

Warsaw.

Captain J. C. Davis' company of about 60 men.

Captain Wm. N. Grover's " " "

" Mark Aldrich's " " "

comprising the entire settlement in and about Warsaw and Green Plains, with the exception of the Walkers, Gillhams, Paytons, Bledsors, Gallahers, Byrns, Kimballs, Worthens, Sumnervilles, and Bedells, and the Mormon families who resided in that part of the county at that time.

The leaders of the Hancock mob, and

those who took an active part in the massacre of Joseph and Hyrum Smith, are:—

Thomas C. Sharp, *Warsaw Signal*, Illinois, editor.

Colonel Levi Williams, Green Plains, Illinois, farmer.

William N. Grover, Warsaw, Illinois, lawyer.

Jacob C. Davis, Warsaw, Illinois, lawyer.

Mark Aldrich, Warsaw, Illinois, no business.

Henry Stephens, Warsaw, Illinois, lawyer.

George Rockwell, Warsaw, Illinois, druggist.

James H. Wood, Warsaw, Illinois, blacksmith.

Calvin Cole, Warsaw, Illinois, tavern keeper.

William B. Chipley, Warsaw, Illinois, doctor.

— Hays, Warsaw, Illinois, doctor.

J. D. Mellen, Warsaw, Illinois, merchant.

E. W. Gould, Warsaw, Illinois, merchant.

Samuel Fleming, Warsaw, Illinois, constable.

John Montague, Warsaw, Illinois, no business.

Jas. Gregg, Warsaw, Illinois, no business.

J. C. Elliot, Warsaw, Illinois, no business.

Lyman Prentiss, Warsaw, Illinois, no business.

D. W. Matthews, now St. Louis, Missouri, merchant.

J. B. Matthews, now St. Louis, Missouri, merchant.

Trueman Hosford, Warsaw, Illinois, farmer.

Four of the Chittendens, Warsaw, Illinois, different occupations.

J. W. Athey, Warsaw, Illinois, no business.

Onias C. Skinner, now of Quincy, Illinois, lawyer.

Calvin A. Warren, Quincy, Illinois, lawyer.

George W. Thatcher, Carthage, Illinois, county clerk.

James W. Brattle, Carthage, Illinois, land shark.

Alexander Sympson, Carthage, Illinois, land shark.

Jason H. Sherman, Carthage, Illinois, lawyer.

Michael Reckard, one half mile west of Carthage, Illinois, farmer.

Thomas Morrison, Carthage, Illinois, lawyer.

E. S. Freeman, Carthage, Illinois, blacksmith.

Thomas L. Barnes, Carthage, Illinois, quack doctor.

John Wilson, Carthage, Illinois, tavern keeper.

Edward Jones, 5 miles north of Carthage, farmer.

Capt. James E. Dunn, Augusta, Illinois, tavern keeper.

Joel Catlin, Augusta, Illinois, farmer, &c.

William D. Abernethy, Augusta, Illinois, farmer, &c.

Erastus Austin, constable, &c.

—— Austin, loafer.

Reuben Graves, St. Mary's, Illinois, farmer.

Henry Garnett, St. Mary's, Illinois, farmer.

F. J. Bartlett, St. Mary's, Illinois, miller.

Valentine Wilson, St. Mary's, Illinois, farmer.

Sylvester M. Bartlett, editor of the *Quincy Whig*.

Major W. B. Warren, a damned villain.

Colonel —— Geddis, Fountain Green, Illinois, farmer.

Matthews McClaughny, Fountain Green, Illinois, farmer.

Nickerson Wright, Fountain Green, Illinois, farmer.

John McAuley, Camp Creek Precinct, Illinois, one of the worst men in Hancock.

William H. Rollason, Pontusuc, Illinois,

John M. Finch, Pontusuc, Illinois.

Francis M. Higbee, Pontusuc, Illinois.

—— Douglass, Pontusuc, Illinois schoolmaster.

George Backman, one of the Durfee murderers.

—— Moss or Morse, " " "

Jacob Beck, " " "

Backman lives in Carthage, Moss or Morse,

and Jacob Beck have left the country, but expect to return.

The foregoing is a pretty large list; there are others of the smaller fry which I deem unworthy of notice, inasmuch as they were led on through the influence of the leaders, and whiskey. I most cheerfully give you any information in my power in reference to this matter; the only thing that I regret about is, that these things I am fearful will be put off so long that I will not live to see or hear of the awful vengeance which will in the end overtake the Hancock assassins. I have long been of the opinion that forbearance is no longer a virtue, let the guilty be made to answer for their crimes. Let justice be done, and all will be well.

The blood-hounds are still determined on taking my life I; can hear from them every once in a while. I will have to be exceedingly careful this summer, or they will have my scalp. They still act upon the principle that had it not been for me in September last, Worrell and McBradney would not have been killed, and the city of Nauvoo burned to the ground. They want to hold me responsible for everything that was done to put them down in their mob doings last year.

In reference to my correspondence with the Governor, I will say that I received but two letters from him during the difficulty, neither of which were received until after the arrival of General Hardin and the Government troops.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 4, 1862.

BLESSINGS TO BE OBTAINED BY GATHERING.

THE blessings to be secured through gathering together in obedience to the command of God are many and various. They form subjects for contemplation and hope to the Saints; and all who possess the Spirit of the Latter-Day Work love to dwell upon them in their reflections and speak of them in their testimonies. Some of them are, by the force of circumstances, kept more prominently before the mind than others which possess equal claims upon our consideration; while it is more difficult for the Saints, as a people, to comprehend and believe in the realization of some than others. Thus, the present distress among the nations, and the gloomy clouds, pregnant with storms of calamities which hang threateningly over them, keep forcibly before the minds of the Saints the neces-

sity that exists for them to flee to Zion, that they may escape the impending evils; and, in conjunction with this, they can readily believe that temporal blessings will be bestowed which they would never have obtained if they had remained ungathered.

But there is a higher motive, which should animate all who desire by gathering to build up the Kingdom of God, one which should precede every other consideration, and without which gathering would fail to bring us the permanent, eternally-enduring blessings we seek. That motive is, the desire to learn of the things of God, and qualify ourselves by diligence, and in righteousness and humility before him, to build up his kingdom, and become the great, glorious, and blessed people which the Prophets have declared should compose the Zion of the last days. This is the great object of gathering. While scattered among the nations, the Saints are every day exposed to the insidious temptations of associations whose bonds they have cast off, and which possess more or less influence on all, through connection, habit, early impressions, and traditional ties. It is by removal from these that their power is more completely broken; while the succeeding generation, not having been subjected to their influence to the same extent, will be enabled to exercise greater faith in God, and obtain more of his power than they ever could have gained, under any circumstances, if they had been subjected to the allurements of the contaminations which meet the young at every step in life in the nations of Babylon.

In the union of the Saints as a gathered people their power, drawn from the knowledge they have gained of the truth, can be exercised and developed. Scattered, they are like the solitary twigs which can be snapped between the fingers of a child; gathered, they are like the bundle bound together, which a strong man cannot break or bend. Thus, assembled together in one body, a distinct people, they can worship God under the direction of his Holy Spirit, learn to know his laws and see them executed, study his commandments and live in obedience to them, and purify themselves before the Lord; thus becoming a prepared people for the Advent of Messiah in glory.

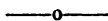
There is nothing presumptuous in saying that the world is lying in wickedness, regardless of God and refusing to obey his commandments. Those who are recognised by the people of the world as their religious instructors admit this. They avowedly lament it, and professedly labour to better it. But, after centuries of such lamentations and labours, the truth stands to-day that iniquity revels in the high places of the earth, and the people are given over to the lusts of the flesh, working abominations before God. It is because of this that the Spirit of God will cease to strive with the nations, and they shall be given over to destruction; and it is that the Saints may enjoy all the blessings which the nations have forfeited that they are required to gather, that, living and increasing in the light of the Gospel, they may have the power of God abiding with them. This is worth more than gold and silver, houses and land, or any wealth which can be gained in the world. These may pass from us, but the blessing of God endureth for ever; and He to whom the "cattle upon a thousand hills" belong, who owneth "the earth and the fulness thereof," will not let those who have learned to serve him and govern his gifts in righteousness lack for any good thing.

In the world, the seeds of sin and death are planted in the human mind among the earliest impressions the virgin soil of the infant intellect receives. At the fireside, in the schoolroom, in childish companionship, and even in the places

where men assemble to worship, contention makes itself felt and heard. It is the off-spring of ignorance and fills the young mind with bitterness or doubt. The most sacred names are bandied about in the hearing of youth, no matter how carefully they may be watched or guarded to prevent their learning evil. Blasphemy rings in their ears ; drunkenness, lewdness, and obscenity meet their eyes, till they become accustomed to them and look upon them with carelessness, or, allured by evil example, give way to their pernicious influence. Parents, if you would know what your children have to encounter in the world around you, look back upon your own early years, and reflect that the world is growing hoary in depravity. To preserve them from these evils, to save yourselves and them from the fatal effects of abominations that sicken the soul to contemplate, you are called upon to gather together where the laws of God can be honoured and children be trained in the ways of righteousness, virtue, and truth. By the concentration together of those who love holiness and desire to practice godliness, a power will grow up in the earth, owned of God and blessed by him. Peace shall be in their families, for they will be governed by principle ; love shall exist in their midst, for the truth will develop the purest and noblest qualities of their natures and banish contention from them ; and every blessing the heart can desire shall be theirs, as fast as they become prepared to receive and enjoy them.

In the face of the obstacles that intervene between the present condition of the Saints in these lands and the realization of this prospect, there is a necessity that in earnest prayer they should seek mighty faith from God to overcome every difficulty that lies in their way. It will not do to wait until they reach Zion before beginning to practise the principles which secure these blessings ; but every day and every hour the mind should be trained in obedience to the truth, and the spirit of God sought after in earnestness and devotion, with a firm reliance on the promises of God and an unshaken faith in their fulfilment. They who do so shall not only escape the calamities coming upon the wicked, but they shall also be made partakers in all the blessings of the Everlasting Gospel.

ABSTRACT OF CORRESPONDENCE.



By letter from Brother J. P. Meik, of Raipore, Central Provinces, East India, dated August 1st, we learn that, notwithstanding the difficulties to be contended with in that God-forsaken country, he was labouring energetically for the interest of the Kingdom of God, as far as circumstances would permit, bearing testimony to the truth whenever and wherever opportunity presented itself. For some time past he had been engaged in translating the Book of Mormon into the Hindostanee language (the most universal in India, and more or less spoken from Lahon to Cape Comorin), and had, at date of writing, finished about one half of it, trusting to be able to complete the translation in some twelve or eighteen months hence. Brother Meik's letter breathes a good, lively, and hopeful spirit, testifying of the interest he takes in the spreading of the truth, and commends him to the remembrance of the Saints, by whom he wishes to be remembered in their petitions to Him who is mighty to save and bless, that he may be instrumental in doing good in that country by translating that sacred record in the language of that benighted nation.

Elder Alex. Ross, in a letter dated Sept. 18, says:—"In the Leicestershire Conference, during the last few weeks, I have held several Camp-meetings, all of which were well attended by Saints and strangers. On Sunday, the 31st of last month, President Bigler favoured us by attending a Camp-meeting held at Whitwick, at which those who assembled felt much blessed, and the day was spent profitably to all. Out-door preaching is still attended to, when the weather permits, by the local Priesthood. They all agree in bearing testimony that the spirit of investigation is among the people, and that the prospect of success attending their labours is decidedly cheering. Long may the spirit of honest inquiry exist among the people, until the innate qualities of truth within them gain the ascendancy over every principle that keeps the soul in taraldom, and through obedience lead them to endless life and glory."

CATECHETICAL ILLUSTRATIONS OF THE FAITH AND TEACHINGS OF THE SAINTS.

It is frequently asked, "What is the reason of your being driven from place to place?"

Because we have the Priesthood of the Son of God, and all the world is opposed to it.

"For what were you driven from Jackson county, Missouri?"

For preaching and trying to practice the Gospel of life and salvation.

"Were not your people Abolitionists?"

They were not.

"Did they not spread an influence that slavery was not right?"

They said, as they now say, that slaves are, in many instances, abused, and that masters will be punished for abusing their slaves.

"Did you not believe and preach the doctrine that the Saints will possess the earth?"

We did believe and preach such a doctrine, and we still believe and preach it as it is revealed in the Bible.

"Did you believe and preach that God has set up on the earth the kingdom that Daniel saw?"

We did, and still believe and preach it.

"Do you believe and preach that you are in possession of that kingdom?"

We do.

"Do you believe that all will be damned, except the Latter-day Saints?"

Yes; and we believe, further, that many of the Latter-day Saints will be damned, unless they repent of their sins and work righteousness.

"What do you understand by damnation?"

Being shut out from the presence of the Father and the Son.

"But will all, except the Saints, be sent to that lake of fire and brimstone where the worm dieth not and the fire is not quenched, there to dwell for ever and ever?"

No, for every one will receive a glory, except the "sons of perdition." We believe that the doctrine that sinners eternally dwell in hellfire is an invention of the Priests, to oppress and terrify the ignorant.

"Where did you go, when you were driven from the State of Missouri?"

We located in Hancock county, Illinois, and in Lee county, Iowa.

"Were you not driven from Illinois in consequence of believing and practising the doctrine called 'spiritual wife doctrine,' or polygamy?"

No.

"Did not Joseph Smith teach such a doctrine?"

Joseph Smith had a revelation from God, July 12, 1813, wherein the Lord revealed the doctrine that was revealed to the ancients. This revelation was first published in the *Deseret News Extra*, September 14, 1852, which was the first time it was publicly made known.

"Was it generally known in Nauvoo and in the regions round about, previous to its being published, that Joseph Smith had received such a revelation?"

It was not.

"For what were you driven from the State of Illinois?"

For the same reason that we were driven from other places, viz,—because

we preach and try to practise the Gospel of life and salvation.

"Why do men hate and persecute you now, if you have the Gospel of the Son of God?"

Because they have not the Gospel, and will not receive it as revealed in the Old and New Testaments—upon the terms the Lord offers it to them as laid down for all men to be saved by it—and

they are not willing that He should reign, whose right it is to reign.

"Is there no political reason why you have been driven from place to place?"

Perhaps so, for probably the world fear our political, as well as religious union, knowing that "in union there is strength." We know of no other political reason.—*From the Deseret News.*

C O R R E S P O N D E N C E .

ENGLAND.

LINCOLNSHIRE CONFERENCE.

Billingsboro, Sept. 24, 1862.

President Cannon,

Dear Brother,—Judging from my own feelings, I feel that good news with regard to the work of the Lord will be gladly received by you.

I went with two of the brethren to Stamford on Sunday morning, where we held a council meeting. The brethren all felt well and alive in their duties. They have done considerable out-door preaching this summer, which, I believe, will result in good.

We went from there to Ryehall (a village where a few Saints belonging to the Stamford branch reside), where we held a meeting in the afternoon in a brother's house. Several strangers came in. I addressed the meeting at some length, after which the strangers said they believed the work was true, and gave me an invitation to take tea with them. After tea I went with several of the Saints to a village called Casterton, where we preached in the evening to a good number of people. After the meeting was over, we asked the people whether any of them would open their doors for preaching, but the answer was, "We believe what you say to be true, but dare not open our houses for you to preach in, or we should be turned out of doors and of employment." I felt as though I could have wept over them; realizing that the bondage in which they are placed is great, and forces them to follow and practise creeds which are powerless to save. I felt to pray God, my Heavenly Father, to break these bonds asunder, and I rejoice to know that this will soon be the case.

On Monday evening, in company of some of the Saints, I visited a family in Ryehall by the name of Osborne. We went down to the river and baptized four of them, the husband, wife, and two daughters. One of their sons had been baptized a few weeks ago.

We held a meeting, and confirmed them the same night. The good spirit was with us, and we all enjoyed ourselves well. The brethren feel that the Lord is prospering them; and crowning their labours with success.

We shall hold the Lincolnshire Conference at Grantham, on the 12th of October.

Praying God to bless you in all your labours, I remain yours very truly,

JAMES BULLOCK.

SCOTLAND.

DUNDEE CONFERENCE.

Dundee, Sept. 7th, 1862.

President Cannon,

My Dear Brother,—Not having written to you for some time, I feel that a few words at present would not be out of place. I am pleased in stating that all things here are moving steadily in the right direction. A good feeling and spirit is manifested by the majority of the Saints throughout this Conference, who are desirous to do all they can for the furtherance of the work of God. The Branch Presidents and the Priesthood connected with me are doing the best they can to carry out the counsels of those placed over us, and are interested in the welfare of Zion, sparing liberally of their weekly pittance for the support of the cause of God. We are a little behind in money matters yet, but we hope soon to be able to report the Conference out of debt.

On the 17th of last month, we were favoured with a visit from Presidents West and Stuart, who, in their fatherly manner, dealt out to us those instructions which were the most suitable to our circumstances as Saints of God, and which will tend greatly to help us in the discharge of our every-day duties. All who were present on that occasion felt to rejoice and appreciate the value of those instructions, which left a good impression on the minds of those who were assembled. We are baptizing occasionally, and prospects are flattering for a further increase of our numbers. In the Alyth district we have had of late very large meetings of strangers, who appear to be inclined to investigate and listen to the principles taught by the Elders. Several letters have been received here lately by the Saints from some of their friends who emigrated last year and on previous years, breathing a good spirit, and causing a feeling of inquiry to spring up amongst their friends and old acquaintances; one of these letters has found its way into one of the daily papers here, which, doubtless, will be productive of good, and be read with interest by all who love to hear of the prosperity of the Kingdom of God in the land of Zion. My health is first-rate at present, and I feel well in the work of God, striving to do the best I can to further the interest of his cause on the earth. May the Lord bless you continually with every qualification requisite for your holy calling.

With kind regards to yourself and those connected with you, I remain your fellow-labourer,

W. S. BAXTER.

SCANDINAVIAN MISSION.

Copenhagen, Sept. 19, 1862.

Editor *Millennial Star*.—President Cannon and company arrived at Aalborg on Sunday morning, the 7th inst., having come direct from Hamburg, via Korsøer; they were accompanied by Jesse N. Smith, the President of this Mission, and Elder W. W. Cluff. They were all in good health.

We held an excellent Conference meeting on the same day in the city, the Priesthood and Saints having assembled from all parts of this district. The

President and others spoke very freely the words of life, accompanied by the inspiration of the Holy Spirit, and the Saints were warmed up to a degree that I have never before witnessed here.

After spending the evening and the next day in the city, and visiting the Forest Hill and the groves around the city, they departed from the Saints, who were crowding in continually to see and converse with them, and who felt as though they wished them to stay in their midst for ever, were it possible. They went by stages to Aarhus (situated by the sea, about 65 miles from Aalborg), where they arrived about midnight. The company was received and well entertained by P. O. Geertsen, the President of the Conference. A meeting, consisting of 300 Saints and a few strangers, was held the day following (Wednesday), in a commodious hall fitted for the occasion. After having visited the churchyard and other places outside the city, the company embarked at eleven o'clock a.m. on the steamer *The Star*, and were saluted by the Saints from every direction as long as they could be discerned from the land. We reached Korsøer at half-past five, where we put up and dined. We left by the railway cars about seven o'clock p.m., and arrived in Copenhagen at half-past ten, and were greeted by quite a number of the Saints at the railroad station, some of whom followed to Br. Smith's office.

Sunday forenoon and afternoon President Cannon addressed a congregation numbering more than 1,000, with a goodly degree of spirit and power, to the great satisfaction and joy of the Saints. Brothers Joseph F., John, and Samuel H. B. Smith, as well as Jesse N. Smith, Cluff, Lund, and Poulsen, spoke also very interestingly during the day, besides a number of others who had come from various parts of the mission, and addressed the Saints briefly. 110 Elders of the travelling ministry were present.

The Priesthood meeting for the Elders of Scandinavia, previously appointed by President Jesse N. Smith, was opened on Monday at ten o'clock a.m., and for two days we were together, enjoying each other's company. We had a rich time while there, which will long be

remembered by all present. President Cannon gave much good instructions, which, if heeded, are calculated to enable us to operate more successfully than before, and cause the work to roll on powerfully. President Smith also pointed out various ways and means which would assist us in doing more good. Cheering reports were heard from the Elders, and calls were made for more labourers.

President Cannon has taken great interest in the welfare of this mission, and appears to be well satisfied with the state of affairs here. He has been well informed of the local and social conditions of both the country and the people. We are glad to know that

Elder John Smith is going to tarry here. I have not heretofore witnessed such a desire as is at present manifested both by the Priesthood and the Saints to unite with the main body of the Church in Zion. We realized that our efforts and powers are becoming more concentrated, and that a great work will be done in this country.

I could not help but suppose that the Saints in England and other parts would be edified to hear something of our success here; therefore, I have forwarded you the accompanying minutes, trusting you will give them room in the *Star*.—I remain yours respectfully,

A. CHRISTENSEN.

SUMMARY OF NEWS.

—o—

AMERICA.—McClellan had advanced his headquarters beyond Rockville. His army had approached the Mouscaw River, over which a portion of the bridges were destroyed by the Confederates. The Confederates under Jackson had evacuated Frederick, and taken possession of Hagerstown, where he was preparing to march into Pennsylvania, by way of Chambersburg. The excitement was great in that vicinity. The defence of Pennsylvania had been vigorously decided on. The Governor was raising a large militia force. The city of Philadelphia had voted \$500,000 for its defence. The Confederates 40,000 strong, under Generals Lee and Longstreet, are in possession of Leesburg, Maryland. The latest reports state that McClellan's advanced guard had occupied Frederick without opposition. On the 11th ult. a Confederate cavalry force attacked Westminster, Maryland, and did considerable damage. A despatch from Fortres Monroe states that the Confederate cavalry force had attacked Williamsburg, having captured the Federal pickets. An engagement ensued, resulting in the capture of one Federal colonel, five captains, four lieutenants, and some privates. The Confederate commander, with eight officers and men were killed. The Confederates had retreated from their position in front of Cincinnati. Federal General Buell, with 45,000 men, is said to be in pursuit of Kirby Smith, who was reported retreating. General Bragg was advancing by way of Lexington to join Smith. The latest news bring information that a battle has occurred between the forces of McClellan and Lee at Hagerstown. McClellan states that the Confederates were beaten, and retreated across the Potomac. The Confederates are reported to have lost 15,000 men. General Reno was killed, and General Lee is reported to have been wounded. The Federals are surrounded at Harper's Ferry. 1600 Federal cavalry have escaped, but it is supposed the remainder of the Federal forces will be compelled to surrender. The Confederates had again advanced on Cincinnati, driving in the Federal pickets two miles north of Florence.

MEXICO.—*La France* asserts that the majority of the Juarez Government has decided on proposing terms of capitulation to General Forey, on the basis of the surrender of Mexico and Puebla to the French.

ITALY.—The *Discussione* says that the state of siege will continue some time longer in Naples, and that it will be abolished in Sicily after the officials whose loyalty or integrity is suspected are removed from the public administration. The Italian Parliament will be closed, and not dissolved. Intelligence received in Turin from Fort Varignano states that Garibaldi is progressing favourably.

AUSTRIA POLAND.—On the 18th ult. a large fire broke out in Brody, reducing 114 houses to ashes. It is supposed to have been the work of an incendiary. The public are greatly excited, it being feared that fresh incendiary fires will take place.

RUSSIA.—A imperial manifesto, published on the 20th ultimo, orders that recruiting, which has been suspended during the last six years, shall be resumed in 1863. The quota is to be 5 men out of every 1000 inhabitants. Recruiting will commence on the 15th January.

CHINA.—Canton and Macao have been visited by a violent typhoon, which did immense damage. 40,000 (?) lives were lost. Cholera is raging at Chefoo. A rebellion is reported to have broken out in Tonquin, under the leadership of Phoong, whose adherents number 100,000. The China seas are infested with pirates.

IRELAND.—Disgraceful riots and wrecking of houses took place in Belfast, on the night of the 18th ult. and was continued for several days, the military having to be called out. The rioters consisted of Protestants and Catholics. A Protestant demonstration had been got up which served to inflame and excite the multitude, and once more set up the cloven hoof of religious warfare, by arraying man against his fellow-man. A great number of people were injured, but the greatest injury was done to property.

A KING'S REPLY.—A lady made a complaint to Frederick the great. King of Prussia. "Your majesty," said she, "my husband treats me badly."—"That is none of my business," replied the king. "But he speaks ill of you," said the lady. "That," he replied, "is none of *your* business."

RATHER HARD ON THEM.—A man who had a cause in court said, "that if he lost in the Court of Common Pleas, he would appeal to the Supreme Court, and from thence to Heaven."—"And there," replied a gentleman, "you will be sure to lose, for you will not be present to answer for yourself, and no attorney is ever admitted there!"

POETRY.

—o—

HYMN FOR THE TIMES.

TUNE: "Do What is Right."

I'm here as a stranger from Zion's fair mountain,
Whose vallies embosomed lie far in the west;
Oh! the e springing forth is the life giving fountain—
A place where the weary can all find a rest.

CHORUS:

Then ho! for a kingdom of blessing and power,
A place where the sound of the Gospel is heard;
Where war and commotion no longer have power,
And the honest-in-heart learn the will of the Lord.

I am sent forth to preach to the world the glad
tidings—

The plan of salvation—the kingdom of God;

Sunderland.

To counsel the honest to flee to their hidings—
Escape from the scourge of the Lord's chast'ning rod.

'Tis decreed by Jehovah the nations shall crumble:
Already his judgments are spreading abroad;
And thrones that now titter shall speedily tumble:
With earthquake and pestilence, by famine and sword.

"The earth must be cleansed," saith the voice of
the Prophets—

Oh! see how the wicked shed each others blood!
Then haste, for your safety, ye honest to Zion—
The good olive-tree is beginning to bud.

M. F. FARNSWORTH.

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LIVERPOOL

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 41, Vol. XXIV.

Saturday, October 11, 1862.

Price One Penny.

A DISCOURSE

BY PRESIDENT AMASA M. LYMAN, DELIVERED IN EDINBURGH, MARCH 23RD, 1862.

(Reported by E. L. Sloan.)

[Commenced by reading in the VI chap. of Matthew, from the 19th verse to the end of the chap.]

I have read this portion of what is denominated "Christ's sermon on the Mount," in your hearing, for this reason, particularly, that the truths of which the declarations I have read are suggestive, may be before your minds, so that while we may reason together, you may be the better able to arrive at conclusions in your own minds as to whether our reasoning is consistent with what is taught in the Scriptures. We find an injunction of the Saviour here, upon those to whom he addressed the words I have just read, that they should "seek first the kingdom of God and his righteousness," this of course being denominated and placed first, as first engaging man's attention; and, as being that for which he should first seek, it can only be regarded by us as forming the beginning of the superstructure that was to be reared by the revelation to man of the truth, and through the unfolding to man in that revelation a knowledge of himself, and the relationship he sustains to the causes that have produced the development of intellectual humanity upon the earth; thus laying rationally and con-

sistently the foundation of the superstructure first, as that upon which the building should be reared—that which was to sustain the building and give to it a perpetuity of existence. Yet, when we take the declaration of the Saviour, as it has been transmitted to us from the past, we are still left, to a certain extent, in the dark as to the precise nature of the means by which the work is to be performed. He says, "Seek ye first the kingdom of God and his righteousness," and, as this was the work that was placed before the people in the days when Jesus proclaimed the Gospel in person, it is the same work that is presented to us for accomplishment on our part in our time, for there is no different Gospel presented to us from the one which was presented to them; as they were constituted so are we constituted; and, as were the constitutional requirements of their existence as intellectual human beings, so are ours—the same wants to be provided for, the same capacity to receive and enjoy, and constitutionally the same in every respect; hence the work presented to them for their accomplishment was the same as that which claims our attention. To know this is an important matter; yet, if we start

in the work of searching for the righteousness of the kingdom of God, how shall we find it out? By what shall we regulate the opinions we may form, the conceptions that shall be awakened in the mind, and how determine whether they are correct or incorrect?

If we were to consult the men who assume the positions of teachers of mankind and guides to a heaven of happiness and bliss, on all the face of the wide earth, each in his turn would tell us what he considered constituted the righteousness of the kingdom of God. And when he had told us this, What would it be? Would it be a revelation of the truth to us? That is a matter that would depend entirely upon circumstances. But, there is one thing it would invariably be; the answer given would be a reflection of the opinions of the man answering the inquiry made. Yet, whether his opinions are correct or incorrect, is still as much a question as the question what constitutes the righteousness of the kingdom of God, upon which we should commence to lay the foundation on which our future greatness, happiness and glory is to rest. When we read the Scriptures we are to a certain extent involved in a similar difficulty. While we arrive at one conclusion in reading the Scriptures, our neighbour who is on our right hand and our neighbour who is on our left hand, with whom we are struggling along through life's journey, read the same Bible and arrive at entirely different conclusions. This involves us in another difficulty; for we find that the Scriptures are much the same, as a medium of information, as the men who are around us under the influence of all the varied notions they entertain; for these varied notions, so far as the Scriptures are concerned, have all been drawn from the Scriptures. Their opinions, they will tell us, are the reflection of the legitimate import of the Scriptures. Then, if there can be such a variety of opinions drawn from them, they do not, viewing them in this light, constitute a very encouraging source to which we can apply with any degree of confidence and faith that we would, as the result of consulting them, know the truth.

What then shall we do? Shall we throw the Scriptures away as not true? No. But how, then, shall we commence our search, and in what direction shall we look to find what constitutes the righteousness of the kingdom of God? To learn what constitutes the righteousness of the kingdom of God, we require to know something of the nature of the purpose and design that influenced Jehovah in first developing intellectual humanity on the earth—what the purpose was he had in view in giving man a being in the world, and then, when we know what he has done, and whether it is consonant with what he intended to do, its consistency and beauty will be rendered obvious to us.

It is quite possible that my mode of reasoning on this matter may not be consonant with the opinions of those who are listening to me, therefore, I have to ask you to extend your charitable attention to the reasons I may advance, and request you not to throw them away till you have rightly determined whether they are true or false. I do not mean to travel in the beaten track which many others have travelled in, who have been the exponents of views and opinions which have exerted an influence over the world religiously. I have no regard for anything but one matter, and that is the Truth. As for a great many things which people entertain a reverence for, I may not look upon them with like feelings, yet, I would not acknowledge that any one could entertain more reverence for the truth than I do. I make these remarks because I wish you to appreciate to some extent what my feelings are, that induce me to pursue the peculiar course I am disposed to take in my efforts to enlighten you.

I am in hopes, through the help of God, of being able to suggest to your minds such things as will provoke in you thought and reflection, that you may realize the benefits of an administration of truth in yourselves. In order that you may be in possession of an enlightened comprehension and knowledge of the principles that will save you, instead of looking around us and upon human beings as we see them at present circumstanced upon the earth, we will go back to a time

that is more free from doubt—less enveloped in the clouds of darkness than the one in which we live. There is too much smoke here to see with clearness, so we want to go back to a time when the fires which produce the smoke had not been lighted, to an atmosphere that is not beclouded by the darkness of ignorance, and from that point ask ourselves a few questions in reference to the existence of humanity, that we may know something of the well-spring of life and truth. "But," asks one, "do we not want to know something about wrong?" No; no more than we will know by knowing right. Well, now, can we entertain in our minds the thought that there was a time when the existence of humanity, on the earth, existed simply in the mind of our Father and God as a design, the accomplishment of which lay entirely in the future and had its existence solely in the mind of God, as the architect has locked up in his own mind the design of the structure he contemplates seeing erected. The architect plans and arranges the various parts of his design, and sees that the structure is erected according to the plan he has made; and when the building is completed in all its parts, and stands a monument of his architectural skill, it is only a revelation of what was in his mind before the first stone was laid as part of the foundation on which the superstructure should be raised. So there was a time when all the inhabitants of the earth existed in this way in the mind of God. Is there any difficulty in your understanding with me, that, when this design was conceived in the mind of God, there was developed coeval with the design, the principle that was to determine right and wrong in reference to the existence of man. When it became the design of God that man should have a being upon the earth, that he might be ultimately clothed upon with power, immortality and eternal life, as the child of God in the mansions of his Father, what was established as a truth? Why, that man must be constituted to arrive at this destiny—made susceptible of education and endowed with the germ of every quality of mind, which when developed would clothe him with the power and majesty of a

God in the brightness of his Father's glory. This, then, became necessary, that man should be thus constituted.

There is no difficulty, then, in understanding that man could do no action, perpetrate no deed in time, subsequent to the period when his existence had a beginning on the earth, or during his stay on the earth, but what that action would bear a relationship to his future; and the regulation of his actions, so as to produce results in harmony with the object of his being, and aid him in his upward journey to the habitations of fadeless glory, would be in consonance with the provisions of God for the governing of his children; for the righteousness of God's kingdom was simply that which determined the course of action on the part of mankind, that would lead to the development of the kingdom of God and would constitute the materials of which that kingdom was to be composed. Then we need not trouble ourselves about the mysterious origin of good and evil. They are as simple as the simplest thing in nature. When God determined that we should live upon the earth, and possess intellectual powers, and be susceptible of education, without which we would be unable to understand the application of any law or provision requiring our observance, our destiny became fixed and certain. The law of right and wrong became the fixed law, observance of which was to determine the future of mankind before God as his children. This is the righteousness that the Saviour instructed his disciples they should seek first when he said, "Seek ye first the kingdom of God and his righteousness," and then, when ye have sought and found this, all these other things that man seeks so strenuously after, because he is constituted to enjoy them, shall be added unto you. The wealth that the Gentiles seek to obtain at the expense of their happiness and salvation, the glory and honour they assiduously struggle after with all the soul's energy and power—all these will be yours when you have first learned the righteousness of the kingdom of God. Here, then, we see from this fact that human action was made to ever have a certain relationship to the standard of right. Human action in whom? In the per-

son who happens to be converted alone? No; but in all humanity. It is myself, in person, who lives; and that living should be a fulfilment of the purposes of God in my being, for without it his kingdom could have no existence on the earth. The mere fact of myself being born into the world, bears a certain relationship to the accomplishment of God's work. If man was never born, could he be educated and form a part in the structure of God's kingdom? No, never; for without an existence upon the earth what relationship could he bear to the kingdom of God on the earth.

Is there then any difficulty in tracing the existence of evil and wrong in the world? We see that in order for man to be born into the world, and live in such a way that all his actions would tend to the fulfilment of the purposes of his being, it would involve this necessity, that man should be developed upon the earth and act in conformity with the law that regulates his being without any violation of it, being surrounded from his coming into the world by such circumstances as would place before the opening mind instructions, the receiving of which would lead him to a knowledge of the nature and cause of his own existence on the earth. The lack of these circumstances and instructions, is the broad door which has been open for wrong, and by which it has entered. Man was placed upon the earth, and in connection with his being thus placed, he was taught of God his Father to multiply and replenish the earth, and have dominion over it. Earth and its bounteous and magnificent productions, the animal creation that roamed through its wilds unmolested, soared aloft through the blue air of heaven, or darted through the limpid waters of the virgin world; the flowers whose fragrant odours floated on the balmy air; the fruit tree, the lofty oak, the shrub, the plant, the herb—all were given to man as his heritage, and he was told to fill the earth with intellectual human beings, and then to rule and have dominion over it. I allude to this that in your reflections you may be led to consult the history of humanity at that point of its existence upon the earth, and see in Adam the purposes of God foreshadowed

in the creation of man on the earth, and understand that there was connected with it the building up of a kingdom, the righteousness of which is the law that governs it as a kingdom, and by which alone it can exist as such.

What constitutes the law by which the architect accomplishes the design he has conceived—the law by which it is governed in its completion? It is the necessity that grows out of the form and fashion and character of the building to be erected. If he is going to make a chapel he forms his design, and all that the contractor does must be in accordance with the plan of the building as designed by the architect. It must be of a certain dimension, and be formed of the materials intended; for if not, the law of the purpose would reject it, it being something different from what was designed. In the construction of its various parts the materials to be used, whether stones, or timber, or iron, or any other material used in building, must be used in accordance with the design, for that design determines the law that is to influence every part and portion of the building that is to be erected. Its form, length, breadth, height, shape, decorations, embellishments, and everything connected with it as a building, are determined by the plan that is designed. So it is with the development of man on the earth; the design of his being and existence upon the earth, and his relationship to the Kingdom of God determined the law that should govern him in that existence and relationship. What, then, becomes right with us as the righteousness of the Kingdom of God? Why, that which enables us to understand the nature of the kingdom, for without it we could not be prepared for becoming parts in its structure. We must, to some extent, know the nature of the Kingdom of God, or we could never be prepared to enter into it. "Well, but," says one, "this is only your reasoning; if we could be brought to believe that this was in accordance with the Scriptures, which we believe, and have so much confidence in!" Why is it that you have so much confidence in the Scriptures? Simply because you have been taught to believe them with all the fervency of the mind. Pious mothers may have whispered in your in-

fant ears words of reverence for them; fathers and preceptors have guided your belief steadily and continuously to an acceptance of them as true; religious instructors have impressed upon you not merely a belief in them but a reverence for them, till it would be most irrational to expect you to entertain any doubt concerning their truth and authenticity. I believe the Scriptures as firmly as you do. I believe them, for they are consonant with the purposes of God. I believe their truth, because they teach principles in consonance with the truth. Well, these Scriptures that you and I believe in tell us of Jesus; and when he was upon the earth, his Father's representative, he said, "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." This gives us to understand that eternal life, in all its greatness, glory, and ineffable felicity, is constituted of the knowledge of God. I have only been telling you that all we would obtain in connection with the Kingdom of God was dependent upon the acquirement of knowledge; that we require to understand the nature of God's purposes, and the nature of the kingdom to be established, in order that we might be prepared to enter into that kingdom. If Jesus was not mistaken, then I am not. If Jesus told the truth, then I have told it to you to-day; and if he did not know the truth who did know it? That we should know the truth ourselves is the important consideration, and that is why we should "seek first the Kingdom of God and his righteousness."

We find that God's purpose, as revealed in ourselves, was that we should rise from our low condition to a better and more exalted one, through the development of the truth in ourselves. We are constituted to rise and become exalted, but, "Can we do so without God's help?" We are not going to do anything without his help. We are here to-day through his kindly provisions, endowed with the power of reason to be exercised that our knowledge may be increased, and as it shines forth it is the reflection of the divinity of our natures. Is it too much to arrogate divinity to humanity? Because you accord it to God I claim its possession by man. It is the principle of the na-

ture of God. "Then," asks one, "how comes it to be ours?" Tell me, you reasoning man, how it is that the child inherits the intellect of the parent fountain from whence it draws its being? Tell me why the child reflects the properties and attributes of its parent, intellectually and physically, and in this find the answer to the question—find the evidence that man, as the child of God, possesses the divinity of his Father's nature. How could we possess the thought that we were the children of God, and yet imagine that no divinity was born within us? If you would have reasons to strengthen your, perhaps, faltering thoughts, find those reasons in the examination of yourselves. It is as much a truth that men and women can learn, as it is that God knows more than we know; and that is no more a truth than that you and I know something. It is as much a fact that knowledge is treasured in the soul of man, as that infinity of knowledge is the wealth, and the power, and the greatness of God. What does this tell us but that if we (inasmuch as we can learn to-day and continue to learn) remain constitutionally unchanged, the attainment of any degree of power and greatness that can be conceived of as before us, is simply a question of time; we will, through an endless acquisition of knowledge, become exalted and throw around us the habiliments of glory and life eternal, being clothed with them like our Father and God. Taking this view of man and his relationship to God, we have no particular difficulty in seeing where it is that evil has originated which has made the earth measurably desolate, and brought war, misery, and sorrow where peace and happiness and righteousness should have prevailed. And humanity that has suffered from the results of wrong, is humanity that is designed and constituted to be happy.

Who will question the truth of the statement that all mankind were constituted to be happy? "Can you prove it?" you may ask me. I wish you to prove it yourselves. Have you ever been happy? Have feelings of bliss ever been awakened within the narrow circle of your own being? "Yes," you have been happy. How, then, did you become so? Was it not because you were

sensible? The reason why you possessed intellectual sensibility was that you might be happy; and it is the possession of it that enables you to be happy, as it is developed in you. The purpose that influenced the design of the Father to make you thus intelligent was that you might be happy. You could not be exalted to a heaven of glory, you could not enjoy the association of holy and exalted beings, without being thus intelligent, because the exaltation itself, and the qualification for such association, are the results of the development of this intellectual property in the soul. Do you suppose the Lord gave you this peculiar constitution that he might enjoy the exquisite delight of seeing you eternally miserable; or how happened you to think that he constituted you to be happy and your brother to be miserable? I hope none of you do think so. I would to God there were none on the face of the wide earth who entertained such a thought or belief, because it is untrue. It is at war with the purpose of man's being. If I was made intelligent that I might be happy and be saved, what was my brother made for? Why, that he might be happy and might be saved too. This is the constitutional peculiarity, not of a portion of the race only, but of all the family of man; therefore, we reason that it was the design of God that all men should be happy. Where is the soul that is writhing in misery to-day that would not be happy in the relief from that misery if it could. If you can entertain a conception of a soul that is suffering the pangs of misery who would not be happy in the release from that misery, your mind is more elastic than mine. Well, then, it is to man thus constituted to be happy that the Saviour says, "Seek first the Kingdom of God and his righteousness," because it will open to your minds all the future. The future, teeming with the treasures of knowledge, of happiness and bliss, will of itself open before the mind as it emerges from its low and undeveloped condition to one of reason, to reflect, compare, and comprehend.

As the mind experiences its transition from this undeveloped condition to one of greatness and power, compared with that from which it has emerged,

it begins to comprehend and delight in the beauty, the glory, the divinity, and perfection of God's work, for they will be spread out before it that it may read and read without being deceived. The revelations that we find in man, as we read him aright, tell us no two tales. They bear no doubtful import. They tell the truth, and but one truth; the truth one and indivisible, one for ever, under any and all circumstances. Whether we take the most degraded or those who under the most favourable circumstances have realized to the greatest extent the fulfilment of the purpose of their being, we will find, when we consider humanity, that all are constitutionally the same, formed to enjoy happiness which the acquisition of the knowledge of the truth brings within their reach. The ignorant are unhappy everywhere, in every country and in every clime; and that unhappiness is the result of their ignorance, while their ignorance is the consequence of a wrong directing of their abilities, which if properly directed would lead them to understand the purposes of God in their existence upon the earth, and the laws of his kingdom, in which there are happiness, glory, and exaltation. Yet, in all this mass of intellectual human existence that we see around us, there is developed a degree of light, for there is a "light which lighteth every man that cometh into the world;" but some choose "darkness rather than light, because their deeds are evil." Their actions are wrong, simply because they are not in accordance with the principle of the design of the Father. Their perpetrators have not been led in the way of truth, but they have adopted false premises and from them have drawn false conclusions, and the result has been darkness which has clothed humanity in misery and sorrow. Yet mind has been struggling for its development—for the development of its own godlike power, amid all the varied and conflicting influences which have surrounded it, and the result has been the intellectual phenomena we discover spread around us. We can say that the race has progressed intellectually, because men have discovered some few things supposed not to have been known in previous ages; but physically the race has not progressed. It has retro-

graded and become deteriorated; and though mind has struggled on in the path of development, under the varied circumstances that have surrounded it, and won its triumphs in important and useful discoveries, still its powers have not been trained and directed entirely in the way of truth, but have been carried forward in a thousand different directions; and to-day, with all the knowledge that exists in the world, men are in ignorance in relation to the purposes of God. A gloom that is darker than the grave rests upon and casts its sombre shadows over a world that should be radiant in the light of truth and the smiles of God. If we would see that this is consistent with the purpose of the origin of intellectual humanity, we must begin with ourselves; for within us is the revelation of God, and without a knowledge of ourselves all else is dreary as death, for it is ignorance. Did Jesus entertain such views as these? Yes; such at least is my conception. Perhaps my friends in poring over the Scriptures and exercising their own minds may arrive at a different conclusion. Well, if so, I am not going to try to prevent them; if they wish to do so, I am going to let them do as they please. But the man who feeds on delusion will at some time become satisfied of the worthlessness of the food on which he lives, as much as the Scriptures represent the prodigal son to have become tired of and disgusted with the husks on which he lived, when suffering the effects of his prodigal career, a wanderer from his father's house. Like him they will come seeking for the fruits of a Father's charity, and they will be willing, when they cannot do without it, to become the re-

cipient of the Father's kind provisions, to enjoy the light of his favour and aid, to possess the happiness and blessing which, with bounteous care, he has provided for his children; and I have no need, no wish, to add one pang to the sufferings of mankind, for there is misery enough in the world without its being increased by one recreant feeling of mine, or by the smallest degree of unkindness. They are my brethren, and belong to my Father's family. They may perhaps dispute the relationship now, but when they partake of that aliment which feeds the soul, and which alone can bring into life all the latent qualities that lie undeveloped within them, it will be forgotten with the hunger pang they suffered in the days of their ignorance and misery. Well, then, I have no need to entertain any but feelings of charity for mankind. I would to God that all men could see as I see, and as much better as they could, that they might be led to happiness, glory, and immortality.

Whether my views are all congenial with your feelings or not, I do not know; I have given expression to them honestly and in kindly charity, and my desire is that they might be adopted by all men. For this end I am labouring; for the blessing of humanity universally spread abroad over the face of the wide earth; and it is to this view of the Gospel that I ask your attention, that you may come to a truthful comprehension of its principles. That you may be enabled to do so, and to rear such a superstructure on the foundation thus laid, that you may enjoy, and continue to enjoy, increasing happiness, blessings, and glory, is my prayer in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 633.)

In my communications to Governor Ford, in relation to the riots in Hancock county, I made but one request of him, and that was, that no troops ought to be brought into Hancock county; that I had sufficient power within the limits of the county to suppress any further riots, and prevent any more burning.

I am certain that the letters which I received from the Governor were either left in your hands, or in the hands of some one

in your office at Nauvoo; at least I have not got them now. I recollect that you desired to get them for future use, and am sorry that I cannot forward them to you. You will find in my proclamations the historical part of the last mob war in Hancock."

The following list is from the pen of Dr. Willard Richards:—

"William Law,
Wilson Law,

Wm. A. Rollason,
Wm. H. J. Marr,

Robert D. Foster, S. M. Marr,
 Charles A. Foster, Sylvester Emmons,
 Francis M. Higbee, Alexander Sympson,
 Chauncey L. Higbee, John Eagle,
 Joseph H. Jackson, Henry O. Norton,
 John M. Finch, Augustine Spencer.

The foregoing have been aided and abetted by—Charles Ivins and family, P. T. Rolfe, N. J. Higbee.

William Cook, and Sarah, his wife, formerly Sarah Crooks, of Manchester."

Sunday 30.—The Governor wrote to Gen. Deming, as follows:—

"Head Quarters, Quincy, June 30, 1844.

"Sir,—It is my present opinion that the Mormons will not commit any outbreak, and that no further alarm need be apprehended. I regret to learn that the party in Hancock, who are in favour of violent measures have circulated a thousand false rumors of danger, for the purpose of getting men together without my authority, hoping that when assembled, they may be ready to join in their violent councils. This is a fraud upon the country, and must not be endured.

I am afraid that the people of Hancock are fast depriving themselves of the sympathy of their fellow-citizens, and of the world. I strictly order and enjoin on you that you permit no attack on Nauvoo or any of the people there without my authority. I think it would be best to disband your forces, unless it should be necessary to retain them to suppress violence on either side: of this you must be the judge at present.

I direct that you immediately order all persons from Missouri and Iowa to leave the camp and return to their respective homes without delay.

I direct, also, that you cause all mutinous persons, and all persons who advise tumultuous proceedings to be arrested; and that you take energetic measures to stop the practice of spreading false reports put in circulation to inflame the public mind.

THOMAS FORD, Commander-in-Chief.
 To Brig. Gen. Deming, Carthage, Ill."

A few of the brethren met in council, and agreed to send bro. G. J. Adams to bear the news of the massacre to the Twelve.

Elder Willard Richards wrote the following, and sent it by G. J. Adams:—

"Nauvoo, Sunday, June 30, 1844,
 6 p.m.

"Beloved Brother Brigham Young,—For the first moment we have had the opportunity, by request of such brethren of the council as we could call, we write to inform you of the situation of affairs in Nauvoo and elsewhere.

On the 24th inst., Joseph, Hyrum, and thirteen others went to Carthage, and gave themselves up to Robert F. Smith, a justice of the peace, on charge of riot, for destroy-

ing the 'Nauvoo Expositor' press and apparatus.

25th. Were exhibited by Gov. Ford to the troops assembled, like elephants,—gave bonds for appearance at court, were arrested on charge of treason, and committed to jail without examination.

26th. Brought out to the Court House contrary to law, for examination,—returned to jail till witnesses could be procured.

27th. A little before 6 p.m. the jail was forced by an armed, disguised mob, of from 150 to 200; the guard was frustrated. Hyrum shot in the nose and throat and two other places, only saying, '*I am a dead man.*' Elder Taylor received four balls in left leg and left wrist and hand. Joseph received four bullets, one in right collar bone, one in right breast, and two others in his back, he leaped from the east window of the front room, and was dead in an instant. I remained unharmed. The bodies were removed to Nauvoo on the 28th, and buried on the 29th. Elder Taylor remains at Hamilton's tavern yet; we heard to-day he is better.

Elder Geo. J. Adams is deputed to convey this to you, together with to-day's '*Extra Nauvoo Neighbor*,' and other papers giving particulars which you may rely on.

The effect of this hellish butchery was like the bursting of a tornado on Carthage and Warsaw; those villages were without inhabitants, as in an instant they ran for their lives, lest the Mormons should burn and kill them suddenly—the wicked flee when no man pursueth."

The excitement has been great, but the indignation more terrible: a reaction is taking place, and men of influence are coming from abroad to learn the facts, and going away satisfied that the Mormons are not the aggressors.

You now know our situation, and the request of the Council is, that the Twelve return to Nauvoo. The lives of twelve more are threatened with deadly threats. It has been suggested by the Council, that if the Twelve approved, Prest. B. Young, Heber C. Kimball, Geo. A. Smith, Wilford Woodruff and Orson Pratt return immediately; and Wm. Smith, whose life is threatened, with all the Smiths. John E. Page, Lyman Wight, P. P. Pratt and Orson Hyde spend a little time in publishing the news in the Eastern cities, and getting as many in the Church as possible. This is for you to decide.

The Saints have borne this trial with great fortitude and forbearance. They must keep cool at present. We have pledged our faith not to prosecute the murders at present, but leave it to Gov. Ford; if he fails, time enough for us by and

bye; vengeance is in the heavens. We have been in close quarters some time.—money and provisions are scarce. Will the Eastern brethren contribute to our relief?

Gov. Ford has taken away the State arms from the Legion. Your families are well, for aught I know. Sister Hyde has gone to Kirtland, I suppose. I have not been able to get any means for myself or anybody else.

The Council consider it best for all the travelling Elders to stop preaching politics—preach the Gospel with double energy, and bring as many to the knowledge of the truth as possible.

The great event of 1844, so long anticipated, has arrived, without a parallel since the birth of Adam.

Jackson and his gang will try to waylay you coming up the river, if not before: look out for yourselves.

A little while since, Parley wrote to Hyrum about Elder G. J. Adams' proceedings and teachings in Boston. I heard Joseph tell Hyrum to let Adams alone, let Adams go back there and make all things right, that Parley had misapprehended some things, and acted in the matter rather injudiciously.

The Saints have entered into covenants of peace with the Governor and government officers, not to avenge the blood of the

martyrs, but leave it with the Executive, who had pledged the faith of the State for their safe keeping. The Elders cannot be too careful in all the world, to keep from saying anything to irritate and vex the Governor, &c., for at present we must conciliate: it is *for our salvation*. The Governor has *appeared* to act with honest intentions; we bring no charge against him—will wait patiently his proceedings in the matter. Let the Elders keep cool, *vengeance rests in heaven*.—Yours as ever,

W. RICHARDS."

A Council was held by the brethren, at which Messrs. Wood and Conyers from Quincy were present, also Col. Richardson, lawyer, from Rushville. The Council again expressed their determination to preserve the peace in the city, and requested those gentlemen to use their influence to allay the excitement abroad, which they promised to do.

Col. Richardson agreed to use all his influence to stay all illegal writs, and all writs for the present.

Gen. Dunham requested a guard might be sent to Golden's Point, to protect the people there from the mob.

Father John Smith was present, and spoke of the destruction of crops by the Mc Donough troops.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 11, 1862.

WHY ARE SO MANY OF THE SAINTS NOT GATHERED?

It is an undeniable fact that there are many of those who profess to be Latter-day Saints, in this and other countries, who might, had they been disposed to make the effort, have long since been gathered with the Saints in Zion. Why is this? It is simply because, notwithstanding their professions, they have not really believed the message which God sent unto them by his servants. They have been urgently and repeatedly warned, during the last thirty years, of the misery and destruction that were coming upon the nations, and which the Saints would necessarily share in unless they obeyed the call from Heaven to come out from the midst of Babylon, until they have become so accustomed to listen to these warnings that they seem like some old familiar song, or old wives' fables utterly unworthy of their attention; or, if they have believed in the predictions

of the ancient and modern Prophets in regard to these things, they have placed their fulfilment so far in the future as not by any possibility to affect them or their children.

There are, doubtless, many who ardently desire to gather with the people of God, but who, through adverse circumstances of a domestic or pecuniary nature, have been prevented from so doing. Some have to endure the painful trial of having an unbelieving family, and have been waiting and striving and praying with earnestness and unwearied perseverance, in the laudable hope of being able to save those so endeared to them by every tie of association, nature and affection. Others have toiled on cheerfully and faithfully, earnestly desiring to keep the commandments of the Lord and to gather with his Saints, but in consequence of their large families, or through sickness or some other circumstance over which they had no control, they have been unable to gratify their desire. To such cases we do not refer, though we think there are comparatively few even of them, but what, had they fully realized the importance of gathering and constantly enjoyed the Spirit of the Lord, have had, or would have had, at some period since they embraced the Gospel, at least one opportunity of obeying it in this particular. But there are some who acknowledge that the Lord has blessed them more than once with the means to gather to Zion, and nothing but their own negligence and indifference prevented their going; and if the majority of the Saints would examine their past course and the blessings which the Lord has from time to time conferred upon them, they would be compelled to acknowledge, at least to themselves, that had they fully realized how near were the approaching and predicted calamities, and concentrated their faith and energies and economy to the accomplishment of this one object, they would long since have been able to turn their backs on Babylon, and that too, without neglecting any of their duties in sustaining the work of God and his Priesthood during their sojourn therein.

There are many short-sighted individuals who are inclined to murmur at the providence of God in permitting so many of His Saints to be afflicted with poverty, when the treasures of the earth are his; and he could very easily bestow a sufficiency of them upon his faithful children to enable them to gather, or do anything else which he has commanded them, if he saw that it would be for their good. But, if we reflect upon the past, we shall find that the wisdom and goodness of the Lord are often particularly manifested in withholding them from his people. He has heretofore prospered and blessed numbers of his Saints in this land, and did they at all times use those blessings for the purpose for which they were bestowed? No; many, perhaps most, of such individuals are here yet, and with some honourable exceptions, it has been the poor who have gathered to Zion. And there are hundreds now, who never would leave the corruptions and wickedness by which they are surrounded, so long as the sun of prosperity shone upon them. Hence the Lord in his mercy suffers them to be afflicted with temporary poverty and distress, in order that they may be induced to take that course which will lead them to the true and eternal riches. If the Lord were to bless them with the riches of the earth now, doubtless in many instances it would prove the destruction of those thus blessed by inducing them to remain in Babylon and share in her plagues, and the present comparative poverty among many of the Saints may be considered as a strong and consoling evidence that, notwithstanding our coldness and former ingratitude, the Lord has not forgotten, and does not intend to entirely cast away his people in these lands;

and if there is anything that would make us fear for the future salvation and happiness of the Saints of the European Mission, it would be to see them enjoying an uncommon degree of pecuniary prosperity, with the careless and cold spirit which many of them now possess, under the influence of which they would be incapable of governing such blessings in righteousness.

There are no doubt many, who think if the Lord would only prosper them sufficiently to enable them to speedily and easily accumulate the means to emigrate themselves and their families, that they would certainly not use such means for any other purpose, nor wait to accumulate any more. But it is said that "The heart of man is deceitful above all things." The Lord knows our hearts better than we do ourselves, and he sees that some, if not many of his Saints, if permitted to obtain the means of their deliverance without the most strenuous exertion on their part, either would not gather at all, or if they did, so soon as they met with a little difficulty or privation, they would look back with longing hearts to the land whence they had come and where they had lived so easily, and perhaps take steps to return there. We know this has been so in the past. Numbers on whom the sun of prosperity has shone have forgotten God and the blessings he has bestowed upon them, and with ingratitude in their hearts have forsaken the ways of righteousness and turned again to the wickedness of the world. We know there are many who feel confident in their hearts that if the Lord would but let a little ray of prosperity shine upon them, they would not be so ungrateful as to abuse it—they are ready to exclaim with Hazael, "Is thy servant a dog that he should do this thing?" And yet he did the very thing which was predicted he would do; and hundreds now, who think themselves so firm in their integrity, would do no better than others before them if permitted to be tried in the same way. So be content brethren and sisters; work away perseveringly and uncomplainingly; do not forget to pray earnestly and in faith to the Lord to open your way and bless your efforts, but do not attempt to lay down any plan for him to act upon, nor any particular channel through which the desired blessings should flow, but be willing to receive them in the Lord's own time and way, and if he sees you are honest in heart and sincerely desirous to gather with the Saints in order that you may be better able to keep his commandments, rest assured *you will go*.

There are many, however, who have neglected to go to Zion from a much less worthy motive than those before referred to. When they came into the Church they were in circumstances of comparative comfort, and some may even have been possessed of a moderate degree of wealth. They heard that the Saints who had gathered had to contend with great privations, and they were unwilling to leave their comfortable homes and cheerful firesides to share with their suffering brethren and sisters the vicissitudes and inconveniences incident to an uncivilized and uninhabited country; some of whom were also afraid lest they should be called on for the few pounds they might have been able to take with them—which in many cases would have been barely sufficient to have carried them to their places of destination, so that they had no necessity for being uneasy on that point—to administer to the wants of their persecuted and suffering brethren. Where are such individuals now? Nine out of every ten have either apostatized or are reduced to the verge of extreme poverty. The tables are now turned; the Saints in Zion are enjoying prosperity, while adversity is the lot of those who slurred them when in the hour of their trial; and yet some of these very individuals are foremost in their claims upon the generosity and assistance of

the Church, and loudest in their denunciations of its ingratitude and the corruption of its leaders if it does not provide for and emigrate them.

Space will not permit us to say half we should like to on this subject; but we doubt not there are many who could emigrate next season if they earnestly desired, and would make every effort in their power to do so. But will they go? We fear not. Notwithstanding the numerous examples which they have had of the danger and folly of procrastinating their duty in this respect, we feel assured that many who could now go with comfort, will yet have to go, if they can get the opportunity, with their bundles on their backs; and in poverty and distress and shame meet those friends whose warnings and advice they have unheeded and despised, but who will, nevertheless, whenever they do come to Zion, do all they can to encourage them to do right, to teach them how to live, and to make them cheerful and happy.

The terrible events which are taking place with such fearful rapidity on the American continent, seem to indicate that the way to Zion may be temporarily closed; and in the meantime the clouds that are gathering around the horizon of Europe will grow darker and blacker, and shortly burst in a storm of terrific fury over the inhabitants of the nations of this continent. We feel like urging the Saints to make every effort to flee to the hiding-place of the Lord before the storm overtakes them. The Lord knows his own, and can and will preserve them so long as they are in the path of duty; but those who can, and do not obey his command to gather, have no right to, and cannot claim his protection.

C O R R E S P O N D E N C E .

—o—

SCOTLAND.

Dundee, Sept. 30, 1862.

President Geo. Q. Cannon,

Dear Brother.—The good work of God is still progressing in Scotland, and many are still being added to the Church by baptism. The Priesthood and Saints are becoming more and more united as they increase in the knowledge of the truth. The faithful are making every *honest* exertion in their power to gather home to Zion before the way is hedged up. The storm-cloud of social, commercial, religious, and political controversy in Europe, betokens that the great image of empire spoken of by the prophet Daniel is about to be broken to pieces; the extremities or "disunited States," according to the Prophet Joseph Smith, are already passing away like the chaff of the summer's thrashing-floor, and no power on earth can prevent their dissolution; for the Lord hath spoken it, seeing that in them would be found the blood of Prophets and Apostles. The Saints have known for years that these things would come

to pass, and have been gathering home to "Deseret" like the honey bees to the hive when they see the storm-cloud lowering, there to be safe from the calamities that are coming upon the wicked, and to be instructed of the Lord through his holy Priesthood, that they may learn of his ways and walk in his paths, that, when the Kingdom and its greatness is given to the Saints of the most high God, where they may reign with him in righteousness, while the wicked are cut off and destroyed.

Brother David Gibson arrived in Glasgow on the morning of the 13th instant, "all right." He carries with him the spirit of obedience, which is the spirit of Zion and the key to all the real power and influence which men of God possess. We held a district meeting in Paisley, his birth-place, on the 14th inst., which was well attended; it is said to have been the largest congregation of Saints ever assembled at Paisley since the organization of the Branch in 1840. I joined the Church in this same place in 1812. There are some

of the old Saints here yet, who entered the Church when it was first organized in this country; they are firm in the *faith*, still waiting, hoping, and praying for something to turn up, instead of taking hold and turning up something for themselves, and thereby effect their emigration, observing the admonition of the Apostle James, that "faith without works is dead."

Brothers Baxter and Sands are well and feeling well, and the Priesthood and Saints under their watch-care are striving to live their religion. Some have neglected to have their children bap-

tized when eight years old; they seemingly forget that the law of God requires parents to have the ordinance administered to their children to be baptized when they arrive at that age; if parents neglect to do their duty in this matter the Lord will not hold them guiltless.

I am, as usual, in the enjoyment of good health, and I feel well in the work of the Lord, nor am I weary in well-doing, for it is good to be a Saint.

Praying for the blessing of God to rest upon you, I remain your fellow-labourer,

DAVID M. STUART.

OUR SUNDAY SCHOOL SCHOLARS.

One of the ideas that stamp the Saints as a peculiar people in the midst of the nations is, that while the majority of their fellow-citizens look upon children as a disagreeable necessity, and would almost class them in the list of what some have pleased to call necessary evils, and cannot find a fitter term to explain their opinion of their value than that of encumbrance, the people of God regard them as one of the greatest blessings essential to their happiness and progress, and the accomplishment of the purposes of their heavenly Father in the development of his kingdom. But, while we mourn over the degeneracy of the world in this particular, and point out the fearful crimes on infant life through the sins of men, that almost cause Christian and civilized England to vie with heathen and barbarian China in its child-killing proclivities, and note the futile endeavours of their country's wise men and law-givers to stop the abomination, and understanding as we do that "the axe must be laid at the root of the tree," or the evil cannot be overcome, yet sometimes we, as Saints, are apt to view the blessings in an abstract light, forgetting that as *charges* placed under our care, for us to make them, to a great extent, what they are to be in after life, and work out the realization of our hopes as to their proving the blessings we expect, the work devolves on us to use the wisest means to accomplish the desired end.

An anecdote is told of one of England's greatest authors thus: He was interrogated by a lady as to the proper age to commence the education of her son. He asked the child's age, to which the mother replied that he was four years old. "Then, madam, you have lost four years," was the reply. And such indeed is the case with those who forget that education begins from the child's birth, and that the greatest teacher for good or evil, the one most readily copied, is the example of the parents.

But, leaving the subject of the influence of home culture, let us turn to our Sunday schools, as by the letters of the brethren in the *Star* we learn such are being established in various parts of the Mission.

Let not our brethren and sisters in their anxiety to do good enter into positions without well studying to obtain the necessary qualifications, that they may be able to do the amount of good they desire. The two most necessary virtues to hold the confidence of children are kindness and firmness. Without the former we cannot gain their love, and without the latter we cannot retain their respect; and to want either of these is to be without any influence over them. To want the former, renders the Sunday school (that which should be anticipated a pleasure) a thing to be evaded as irksome, an uninteresting duty to be got over with as little trouble as possible; the lack

of the latter would cause the teachers to change places with the children, and the children become the masters; and when control is lost, order ceases, and good can no longer be done. Again, though it is almost unnecessary to draw attention to the fact, that the memory of childhood is very retentive, and any little apparent favouritism or unfairness is long retained in their recollections, and such little grievances to them are as much as our greatest misfortunes are to us, rendering so necessary impartiality, justice and truth.

I remember, with great distinctness, a circumstance that occurred to me, when yet a very little boy. I was with a relative who had promised to buy me a particular toy, and, perhaps, guessing at its value, I said, "If it costs sixpence, shall I have it?" "Yes," was the reply. We went to the shop, and the price was fourpence, but all I got was a pennyworth of sweets. With me it did not go down right, and from that moment that person lost my confidence, which she never regained to the same extent. I simply cite this to show the lasting effect of untruthful, though trifling

occurrences on youthful minds. It is a great thing to study the character and disposition of the child, and treat it accordingly, for the same mode of conduct will not bring all children along alike. As to the course of study, make it interesting—teach according to the capacity of the pupil the truths of the Gospel, that they may drink from a pure fountain, uncontaminated by sectarian errors. That the interest flag not, it is well to keep a spirit of emulation alive, and by discreet use of rewards, encourage attention, aptitude and good conduct; also, as punctuality is the soul of business, so is it the key to order and progress. Should the teacher be late, the scholars will soon follow in the wake, and the teacher who is so will never have a good class.

To Sunday schools properly organized and conducted we may look as one of the great helps to make the children of to-day the men and women of the future, who, by their exceeding faith and good works, shall bear off the kingdom of God triumphant, and prepare the earth for the reign of the Prince of Peace.

TANTZ.

S U M M A R Y O F N E W S .

AMERICA.—Accounts from McClellan's head-quarters state that a severe battle was fought on the 17th ult., lasting from dawn until dusk. The result of the battle was indecisive—the superiority of position remaining with the Federals. The Federal loss is estimated at 6000 to 10,000. The Federal General Mansfield was killed, and Generals Hooker, Dureza, Sumner, Meagher, Max, Weber, Dana, Hartsuff, Richardson, Sedgwick, French, Ricketts, and Rodman were wounded. The loss of Federal generals and field officers is stated to be so large as to be unaccountable. A later report from McClellan states, that the enemy had abandoned his position on the 19th, leaving the dead and wounded in the field, and that General Pleasanton was driving the enemy across the Potomac. He claims a complete victory. "Stonewall" Jackson conducted the Confederate retreat into Virginia, and succeeded in crossing the Potomac, saving their transports and all their wounded save 300. The Confederate loss is from 18,000 to 20,000. The latest news state that the Confederates had retired from the banks of the Potomac, opposite McClellan, and retreated in the direction of Winchester. The Federals are crossing the Potomac at Shepherdstown and Williamsport. The Confederates evacuated Harper's Ferry on the 19th ult., after destroying all the Government stores, pontoon bridge, and partly destroying the bridge of the Baltimore and Ohio Railway. The Federals now occupy Harper's Ferry and Maryland Heights. Sigel and Heintzelman remain for the defence of Washington. Commander Preble has been dismissed from the United States service for permitting the Steamer *Oreto* to enter Mobile.

ITALY.—Intelligence received from Fort Varignano states that Professor Partridge's apparatus had been applied to Garibaldi's foot. The suppuration has diminished. The *Opinion Nationale* states that the Italian Government has at last made up its mind to grant an amnesty to Garibaldi and his companions. The prisoners of war now in custody in consequence of the late Garibaldian movement are 1909, distributed all over the state fortresses of Piedmont and Liguria; 232 of those, who by their age were considered mere infants, have been set free and sent back to their homes, chiefly in Sicily.

GERMANY.—The assembly of delegates from the German states has unanimously voted the following resolution in reference to the question of the Zollverein:—"The transformation of Germany from a confederation of states into one federal state is, besides being a political necessity, the greatest want of Germany as far as her commercial interests are concerned. Until this transformation is effected, the dissolution of the Zollverein, which is indispensable to the unity of Germany, must be avoided. On the renewing of the Zollverein, an improvement in its constitution is imperative." The session of the assembly was then closed.

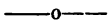
THE HERZEGOVINA.—Luke Vucalovich is travelling through the Herzegovina and assembling the peasants, to whom he declares that he made submission in order to obtain an armistice. He also states his intention of devoting his emoluments to the families of those who have fallen, adding that he will content himself with bread.

FRANCE.—Accounts from Rouen state that the position of the cotton manufacturers in that town is not improving. The holders of many articles, but especially of calicoes, have reduced their prices, but cannot find buyers. The sale of cotton twist is completely suspended.

RUSSIA.—The Emperor Alexander has just taken a new conciliatory decision of clemency, which will be received with gratitude by all unprejudiced persons. By a recent ukase dated from Novegorod, all fiscal proceedings against individuals guilty of political offences since 1831, and consequently liable to confiscation or sequestration of their property, are to cease.

TURKEY.—The Pasha of Egypt is said to be seriously ill at Constantinople.

VARIETIES.



MECHANICAL POWER.—A celebrated engineer being examined at a trial where both the judge and counsel tried in vain to brow-beat him, made use in his evidence of the expression, "the creative power of a mechanic," on which the judge rather tartly asked him what he meant by "the creative power of a mechanic."—"Why, my Lord," said the engineer, "I mean that power which enables a man to convert a goat's tail into a judge's wig."

AVOIDING A CREDITOR.—A creditor, whom he was anxious to avoid, met a lawyer coming out of his office on a certain occasion. There was no possibility of avoiding him, but the lawyer did not lose his presence of mind, and immediately resolved what to do, knowing the creditors weakness:—"That's a beautiful mare you are on," said the lawyer.—"Do you think so?" "Yes, indeed; how does she trot?"—The creditor, highly flattered, put her into full trot. The lawyer bolted round the corner, and was out of sight in a moment.

TIMELY WARNING.—A Yankee editor thus confesses to have had dealings with Satan, for the good of his readers, of course—"I was sitting in my study, when I heard a knock at the door, 'come in,' said I; when the door opened, and who should walk in but—Satan! 'How d'ye do?' said he. 'Pretty well,' said I. 'What are you about? preparing your leader?'—'Yes,' said I. 'Ah! I dare say you think you are doing a great deal of good?'—'Well,' said I, 'not so much as I could wish; but a little good, I hope.'—'You have a large lot of readers?' said he. 'Well, pretty well of that,' said I. 'And I dare say you are very proud of them?' said Satan. 'No,' said I, 'that I am not, for not one third of them pay for their papers!'—'Well,' said he, 'then they are an immoral lot: but let me have the list, I think I can do a trifle myself with such people.'"

BEATEN BADLY.—"Did you know," said a cunning Yankee to a Jew, "that they hang Jews and donkeys together in Poland?"—"Indeed! then it is well you and I are not there," retorted the Jew.

BOTH GOOD.—Rogers once observed to a Scotch lady, "How desirable it was in any danger to have presence of mind."—"I would rather," she rejoined, "have absence of body."

COMFORTING.—"Ah, Sambo," said a sick planter to his attendant nigger. I fear I'm going, and I've a long journey before me."—"Neber mind, massa," was the encouraging answer, "he'm all down hill."

DIFFERENCE IN PRIDE.—To an indigent person who was always boasting of his ancestry, an industrious successful tradesman of humble origin observed—"You, my friend, are proud of your *descent*, I am proud of my *ascent*."

Those who respect themselves will be honourable; but he who thinks lightly of himself will be held cheap by the world.

SHERIDAN AND HIS SON TOM.—Sheridan had a great dislike to metaphysical discussions, whereas Tom had taken a liking for them. Tom one day tried to discuss with his father the doctrine of necessity. "Pray, my dear father," said he, "did you ever do anything in a state of perfect indifference, without motive, I mean, of some kind or other?" Sheridan, who saw what was coming, and by no means relished such subjects, even from Tom or any one else, said, "Yes, certainly."—"Indeed?"—"Yes, indeed."—"What, total indifference—total, entire, thorough indifference?"—"Yes, total, thorough indifference!"—"My dear father tell me what it is that you can do with (mind!) total, entire, thorough indifference?"—"Why, listen to you, Tom," said Sheridan. This rebuff, as Tom told, so disconcerted him that he had never forgotten it, nor had he ever again troubled his father with any of his metaphysics.

POETRY.

—o—

LIBERTY.

O Liberty, dearest of all Heaven's blessings,

Life's day is gloomy and sad without thee:

Wealth and earth's treasures are not worth possess-
ing—

Man is immortal and ought to be free.

High on the top of the heath-covered mountain,
Where perfume of flowers scent the breezes that
blow,

Hark! to the rills, gushing from Nature's fountain,
Singing true liberty's song as they flow.

Down in the dell where the deer loves to wander,
and the fawn full of play skips in innocent glee;
Where myriads of bright forms in beauty's rich
grandeur,

Unite in the chorus and sing—"We are free."

Pass through the forest when Nature is blooming,

List to the song-birds that lit on the wing,

From the gayest in plumage to the honey-bee hum-
ming,

Say—"Liberty's song is the song that we sing."

Leicester.

Away on the sea where the billows keep rolling,

And the storm-maddened waves spurn the hurri-
cane's blast,

There liberty's fearless; they know no controlling.

Save His who has formed them—the First and the
Last.

O Freedom, without thee our bright visions vanish,
And life's blood gets chilled as it runs through our
veins;

Our day-dreams of glory in sorrow we banish,
And die like the exile deprived of thy claims.

May Heaven bless the men that proclaim to the world,
The laws of *True Freedom* revealed from above;
We'll rally around the fair standard unfurled,
Defending its rights with devotion and love.

Come, then, ye oppressed ones, while life's pulse is
beating,

Accept of Truth's message—keep sacred its shrine:
Angels and just ones to bless you are waiting—
Liberty's cause is a cause that's divine.

ALEXANDER ROSS.

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LIVERPOOL

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 42, Vol. XXIV.

Saturday, October 18, 1862.

Price One Penny.

SYNOPSIS OF A CONFERENCE MEETING

HELD IN AALBORG, SEPTEMBER 7, 1862.

(Reported by A. Christensen.)

The Priesthood and the Saints from Aalborg and Vensyssel Conferences attended.

Present—George Q. Cannon, of the Twelve, President of the European Mission, Jesse N. Smith, President of Scandinavia, John Smith, W. W. Cluff, Joseph F. Smith, Samuel H. B. Smith; also N. C. Edlesen, President of Aalborg Conference, and H. C. Hogsted, President of Vensyssel Conference.

The meeting was opened at 10.5 a.m., by singing a hymn. Prayer by Elder A. Christensen. After singing the "Welcome to the plains of Denmark," Elder A. Christensen made a few remarks concerning our privileges and blessings, and alluded to some business pertaining to the Conference.

President Jesse N. Smith said—I am very pleased to see so many familiar faces. It is now one year since I had the pleasure to meet the Saints in this place, and I am glad to see their faithfulness. I feel to be grateful indeed, that we are privileged to have President Cannon and the brethren in our midst on this occasion.

President Cannon was introduced to the congregation by President Smith, and spoke as follows—Brethren and sis-

ters—I am glad to be among you, although I am not able to speak your language, and you will not be able to understand me without the means of interpretation. We have all embraced the truth, and are familiar with its operations. We were formerly strangers to each other. The Gospel is the only means through which we can hope for the people to become united and live no longer as strangers upon the earth. This will be accomplished. All men sprang from the same parentage, and are of one great family, even if now situated in different parts of the earth. The Lord has sent forth his messengers with the Everlasting Gospel, and it will cause righteousness and knowledge to be multiplied upon the face of the earth, and the people will be united as a family, even if widely separated by oceans, and living in various parts of the earth. The Lord saw the situation of his children, how they were divided and led by false religions, &c., and he has laid a plan to save them and bring about universal knowledge upon the earth. It is for the Saints to be true and faithful in all things, and live so as to enjoy the Spirit of the Lord Jesus, and be able to stand under all circumstances, and not yield to the influence

of the Adversary. You should not trouble yourselves about other men's actions, even if they be not good. If brethren in whom you have great confidence should apostatize and deny the truth, it does not matter, the Gospel and the plan of salvation is not changed a particle by that in its benefits for you or me. May the Lord bless you in the name of Jesus. Amen.

Elder A. Christensen then translated the discourse into Danish, for the assembly.

Elder Samuel H. B. Smith said—It affords me great pleasure to be assembled with the Saints in this place. We enjoy great privileges and blessings as a people. Let us faithfully keep the commandments of God. The union and love that bind us together as God's people cannot be compared with that of any other people. May God bless you is my prayer in the name of Jesus. Amen.

The above remarks were interpreted by A. Christensen.

Elder John Smith said—I wish to be able to accomplish good among this people, to the honour of God and to the satisfaction of those who have sent me. I feel to bless the Saints, and pray God to bless them in the name of Jesus. Amen.

Elder A. Christensen then translated Elder Smith's remarks, and proceeded to make the following motions:—That we uphold and sustain Brigham Young as Prophet, Seer, Revelator, and President of the Church of Jesus Christ of Latter-day Saints throughout the world, with Heber C. Kimball and Daniel H. Wells as his Counsellors. The Twelve Apostles, with O. Hyde as President. All the Authorities in Zion and her Stakes. George Q. Cannon, President of the European Mission, Jesse N. Smith, President of Scandinavia, and all the Priesthood who labour under his Presidency, which were carried unanimously.

After singing "Now Zion's sun is rising," the meeting was dismissed. Benediction by Elder H. C. Høgstad.

2, p.m.

The meeting was re-opened by singing, "Let Zion in her beauty rise." Prayer by Elder Edlefsen.

Elder William W. Cluff said, among

other things, that we enjoy the blessings of the Lord more fully than we are able to appreciate in our present circumstances, on account of our weaknesses. The work of God is going on with great power for the accomplishment of his purposes among his people. May heaven's blessings rest upon you in the name of Jesus Christ. Amen.

Elder Joseph F. Smith said—I am glad on this occasion to be among you, although I do not understand your language. I know the Spirit of God is here in a great measure. Let us give heed to ourselves, and do the work assigned unto us faithfully, that we may increase in the light of truth. May the Lord help us to do this for Christ's sake. Amen.

President Cannon then spoke. The following is a synopsis of his remarks:—I am glad again to stand before you. I wish nothing more eagerly at this moment than that I could tale Dansk (speak Danish). When the brethren were speaking I was brought to reflect what the feelings of the people must be in this land concerning our Ministry among them. People who think they have made good progress in a Church capacity, and do not consider themselves behind in this respect, considering that it is about 1,000 years since Christianity (so called) was introduced here, and churches having been built up, and wealthy societies having been organized to further any religious purposes, it becomes natural for the people to think it unnecessary that men from a far off country should come here among them to promulgate the Gospel of Christ, and consequently consider our labours to be in vain. We might inquire, Have the nations of the earth the original Gospel of Christ? and do they live according to its precepts and observe the will of God, doing the work upon the earth he wishes them to accomplish? No; this is not the case. Man has fallen, away and wandered far from the path of truth. We are easily convinced of this by taking a glance at the situation they are in at present. If we do so, the conclusion must be that there is a lack of righteousness and truth; and the fruits that ought to be abundant, as in the original Churches of Christ, are not to be found. It is, therefore necessary that the Lord

should send forth his messengers to establish his Church upon the earth, and prepare a people that will do his will. They are the very men who are needed at the present time. The Lord knew this, and the holy Prophets have spoken of this period when the Lord should reveal his Gospel, and send forth his servants to the nations of the earth to warn its inhabitants to repent and bear the fruits of righteousness. The nations of Christendom are waxing strong in iniquity and corruption. They are going step by step to ruin. The Lord will cut off the wicked; it is his decree as predicted by the Prophets and written in the Bible. Babylon shall fall. The mighty powers shall decline and go downwards. The Lord will in his just wrath and judgment sweep the earth of wickedness, and dash the nations to pieces, even as a man dashes a vessel of glass into pieces. It has been clearly demonstrated to the world that the Latter-day Saints bear the fruits of the Gospel in following the path of truth, and doing the will and work of the Lord. They are united in that love and confidence which are sought in vain among other people in the world. They are building up Zion upon the earth in very deed. The Prophets did clearly foresee the events now taking place thousands of years ago, and they have plainly pictured the events to transpire among the nations. John, in the Isle of Patmos, knew what was going to take

place. He saw the great nations declining, being drunk with abominations, defiled, corrupted and weak. He saw wars, famine, and pestilence coming upon the earth, and that the great Babylon should fall. The Prophets also saw the messengers of God going forth among the nations, and Israel gathering from among them and building up Zion, and cleansing and purifying themselves for the coming of the Son of Man. May the Lord bless and enable you to walk uprightly before him, and be faithful in the cause of truth, is my prayer in the name of Jesus Christ. Amen.

Elder A. Christensen interpreted the discourse of President Cannon.

President Jesse N. Smith then made a few remarks concerning the meeting, after which he gave place to the Conference Presidents.

Elder H. C. Hogsted then spoke concerning the rapid progress of the Latter-day Work, and said—I have never lived a better day than this.

Elder N. C. Edlefsen spoke plainly on various subjects of practical religion, and expressed his great satisfaction with the faithfulness of the Saints, and of the excellent time we had enjoyed during the day.

After singing a hymn, by a unanimous vote the Conference was adjourned *sine die*. Benediction by Elder B. F. H. Barglum.

We had a good day—one that the Saints will never forget.

THE RISE AND FALL OF SYSTEMS.

BY ELDER JOHN K. GRIST.

Without entering into detail upon the varied systems that exist, and upon their nature, origin, formation and development, we may take a glance at the wide-spread multifarious forms that men have instituted, and the amount of knowledge and good results which have accrued from them, and which have heightened the feelings of veneration entertained for them by many—feelings which have been often based upon the age and long duration of the systems thus believed in, independent of their intrinsic worth.

The effect of circumstances and diversity of character have tended more or less to bring about the changes that have taken place in systems; for, as men have grown wise by experience, having abandoned old systems and adopted new ones, however much they may have been based upon theory or maintained by ordinary thinking, yet, it has often been the business of speculative minds to supplant them. Knowledge embodies the result of ordinary thinking, and extraordinary changes have been effected by the power of

thought. When philosophy exercises her proper functions in dealing with necessary truth, and systems that have not been altogether true have been subjected to the analysis of reason, by which means errors have been discovered and discarded, that which agreed with reason and philosophy has been retained, till experience confirms the system and reason establishes it. No man is entitled to declare a thing or system to be untrue unless he can give sufficient proof of its fallacy; but questions often arise upon the merits and demerits of certain systems, and the subjects of these questions are agitated and brought to bear upon principle and practical exposition, causing disputations, and resulting in the splitting up and dividing asunder of so many systems of the day, which come and go like the flowing waves of the tide, that gradually rises to its height and then ebbs away.

What, then, is sought to be obtained in all the variety of systems that are extant? Is it not to arrive at the fundamental qualities or essence of truth? One thing is certain, if we are ever benefitted by any system we must labour to have a correct knowledge of it, and this by means of adaptation to the conditions of primary laws or first principles. Systems that are corrupt cannot furnish means for progressive improvement, not possessing the inherent qualities calculated to establish a perfect state of things; though many systems possess good, wholesome laws, providing they were adhered to, but which are sadly perverted. We might also cite numerous instances of reforms that have been effected, by the breaking up of old systems and the establishing of new ones, by those men who have laboured with incessant meditation and observation to acquire a thorough knowledge of the state of things, and were thus able to form a correct and comprehensive judgment, and exerted an influence in society which has moved the masses to action. In like manner, also, the authority of eminent men in mathematics, physics, and politics, has been received on matters pertaining to those things in which they have gained pre-eminence; but none of these men would have had their authority recognized had it not been for their close application to those

subjects or systems which they have chosen to follow during the greatest portion of their lives; but their reason formed their opinions, from whence their authority has been taken, and their experience has gained them a pre-eminence in matters pertaining to their professions; for, in order to become pre-eminent in a learned profession, it is necessary to combine a knowledge of principle with judgment, tact, dexterity and promptitude to actual cases, which are derived from habits of practice, and this qualifies them to be masters of their profession.

The same may be said of teachers in matters of religious belief. They should possess a knowledge of the science of theology, and be able to give reasonable and practical proofs of the benefits derived from actual experience, as the result of complying with certain principles of doctrine, and conforming to certain laws as a guide in the way of life; and thus the truth of their testimony is sustained by evidence, and the test of their authority acknowledged by experience.

Mankind generally pursue a certain course or mode of action that is most congenial to their feelings, or that they believe most conducive to their happiness, or that they feel most pleasure in observing; but, unless there are certain laws which regulate their course in whatever capacity they move, or whatever community they are associated with, which should be consistent with righteous laws, and which are obeyed by them, they will fail to obtain the blessings which they desire to possess. Every blessing that man can desire is incorporated in the Gospel, which is a perfect system of theology; and, as society must be governed by system, it requires one after the heavenly order. The Gospel is a system of practical purity, it having had its origin in the heavenly world, and was designed to bring about a pure and holy state of things. But it may be asked, How can men live in the midst of corrupt society and observe the laws which the Gospel holds forth? It is difficult, yet possible to do so. Even though mankind may regard the institutions of Heaven with no friendly aspect; yet, those who obey them are the children of our Father who dwells in a higher and

holier state, and who deals out those laws suited to our present capacity, and which will tend to exalt us in the scale of being, until we are enabled to observe celestial laws among those who are acting in conformity to the revealed plans and purposes of beings of a celestial order. This, and this only, will establish a perfect system among men, and bring about a dissolution of every system that does not agree with the order which God has revealed.

The beauties of the Gospel have been portrayed among the children of men, and they heed it not because it does not meet the views of the generality of religious teachers, and therefore it is not popular; but systems and creeds have had their day, and multiplied their votaries, while the Gospel shall remain forever, clothed with the richest gems of truth and spotless purity.

REFLECTIONS ON THE TRAINING OF CHILDREN.

There are two distinct periods in the life of man which mark his course among his fellow-beings, and, which, according to the use that he makes of the faculties with which he is endowed, either qualifies him for usefulness among society, or leaves him a burden to himself and those who surround him. Of these two, the first has much influence upon the latter, controlling as it were its entire destiny, and paving a way that man will have to tread either for success or adversity. This first period can be said to have ended when his judgment has become sufficiently formed to enable him to judge for himself of the beings and things that surround him; the second to begin when he can apply the faculties thus developed within him, and use his ripening judgment to accomplish his purposes, in either bringing about good or evil.

It is during this first period, and while his young mind is receiving its first impressions, that the future character of man becomes formed, while his mind is yet like a sheet of white paper upon which everything he sees or hears forms and leaves a durable impression, one that will serve as a guide post, and to which he will often refer in life. It is at that critical time that the anxiety which parents generally experience for their offspring should manifest itself, by bestowing upon them that care and attention which they need, in order to prevent wrong ideas and notions from occupying the room of right ones. Few seem to realize this, and their children are left to gather information and

obtain knowledge as best they can, and from different sources, without striving to correct the erroneous views they may have formed in their pursuit of that knowledge. A little reflection on this subject will show at once that serious and incalculable evils must result from such a course, and that although this course may have to be adopted with some few obstinate and vicious children, until a hard bought experience puts a stop to their reckless course, yet it should not be pursued with the more easily governed. Kindness in government, and good example placed before children, will do much to induce them to take a right course, and where this is practised we generally see it followed by good results.

Parents should remember that the course taken by their children is often the result of that which they have been taught, and should often withhold from blaming or punishing them for wrongs which they have never tried to correct in them. How often do we not see parents guilty of this? It is wrong. To us is intrusted the rearing of a portion of the rising generation. This implies many duties and responsibilities on our part, and calls for the exercise of all the wisdom and care in our possession, in order to instil sound principles in the minds of our children. The present condition of the work in which we are engaged demands this, and the prospect of its future and continual increase will still demand it from us. Our children, in their turn, will have to bear off the work which is now intrusted to our care; and, unless they

are qualified to enter upon their future duties, they will not be of that benefit to society which it has a right to expect from them. And who will be most to blame? Why, ourselves. Mankind have long enough been pursuing an incorrect system in the government of their offspring. God is raising a people who are and will be taught his ways, and who will teach their children to love and respect every principle of truth and virtue, and bring them up in the fear of his name, having a strong sense of honour and of duty. Children reared under such an influence will grow healthy, intelligent, and wise, possessing noble feelings and qualities; and when they have attained the age of manhood, they will enter the busy stage of life on a noble footing, having their minds stored with true principles, and qualified to take an active and useful part in the work bequeathed them by their fathers. Such men will perform wonders and accomplish mighty works. Under their administrations the worn-out and rotten institutions of priestcraft must crumble to ruins, and the progress of truth have comparatively but few impediments, for the faith which they will possess will, like that of the ancients, "subdue kingdoms, work righteousness, obtain promises, stop the mouth of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and turn to flight the armies of the aliens." Such were the deeds which men of old through faith in God performed, and such no doubt will yet have to be performed by those who, through a proper training when young, have obtained that same faith, and, consequently, can perform the same works. But there are other deeds of greater magnitude to be accomplished by good men, which, although considered by the world as being of less importance and requiring less faith and energies to perform, yet are considered as highly important by the Saints, and demand all the faith and diligence that man can obtain to enable him to accomplish them. It is the proper training of his mind, in governing and ruling

over his passions. This seems to have been an object of but a secondary importance with the world, and, in fact, with many as having no bearing or influence whatever with the attainment of man's purposes.

Parents have destined their children from an early age to occupy stations in life which those children showed no disposition or capabilities to fulfil; stations have been assigned them requiring the greatest amount and the best of government to magnify, while they were left, as they increased in years, to imbibe notions and take a course calculated to totally disqualify them for their future duties; and if, through influence or some particular favouritism they have obtained the desired position, they have entered upon their duties with an empty brain and a trembling heart, being irresolute in their movements, and instead of benefitting their fellow-man by the good they might have done in properly filling their station, they have been the tools of mean and corrupt men, and have often ended their career in disgrace. This is exemplified in the history of nations, and has undoubtedly come under the notice of every observing mind. Should not this be a lesson to every parent who wishes to prepare his offspring for usefulness, and secure their happiness? If we wish to see our children become great, we must teach them to become good; and if we wish them to believe and follow our teachings, we must practise them ourselves. Such as we sow such we shall reap. We should consider the hopes vain of a man who, expecting to raise a crop of wheat, should sow seed which was a mixture of weeds and other useless plants, and would be apt to look upon him as a slovenly farmer. But he would in reality be no more so than we are ourselves, if we take no pains in carefully teaching our children the way to true greatness; for unless we do so, wrong ideas will grow with them, and these, like weeds, are not easily got rid of.

ONE of the great evils in the world is that men praise rather than practise virtue. The praise of honest industry is on every tongue, but it is very rare that the worker is respected more than the drone.

HISTORY OF JOSEPH SMITH.

(Continued from page 649.)

We extract from Elder Woodruff's Journal:—

"The Boston Branch of the Church of Jesus Christ of Latter Day Saints, and many Elders from various parts, met in conference in Franklin Hall, Boston, on the 29th day of June, 1844.

Present: a majority of the Quorum of the Twelve, viz., Prest. B. Young, presiding; Elders H. C. Kimball, O. Hyde, O. Pratt, Wm. Smith, W. Woodruff, and L. Wight.

Conference opened by prayer.

Elder O. Hyde occupied the forenoon in an interesting manner.

Elders Young, Kimball, and Wight severally addressed the meeting in the afternoon, much to the edification of the people:

Resolved that James H. Glines and Wm. Henderson be ordained Elders: they were ordained under the hands of Elders B. Young and H. C. Kimball.

Conference adjourned till Sunday morning.

The Twelve met in council in the evening. 30th. 10 a.m. Conference met pursuant to adjournment.

Elder O. Pratt addressed the meeting, and ably removed the objections generally urged against new revelation.

In the afternoon, Elder L. Wight preached on the immortality of the body and the spirit, and also the principle of charity, connecting it with baptism for the dead.

In the evening, Elder W. Woodruff preached from the words of Jesus: 'Ye are my friends, if ye do whatsoever I command you.'

The house was full through the day and evening, and much instruction was given during the conference by those who spoke."

Monday, July 1.—A. Jonas and Col. Fellows arrived in Nauvoo, with a message from the Governor to the City Council. We copy their instructions:—

"Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo, and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances, ascertain whether any of them propose in any manner to avenge themselves, whether any threats have been used, and what is proposed generally to be done by them."

They are also requested to return to Warsaw and make similar inquiries

there; ascertain how far false rumours have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo.

Ascertain also, whether any person from Missouri or Iowa intend to take part in the matter, and in my name forbid any such interference, without my request, on pain of being demanded for punishment.

THOMAS FORD.

June 30th, 1844."

They wrote as follows:—

"Nauvoo, July 1, 1844.

To the City Council of Nauvoo.

Gentlemen,—With this you will receive a copy of instructions from Governor Ford to us. You will understand from them what we desire from you in action on your part, as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the laws, which will, we are sure, be gratifying to him, and as much so to

Yours respectfully,

HART FELLOWS,
A. JONAS."

We copy from the *Times and Seasons*:—

"At a meeting of the City Council, held in the council-room, in the city of Nauvoo, on the first day of July, 1844, having received instructions from Gov. Ford, through the agency of A. Jonas, Esq., and Col. Fellows, it was unanimously

Resolved, For the purpose of ensuring peace, and promoting the welfare of the county of Hancock and surrounding country, that we will rigidly sustain the laws and the Governor of the State, so long as they, and he, sustain us in all our constitutional rights.

Resolved, secondly, That to carry the foregoing resolutions into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the State.

Resolved, thirdly, To further secure the peace, friendship and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the assassins of General Joseph

Smith and General Hyrum Smith by any of the Latter-day Saints. That instead of 'an appeal to arms,' we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

Resolved, unanimously, That this City Council pledge themselves for the city of Nauvoo, that no aggressions by the citizens of said city shall be made on the citizens of the surrounding country, but we invite them, as friends and neighbours, to use the Saviour's golden rule, and 'do unto others as they would have others do unto them,' and we will do likewise.

Resolved, lastly, That we highly approve of the present public pacific course of the Governor to allay excitement and restore peace among the citizens of the country; and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo can go to Carthage, or any other place, for trial, without exposing themselves to the violence of assassins, we will uphold him, and the law, by all honourable means.

GEO. W. HARRIS, President *pro tem*.

Willard Richards, Recorder."

'A. Jonas, Esq., and Col. Fellows:—

Messrs.—In reply to your communication to the City Council of the city of Nauvoo, on behalf of His Excellency Gov. Ford, I have been instructed by the Council to communicate the foregoing resolutions which I respectfully solicit for your consideration, and at the same time would inform you that a public meeting of our citizens will take place at the stand, east of the Temple, at 4 p.m., and solicit your attendance.

Most respectfully, your obedient servant,

W. RICHARDS."

"PUBLIC MEETING.

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1, 1844, after hearing the above instructions and resolutions of the City Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a hearty AMEN!

The citizens then passed a vote of thanks to the Governor's agents for their kindly interference in favour of peace among the citizens of Hancock county and elsewhere around us.

They also passed a vote of thanks to Messrs. Woods and Reid, the counsel for the Generals Smith, for their great exertions to have even-handed justice meted to the Latter-day Saints, and they also

passed a vote of thanks to Messrs. Chambers and Field, the former, one of the editors of the *Missouri Republican*, and the latter, one of the editors of the *Reveille*, of St. Louis, for their honourable course of coming to Nauvoo for facts, instead of spreading rumours concerning the Latter-day Saints.

Mr. Chambers made a very appropriate speech, containing innuendos for the benefit of our citizens, that appeared as the wise man said, 'LIKE APPLES OF GOLD IN PICTURES OF SILVER.'

They also passed a vote of thanks to Messrs. Wood and Conyers, mayor and ex-mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say that all appears to be PEACE AT NAUVOO."

"TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Deeply impressed for the welfare of all, while mourning the great loss of President Joseph Smith, our 'Prophet and Seer,' and President Hyrum Smith, our 'Patriarch,' we have considered the occasion demanded of us a word of consolation.

As has been the case in all ages, these Saints have fallen martyrs for the truth's sake, and their escape from the persecution of a wicked world, in blood to bias, only strengthens our faith, and confirms our religion as pure and holy.

We, therefore, as servants of the Most High God, having the Bible, Book of Mormon, and the book of Doctrine and Covenants, together with thousands of witnesses, for Jesus Christ, would beseech the Latter-day Saints, in Nauvoo and elsewhere, to hold fast to the faith that has been delivered to them in the last days, abiding in the perfect law of the Gospel.

Be peaceable, quiet citizens, doing the works of righteousness, and as soon as the Twelve and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times will be pointed out, so that the murder of Abel, the assassination of hundreds, the righteous blood of all the holy Prophets, from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the bosoms of all intelligent beings, that the cause is just and will continue; and blessed are they that hold out faithful to the end, while apostates, consenting to the shedding of innocent blood, have no forgiveness in this world nor in the world to come.

Union is peace, brethren, and eternal life is the greatest gift of God. Rejoice, then, that you are found worthy to live and die for God. Men may kill the body, but they *cannot* hurt the soul, and wisdom

shall be justified of her children' Amen.

W. W. PHELPS,
W. RICHARDS,
JOHN TAYLOR.

July 1, 1844."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 18, 1862.

THE NATURE, NECESSITY, POWER AND EFFECTS OF FAITH.

THERE are no people on the face of the earth who have as strong grounds for exercising faith in God as the Latter-day Saints. Apart from the revelations they have received, and the testimony of the truth which every one who enjoys the Holy Spirit possesses, the entire history of the Church is a chronicle of apparent impossibilities having become realized verifications of the promises of God. To follow the history of the Church as it is recorded, is to trace the successful accomplishment of undertakings, which when commenced, seemed utterly impossible to be accomplished, if looked at from an ordinary point of view. Difficulties of the most formidable character have been overcome, obstacles have been successfully met, opposition of every kind encountered and conquered. It would be needless to recapitulate instances with which the Saints are so familiar, but passing allusion may be made to two, which in their results have had a mighty influence in bringing about the condition which the Church presents to-day. A little over twenty-five years ago the Gospel was first carried to this continent, by a few men called of God and sent forth to bear the tidings of salvation to the inhabitants of these lands. Without money, and comparatively without friends—strangers in a strange land, they went forth declaring the message they were commissioned with. The history of the world presents no such instance of promulgating a doctrine at war with the traditions and belief of the people, under such circumstances, since the days when the immediate successors of Christ, unlearned of men but taught of God, successfully proclaimed truths at war with the traditions of Judaism and the learning of gentile Rome and Greece. The thousands who have gathered from these lands to Zion, and the thousands yet ungathered, who have within them the testimony of the truth, are the evidences that the mission thus undertaken was successful. The second instance is the present condition of the Saints, in the bosom of the Rocky Mountains. There they have not only sustained themselves, but have prospered exceedingly, and become rich in those things which are more valuable than gold and silver—in flocks, herds, the fruits of the earth and the elements of prosperity around them, which will speedily make them independent of foreign imports or external productions, and this in a country, of which one of the oldest settlers in the western wilds declared, he would give a thousand dollars for the first ear of corn raised in it.

No doubt much of their prosperity is due to their industry in toiling and

labouring to make fertile the desert places, as much of the success of the first missionaries to these lands was the result of their indefatigable efforts in spreading the truth; but in the former as in the latter case, if the blessing of God had not attended the labours of those engaged, their success, if not absolutely a failure, would have been extremely limited when compared with present results. No other people could have settled in and colonized the vallies which the Saints now inhabit, and sustained themselves without external aid, because no other people would have called into requisition the power with which they have been so abundantly blessed. They have not only sustained themselves in their mountain settlements without external aid, but they have liberally contributed to gather their poor brethren and sisters from the nations, and sustained them on their arrival until their labour could be profitably employed, and this in the face of external opposition, and internal difficulties of a formidable character which the characteristics of the territory presented. The motive power which alike enabled them to overcome the physical difficulties they had to encounter, and enabled those who first carried the Gospel to the nations to overcome the opposition, spiritual and traditional, with which they had to contend, and which has enabled the Church as an organization to grow and increase so remarkably, has been and is faith. Not a mere assent to the truthfulness of some sentiment uttered, argument produced or testimony borne; not a simply expressed belief in something advanced, whether purporting to come from God or not, but a deep and abiding confidence in God and in his promises which has never forsaken them—an active faith which has inspired them through all their career, and which has been sufficiently powerful to obtain a continued realization of the blessings of Heaven. The instances in which the blessings of God have been enjoyed by his people, through the wise and powerful exercise of faith, are exceedingly numerous and continually increasing. And, as every whole is composed of parts, so the faith of the Church as an organization has been and is the united faith of the individuals composing the Church. Hence, it follows, that every individual Saint, in every part of the world, can obtain and exercise that power by which the Church as a whole has been able to enjoy the blessings which God has bestowed upon it.

"Faith," we are told, "is the gift of God;" and though "without faith it is impossible to please God," many do not enjoy it to that extent which it is their privilege to do. In this, as in everything else, it is possible to run into extremes, which are at all times dangerous and militate against the present happiness and prosperity, and the future welfare of the people. It is one extreme to sit down and fold the hands in blind confidence, believing that God will do everything for his people, and exalt them whether they care for or prepare themselves for being exalted or not. Such a belief is not true faith, which is a principle of power and action, but it is a blind and fanatical confidence, engendered in ignorance, and which will surely bring disappointment and misery to its possessors. Few if any Saints are now liable to be deceived in this way; but there is another extreme equally dangerous, and one into which many are liable to run. It is, that when finding personal exertions are required to be continually called into requisition, there is a danger of forgetting God and relying altogether upon personal exertion. Those who do so, if they should be successful, would feel like Nebuchadnezzar of old, who, forgetting the Being who had crowned his arms with victory for His own wise purposes, when he looked around upon the splendid palaces and culminating glory of the metropolis of his mighty empire, said boastingly, in the pride

of his own heart, "Is not this great Babylon that I have built?" But, in the hour of his triumph a voice from heaven declared, "O king Nebuchadnezzar, the kingdom is departed from thee;" and, stripped of reason, he, the great and powerful monarch, was driven forth to herd with the beasts of the field. The faith of the Saints should be increased in strength, as their love and devotion for the truth should be increased in intensity, by the experience of the past, and the remembrance of the many blessings they have received through its right exercise. In much humility and with constant prayer should they seek to obtain more faith from God, that their power might increase before him. It should ever be borne in mind, that this forgetfulness of the Lord is not an instant change from true faith to a vain-glorious confidence in self, but is a gradual transition, increasing in influence as the remembrance of past mercies fades away before pride growing in the heart; and, that as humility leaves the soul, and the hand of the Lord ceases to be recognized in all things, the Holy Spirit, grieved at the ingratitude thus manifested, ceases to bless those who pursue this course with faith the gift of God.

As the subject of Gathering has been treated upon in the last two Editorials, it may not be amiss to point out the liability that may arise of running into this latter extreme, by a too anxious attention to laying up means by the Saints for that purpose, to the exclusion of other matters, such as sustaining the Work here, or paying their Tithes before the Lord. If this course were pursued it would rob the Saints of many blessings, because it would take away from them their faith in God and in his promises to bless those who faithfully perform their duties before him; and a feeling of selfish devotedness to personal interests, independent of and apart from the interests of the Work, would grow up within them, which, if not early and carefully checked, would jeopardize the salvation of those who indulged in it. Our earnest desire is to lay such principles before the Saints that their observance of them may bring increasing blessings, and to this end we feel to urge the Saints to seek earnestly to be possessed of strong faith, to strive and not cease to strive with the Lord to bestow it upon them until their prayers are answered, and they receive the blessing sought—one which is the source of such power and greatness. Hence, in all kindness and love, we feel to impress upon them the necessity of guarding against everything that would operate to prevent their receiving it. The same power that can heal the sick and bless the Saints spiritually, and in their organizations as families, Branches, or as a Church, can and will open the way of every faithful Saint to receive every blessing of the Gospel, Gathering included, if they will be ever mindful of the Lord and strictly keep his commandments.

CORRESPONDENCE.

—o—

ENGLAND.

London, October 4, 1862.

President Cannon.

Dear Brother, — Feeling that you would like to hear from me, and of the progress of the work where I have been

labouring, I take pleasure in penning a few lines for your information.

I left Liverpool on the 9th of August, and visited the Preston Conference, W. S. Snow, President, and found it in a good condition; and it is quite evident that Elder Snow's labours have been crowned with success, and productive

of much good for the advancement of the cause of truth in that district. While there I attended a Conference, one Priesthood meeting, and several Branch meetings.

On the 19th I went to Sheffield, to visit the Saints who compose that Conference, under the Presidency of Elder Joseph F. Smith, and attended one Branch meeting, which was well attended. I took much pleasure with brother Joseph; he reminded me much, in his appearance, of his father, whose example he seeks to follow. This Conference I consider to be in a healthy, thriving condition.

On the 22nd, took train for Derby. Spent about thirty hours with President James Bullock and Elder John Holman, and learned the condition of the Derbyshire and Lincolnshire Conferences, which appeared to be good. Gave such counsel as the good Spirit suggested.

On the 23rd I went to Nottingham, to visit that Conference. Attended Branch and Priesthood meetings in Nottingham and Mansfield. The Saints having been notified previously, many from other Branches were present, and I felt that the Lord was blessing the Saints there, and that their greatest desire was to know his will that they might do it. Elders Chase and Pixton feel well, and are alive in the good work, and have some good local Elders full of life and zeal, who manifest a desire to do all they can for the spread of truth.

Sept. 3rd, I went to the Leicestershire Conference, and spent several days in company with President Alexander Ross, visiting and preaching to the Saints in Loughboro, Whitwick, and Leicester. I took much pleasure in my ministry while there. Attended a camp-meeting in Whitwick, which was tolerably well attended both by Saints and strangers, and we had a very interesting time. Brother Ross manifests a spirit of zeal and energy in the Ministry.

On the 13th I visited President Edward Cliff, of the Warwickshire Conference, and attended three Branch meetings and one Priesthood meeting. Visited many of the Saints at their houses, and took much pleasure in so

doing. The spirit of emigration is operating with them powerfully, but business is quite dull there, and many anxious souls, I am afraid, will be compelled to remain there for the lack of means to gather with, as wages are extremely low, and many are out of employment. The local Priesthood are united with Elder Cliff in blessing the Saints and preaching the Gospel to all who will hear them.

On the 20th I went to Hemel Hempstead, Bedfordshire, to visit my old friend and fellow-labourer Thomas Crawley, and you may well suppose that our travels and labours in Ireland, and the good Saints there, were kindly remembered in our chit-chat. On Sunday, the 21st, we had two very good meetings in the Saints' chapel. On the 22nd we walked to Kinsworth, and held a meeting there. Returned the day following, visiting the Saints in Studham.

On the 24th I came to London to visit the Saints of this Conference. President Staines met me at the railway station, since which time he has kept me on the move attending meetings and visiting the various places of interest and curiosity in this great metropolis. I had much pleasure in meeting with the Priesthood of this Conference, including over 150; also in speaking to the Saints in the various Branches, during which I felt that a good portion of the Spirit of the Lord was imparted unto the Saints.

I consider the Elders generally are awake to their duties, and are zealously labouring for the dissemination of the principles of truth, and to bless and comfort the Saints.

This Conference is in a prosperous condition under the wise care and supervision of Elder William C. Staines. The spirit of emigration is increasing rapidly. Many are inquiring after the truth, and baptisms are frequent. I have taken much pleasure in administering to the Saints.

May the Lord bless you and all who labour to promote the interest of his cause on earth, is the prayer of your friend and brother in the Gospel Covenant,

J. G. BIGLER.

LIVERPOOL CONFERENCE.

Liverpool, Oct. 8, 1862.

President Cannon.

Dear Brother,—It is now some time since you have received a detailed account of the condition of the Liverpool Conference; and, believing that such would prove interesting to you, I have much pleasure in presenting it to you now.

In visiting among the Branches, I find the general condition of the Conference is healthy, and the greater part of the Priesthood are seeking to increase in the knowledge of the truth, and in power before God to draw down his blessings upon them. The efforts of the brethren to spread the truth around and make known the principles of the Gospel, have been attended with considerable success; God has blessed their labours, and they have had the satisfaction of seeing their numbers increase by baptism. In various parts of the Conference some out-door preaching has been done, and in nearly every place the brethren have been listened to attentively and respectfully. As the season is nearly past for continuing it, the Elders will confine their ministrations to the places appointed for meeting, whether in the halls, or in private houses where meetings are held, and we anticipate much good will be done through the coming winter.

The approaching spring is looked forward to with considerable longing by a number of the Saints, who are making every exertion in their power to go with the gathering thousands to Zion. God is owning their endeavours in struggling for deliverance, although in some parts of the Conference the lack of employment and consequent distress, which are working so fearfully throughout Lancashire, are felt to a considerable extent. In this respect much is being done by some, while others are not striving with such diligence; but the spirit of emigration is working among the people; and, I believe that when the season comes round, the number that will leave the Conference will be second to none in the Mission, considering the number of Saints that compose it and their very scattered condition in many places.

It having been deemed advisable to

amalgamate the Liverpool and Birkenhead Branches, the two halls occupied in Liverpool, and the one in Birkenhead, have been given up, and a chapel has been taken in Liverpool where all our meetings can be held, and which is devoted to no other purpose than that of the meetings of the Saints. We held a social party in our new chapel, 72, Crown Street, on Monday evening, 29th ult., which was well attended, and at which the time was profitably and pleasantly spent in singing and reciting, interspersed by short addresses. It was very gratifying to see the willingness with which both the brethren and sisters lent themselves to promote the comfort and happiness of each other, some of them, particularly, having given no small amount of time and trouble to have it come off pleasantly and profitably. Some friends too, who had come with the Saints, aided by their proffered and accepted services in increasing the enjoyment and comfort of the evening.

On Sunday, the 5th inst., a District meeting was held in Wigan, where three Branches were represented, and to which brothers West and M. G. Atwood kindly consented to accompany me. The meetings were well attended. Brother Atwood addressed the Saints in the morning, and in the afternoon brother West spoke at some length under the influence of the Holy Spirit, to an attentive congregation of Saints and strangers who crowded the room. The Saints bore testimony that they had enjoyed a rich treat throughout the day, and were much strengthened to continue their way Zionward. On Monday night I had the pleasure of being at a meeting very well attended, and where a goodly portion of the Spirit was enjoyed, in brother Robinson's at Hindley. A good work can be done round Wigan and Hindley, if the brethren will continue humble and faithful before the Lord.

As a general thing, the local Priesthood throughout the Conference seek to carry out the counsel given them. Brother Shearman, since his appointment, has been labouring with much diligence and energy in and around Liverpool, and is awaking up those who were getting sleepy and careless to a more lively sense of their true position.

Brother Richard Smyth is at present in the Isle of Man, where the Lord has thus far blessed his labours, he having baptized some since his arrival on the island, where prospects bid fair for a revival of the work. His labours in the English part of the Conference were not without success, and the prayers of those among whom he ministered then, are now offered up for his prosperity in his present field. Personally I feel well, but daily realize my own insufficiency and weakness, and pray God for strength and influence that I may labour with my brethren and the Saints, in love and unity, for the furtherance of the great Latter-day Work.

Measures are being taken in some of

the Branches to relieve the Conference from its liabilities, which, with the hearty co-operation of the Saints, will, I believe, be crowned with success; those of the Branches which have not yet taken the matter in hand, will lend their aid as readily as their sister Branches are doing.

We purpose holding a Conference on Sunday, the 2nd of November, to be preceded by a meeting of the Priesthood on the evening of Saturday, in the Liverpool chapel. May the Spirit of God increase upon us, qualifying us to do good, and his blessings ever be around and with you, is the desire of yours sincerely,

E. L. SLOAN.

S U M M A R Y O F N E W S .

—o—

AMERICA.—It is rumoured that another draft will be proclaimed to increase the Federal army to 1,000,000 men. Sixteen governors of Union States assembled on the 24th ult. at Altoona, Pennsylvania, and adjourned on the 25th to Washington, where they presented an address to Lincoln expressing their determination to support his constitutional authority, approving the emancipation proclamation, and suggesting the expediency of raising a reserve force of 100,000. The Governor of Maryland objected to sign the address approving of the emancipation proclamation. Lincoln was serenaded at Washington and made a speech, saying he issued the proclamation after full deliberation and under a heavy sense of responsibility. He trusted in God he had made no mistake. It was now for America and the world to judge the proclamation, and, maybe, take action upon it. Butler had ordered all foreigners at New Orleans to present themselves with evidence of their nationality to the nearest provost-marshal to be registered, as in the course of ten days it might be necessary to distinguish disloyal from loyal citizens and honest neutral foreigners. Federal naval expeditions are fitting out at Port Royal and Pensacola. Correspondents report that the Federal General Rosenthal captured 36 cannon and 500 prisoners in the late battle at Zuka, Mississippi. Cannons are placed at the end of Main, in Memphis, prepared to burn the city if attacked.

MONTENEGRO.—Some Turks have been killed by the Montenegrins at Benjani. Luke Pukalovich succeeded, however, in preventing any serious outbreak. An aide-de-camp of the Sultan had arrived at Ragusa conveying the thanks of his Imperial Majesty to the Turkish army for its recent successes. He also brought decorations for several officers.

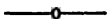
ENGLAND.—On Sunday the 5th inst. a disgraceful riot took place in Hyde Park. It was caused by a body of Irish "roughs" who were determined to prevent a meeting of Garibaldians which had been appointed on that day, and who succeeded in thwarting the object of its conveners. At an early hour in the afternoon, the mound of earth near the marble arch was taken by a body of about 200 Irish labourers, armed with bludgeons, who at once raised the cry of "Three cheers for the Pope, and down with Garibaldi!" Some 500 more of the same class similarly armed, were surrounding this mound, openly expressing their determination of opposing by force any meeting being held in favour of

Garibaldi. A board with the name of Garibaldi painted upon it, having been exhibited by a working man who had remained unperceived, and its exhibition followed by a tremendous burst of cheering from the assembled thousands, the Irish with a desperate rush fell upon the Garibaldians, knocking down indiscriminately, men, women and children. The Garibaldians headed by about 20 soldiers armed with sticks, fought their way up to the mound and after a severe struggle succeeded in getting a footing upon it. The scene was one of great excitement and did not end until after a renewed fight, when the Irish gave way and made a precipitate retreat from their position. A strong picket of the Fusileers having been sent for, and a body of police brought on the ground, the Irishmen soon retreated and the approach of dusk put a stop to the proceedings. On the preceeding Sunday there had been a similar riot in the same place which culminated on the latter occasion. And on the evening of the 8th inst. a desperate riot took place in Birkenhead between the Irish and Garibaldians. These are continued demonstrations of the increasing spirit of bloodshed which animates sects and parties in civilized Christendom.

ITALY.—The *Nationalities* publishes a letter from Dr. Ripari stating that Garibaldi's wound progresses favourably. The physician expresses a hope that the cure will be more complete than was apprehended. The Paris *Patrie* announces that Garibaldi has refused to accept the amnesty, and declared that he would protest against such a measure in the face of Europe.

PRUSSIA.—The President of the Council, Count von Bismark Schonhausen, read a declaration from the Government, concluding as follows:—"The resolution proposed by Herr von Forckenberg having been adopted, the Government cannot hope for any success from further proceedings in the Chamber of Deputies. It may even expect an aggravation of conflicting principles which would increase the difficulties of bringing about an understanding. The Government, under these circumstances, will in future only take into consideration the common interests of the fatherland. In these it includes the duty of insisting upon the constitution also remaining a reality in those respects which concern the rights of the Crown and this house."

VARIETIES.



CAUTION TO PHYSICIANS.—A man who had stolen a watch gave as an excuse that he was unwell, and his physician had advised him to take something.

SHAKERS.—We heard a good story the other night of two persons engaged in a duel. After the first fire one of the seconds proposed that they should shake hands and make it up. The other second said he saw no particular necessity for that, for their hands had been shaking ever since they began.

A REAL MISER.—A pretty good story is told about one of those famous old misers who, having heard of another particularly noted for his spirit of economy, resolved to call upon him and take a lesson. He did so, and found his brother gold-worshipper stowed in a miserable garret with a farthing candle, counting his hoard. "Brother," said he, "I have come to take a lesson of thee in economy."—"Economy?" said the other, reaching over and blowing out his candle, "Oh, Yes, well, we can talk that matter over in the dark!"

WHAT SHALL I TAKE?—A young lady called on a physician, complaining of a rush of blood to the head. "I have been doctoring myself," said the languid fair one, with a smile, to the bluff though kind M. D., while he was feeling her pulse. "Ah, how?"—"Why, I have taken Morrison's Pills, Cockle's Pills, Allen and Bell's Pills, Bell's Balsam of Liquorice, and Powell's Cough Electuary. I have used Henry's Calcined Magnesia, Fawcett's Anodyne Pills, and—"—"Madam," interrupted the astonished doctor, "did all these do your complaint no good?"—"No! Then what shall I take?" pettishly inquired the patient.—"Take!" exclaimed the doctor, eyeing her from head to foot, "take!" echoed he, after a moment's reflection; "take! why, take off your stays!"

THE JOURNEY OF LIFE.—The following selected rules are worth remembering:—Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to you. Never resent a supposed injury till you know the views and motives of the author of it. On no occasion relate it. Always take the part of an absent person who is censured in company, so far as truth and propriety will allow. Never think worse of another on account of his differing in political and religious subjects. Never dispute with a man who is more than seventy years of age, nor with an enthusiast. Do not jest so as to wound the feelings of another. Say as little as possible of yourself and others will think more of you. Speak with calmness and deliberation, especially in circumstances which tend to irritate.

A very talkative person who had wearied the temper of Dr. Abernethy, who was at all times impatient of gabble, was told by him, the first moment he could get a chance of speaking, to be good enough to put out her tongue.—“Now, pray, madam,” said he, playfully, “keep it out.” The hint was taken. He rarely met with his match; but on one occasion he fairly owned that he had. He was sent for by a man, who had had a quarrel with his wife, and who had scored his face with her nails, so that the poor man was bleeding and much disfigured. Mr. Abernethy considered this an opportunity not to be lost for admonishing the offender and said—“Madam, are you not ashamed of yourself, to treat your husband thus—the husband, who is the head of all—*your* head, madam, in fact.” “Well, doctor,” fiercely retorted the virago, “and may I not scratch my own head?” Upon this her friendly adviser, after giving directions for the benefit of the patient, turned upon his heel and confessed himself beaten for once.

POETRY.

—O—

THE FAR WEST.

Oh! give me a home in the far, far west—
'Tis a land of freedom I love the best,
Where its laws are pure and the people free—
A home in the far, far west for me.

Oh, give me a home in that fertile land,
Where the soil is rich, and the air so bland:
Where man can be blest by industry—
A home in the fertile west for me.

Crews.

Oh, give me a home in that beautiful land,
With its streams and lakes and mountains grand;
Where the Church of Christ is pure and free—
A home in the beautiful west for me.

Oh, give me a home in that land so fair,
Where a Prophet's voice doth the truth declare;
Where people from every clime are blest;
Oh, give me a home in the beautiful west.

FANNY GRIFFITHS.

DEATHS.—Brother Robert Gibson, aged 19 years and 5 months, died at Paisley Scotland, on the 19th ult. from the effects of an injury which he received on the 15th at Inkerman colliery. He was employed as a waggon driver and while unyoking his horse from a waggon which was in motion, he was knocked down and the waggon passed over him which broke his left thigh bone and severely lacerated his right thigh and hand. His loss is much lamented by his friends and acquaintances. *Deseret News please copy.*

In Spanish Fork City, on the 16th of August, died of inflammatory rheumatism, Ann, wife of George Babcock, (formerly Ann White, of Lougher, South Wales,) aged 67 years, 1 month, and 28 days.

ADDRESS.—David Williams, collier, Sandy Gate, Llanelly, Carmarthenshire.

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LIVERPOOL

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, FLORENCE STREET ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONAH.

No. 43, Vol. XXIV.

Saturday, October 25, 1863.

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REFLECTIONS ON THE GOSPEL AND ITS BLESSINGS.

All should remember that the blessings of the Gospel are obtained through faith in God and his promises, which alone will cause mankind to go forward and render obedience to the commands of Heaven. When the proclamation of truth in these last days reached the honest through the testimony of the servants of God, they, like those of whom we read in days of old, became pricked in their hearts, that is, they believed those who bore that testimony were sent of God, and that they declared the ways of life; because of this faith they rendered obedience to the principles which the servants of God declared were the requirements of Heaven, by repenting of all their sins and forming a fixed determination that they would sin no more, submitting themselves to a servant of God, who was legally authorized, who administered unto them the ordinance of baptism for the remission of sins, and receiving through the laying on of hands the ministration of the Holy Ghost. They thus became the adopted children of God, and members of his Church, having received the seal of the Holy Comforter, the Spirit of truth, through which they have the promise that so long as they shall continue to live upright, pure and holy, keeping all the commandments of God, they shall be led into all truth, and

taught in relation to the principles of life and salvation here and hereafter, that they need not be barren or unfruitful in the things of God.

We are informed by the Apostle Paul that our bodies are tabernacles for the indwelling of the Holy Ghost, and that it will not dwell in unholy temples; hence, in order that the Saints may retain the Holy Spirit, and have it remain and dwell with them, they must keep their bodies and minds pure, which can only be accomplished by separating themselves from the evil associations, customs and practices of the world. We are informed by one of old, that Evil communications corrupt good manners, the truth of which the history of the human family sustains by innumerable examples. In order to purify the body and have holiness dwell therein, the Saints will have to school their minds and keep them pure, agreeably to the admonition of the Prophet Isaiah, who said, "Let the wicked man forsake his sins, and the unrighteous man his thoughts." If the Saints allow their minds to wander and ramble, if their thoughts are impure, and they think of and contemplate acts of wickedness, and take pleasure therein, they will grieve the Holy Spirit and it will depart from them, leaving them to themselves to be over-

come by the Evil One, and to commit deeds of darkness and sin upon which they had suffered their minds to ruminate with so much pleasure. In like manner, if they are pure in their desires and thoughts, and take pleasure and satisfaction in learning and understanding the principles of righteousness and truth, their associations and communications will be pure, and they will be led to perform acts of righteousness, holiness and goodness; and the longer they live and sustain and practise the holy principles of the Gospel, the more they will love them, and the greater will be their joy and happiness, and their faith will increase before the Lord, for they will have a realising sense that their hands are clean and their hearts pure, and they will be able to ask for such blessings as they will need to give them power to accomplish all things that may be necessary to secure all the blessings pertaining to a full salvation with that confidence and assurance which will not receive a denial, and thus the influence of the Gospel, which is the power of God unto salvation, will increase upon them, and they will understand the principles of righteousness.

We are informed that faith is the gift of God, and that without faith it is impossible to please God; thus it is evident that no one can be blessed with true faith unless there first springs up in the heart pure and holy feelings, and a desire to do right, love God and keep his commandments.

The more faith the Saints have, the greater will be their favour with Heaven. Faith, active living faith, which is unto life and salvation, is only obtained by cheerful obedience to all the commandments of Heaven, as they shall be made known from time to time.

If the Saints wish to receive blessings from the Lord, let them examine themselves closely and minutely, and become dispossessed of all vanity and worldly pride, that they may be untrammelled by the evil influences which may surround them, that thereby they may obtain power to apply themselves earnestly and faithfully to obtain knowledge and understanding through prayer and study, the reading of good books, the words of Apostles and Prophets and

holy men of God, both ancient and modern, that they may comprehend the things of God and understand his will concerning them, and be able to see things in their true light, and thereby act understandingly, which alone will give force and weight to their efforts to do good, and eventually secure unto them those blessings and that happiness which they so much desire. Some of the Saints who bear witness that they have received a testimony of the truth, feel at times almost to murmur and be sorrowful because they are not more inspired of the Lord by the influence of his Spirit, and have not more of the gifts of the Holy Gospel conferred upon them, when, at the same time, past experience has proved when they have been interrogated in relation to their conduct and course of life, that they have been very negligent in relation to many duties which are required of the Saints in the Gospel covenant; they have either neglected their prayers in the season thereof, been negligent in assembling themselves with their brethren and sisters at the house of worship, or have been backward in paying their Tithes and offerings, and rendering that assistance to sustain the work of God which their circumstances and the blessings being conferred upon them demanded they should. Others have felt to continue to associate, mingle with and indulge in many of the customs and practices of the world, which, peradventure, they may have imbibed or indulged in in their early or former life, when they know and will acknowledge such a course to be wrong and contrary to the inculcations and requirements of the Gospel, thus plainly manifesting that the fault is in themselves. Such do not understand the justice and mercy with which God deals with the human family. If they did, they would see at once that God is no respecter of persons,—the same yesterday and forever, without the least variableness or shadow of turning—that they could not claim, neither have they any right to expect, any blessing or favour from his hands above their fellow mortals, unless they do better, having their desires and aspirations as well as their course of life more honourable, pure and holy, and themselves earnestly devoted to the cause of truth.

Strict obedience to the principles which are revealed in the Gospel of Jesus, is the only channel through which the human family can obtain the blessing of eternal life, which we are told is the great gift of God; thus it is decreed that none but the honest, obedient, pure, virtuous, truthful and good, shall have bequeathed to them this the most inestimable of all blessings. Yet this great prize is within the reach of all mankind who will listen and obey—the rich and the poor, the high and the low, the learned and the unlearned, the Jew and the Gentile, if they will bow to the standard of light and truth, and become clothed with that humility which was manifested in the birth, life and death of our Saviour Jesus Christ; being willing, if needs be, to receive

and bear the frowns and scoffs of an evil and wicked world, being mobbed, persecuted and forsaken by kindred and friends, reviled and cast out as the offscouring of the earth, and considered not fit to live. These are some of the burdens and afflictions which Jesus and all his faithful servants had to bear, and this is the path through which they travelled in order to reach that fulness of glory and happiness to which they have attained. It takes just as much and the same to save mankind now as at any former period of the world, for the way, though strait, is not changed, and the gate, though narrow, still stands open that all who will obey the Gospel of salvation may enter and find eternal rest.

"OH, IT'S ONLY A PENNY!"

It is surprising how fast money will go when once broken into and spent upon apparently inexpensive trifles. We hesitate to change a shining golden sovereign to purchase a little luxury that we can do without. But if that gold piece is once changed into silver, either its value is diminished in our eyes, or else, like the untutored Indian, we judge of the worth of money by its amount, independent of the intrinsic value of the coins, and imagine ourselves really richer when we have twenty shillings than when we had but one pound, and therefore feel that we can afford to buy that, under the former circumstances, which under the latter we should go without. It is still more the case when the shillings are reduced to pence. A copper seems of little value, and twopence or threepence, or even sixpence a day slip away almost unnoticed, and many a man will buy some little unnecessary luxury if he has coppers in his pocket, that he would not feel justified in changing a shilling to obtain. One wants a little tobacco, and he thinks "it's only a penny," never reflecting that he will want the same pennyworth of tobacco the next day, and the day after, and so on through the year; so away goes the

penny for tobacco, which at the end of the year will amount to at least a pound, and probably more. Another wants a glass of ale, or fancies a little fruit, or some other tempting trifle that meets his eyes at every corner of the crowded thoroughfares of our great cities, and his hand goes into his pocket, and if the coppers are there, out they come. If you remonstrate with him, his reply is, "Oh, it's only a penny." If you tell him that he can do without the tobacco, or the ale, or the fruit, or the gin, or whatever it may be, and that the money he spends on them would buy his family shoes, or a little butter to their bread, or the baby a frock, or some little luxury that would gladden the heart of his wife and revive in her soul the smouldering spark of affection which his long-continued coldness and neglect has well nigh extinguished, and that he would experience a thousand-fold more satisfaction in denying himself these little luxuries to minister to her comfort, and would be more than repaid by the tear of gratitude and affection that would glisten in her eye as she witnessed these evidences of the returning love of earlier days, he will say, "Oh, it's only a penny, or two, what would that buy?" But if men

would keep a strict account of all the odd pennies they spend for ale or tobacco, they would be astonished at the sum they would amount to at the end of the year; and in many instances they would find that such trifling luxuries had cost them more than the shoes or clothes, or both, for their families.

Now how many there are who would have been able to emigrate to Zion long since if they had only saved a penny a day. And there are very few but what could, in years gone by, have saved that amount. Let us see; how long have *you* been in the Church? "Oh, ten years," or perhaps "fifteen years," is the reply. Well, a penny a day would have amounted to over fifteen pounds in the one case, and to over twenty-two in the other. But many have neglected to commence putting anything into the Emigration Fund because they could not put in several shillings or pounds at once. When urged to make a beginning, they have

excused themselves because they could only put in a penny or two at a time, and they were ashamed to commence on so small a scale. But never mind, put in a little, if it is "only a penny," it will form a nucleus to which you can add, and when once fairly started and interested in the work, you will find ways and means of adding more pennies than you expected; and as your sum increases, your hopes will rise and your efforts will be redoubled, and you will obtain the last half of the necessary sum much faster and easier than you did the first. Remember that pence soon make shillings, and shillings soon make pounds, and that "Oh, its only a penny" has made many a man poor who might otherwise have been well off, and that a just valuation and careful economy of pence has laid the foundation of the subsequent wealth of many who without them would have remained poor.

NUMA.

DON'T FRET.

What good will it do? How much more will you accomplish by it? Can you do any more work, walk any more miles, make any more money or make yourself or your family any happier by fretting? No; it only wears out the machinery of life; renders you cross and irritable; causes you to be feared and shunned by wife and children and friends, if you have any, and if you haven't, is very likely to prevent your getting any; deprives you of peace and pleasure in youth, and hurries you to a premature, fidgetty, nervous old age. The machine that is kept well oiled and works on steadily and smoothly, will wear for many years and perform a vast amount of work, while one that works irregularly, moves by jerks and starts, and is allowed to go unoiled and without proper care, labours fearfully hard, strains and trembles in every part, shrieks and creaks, and groans and moans, and wears itself out in a short time with sheer friction, while it does not perform half as much as the

other that moves with noiseless regularity, and lasts twice as long.

Fretting is the friction of life. It wears out the body, exhausts the mind, destroys the nervous energy, shortens life, and consequently defeats its own end. Men fret because they cannot get what they want, or do what they want, or cannot get everybody and everything to go or do as they wish them to. Now if you'll take it patiently you will be able to accomplish a great deal more yourself, and to get others to do a great deal more than you will if you fret from now till you drop into your grave. Fretting is a species of suicide, and we are not sure but that the fretful man will, to some extent, be held guilty of violating the sixth commandment. It is not work that kills men so much as it is fretting. One horse will work quietly and steadily in the harness daily, drawing a heavy load, and yet grow fat, while another beside him does not do half the work and yet frets and chafes himself poor.

The former is satisfied to take step by step—the latter is eager to get to the end of his journey at a bound. Just so some men fret and harass their bodies and weary and perplex their minds by trying to crowd the duties of a week or month, or perhaps a year, into one day. Instead of quietly and peacefully, yet industriously and faithfully performing the duties of to-day, and banishing to-morrow with its cares from the mind, they are continually racking their brains about what they shall do and say the next day and the next week, and the consequence is they always neglect or forget the duties of to-day, and are never fit to perform the duties of to-morrow.

Prudence and forethought are good

and necessary; but if you want peace of mind and health of body, if you want to accomplish anything of a permanent and useful character, and if you wish to be respected by yourself or anybody else, fix your mind upon the duties immediately before you; don't attempt to grasp or do too much at once, and whether things go right or wrong; whether the sun shines or the clouds look dark and threatening; whether the world smiles or frowns, friends prove false or foes prove true; or what is equally trying to a sleepy man, if baby awakes you with her squalling in the night when you have just got into a nice sound sleep—*don't fret.*

SIRIUS.

HISTORY OF JOSEPH, SMITH.

(Continued from page 665.)

The following appropriate and expressive poetry we copy from the *Times and Seasons*:—

"THE ASSASSINATION"

*Of Generals Joseph and Hyrum Smith,
First Presidents of the Church of
Latter-day Saints, who were massacred
by a mob, in Carthage, Hancock
County, Illinois, on the 27th June, 1844.*

BY MISS ELIZA R. SNOW.

'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.'—Rev. vi, 9, 10, 11.

Ye heav'ns, attend! Let all the earth give ear!

Let Gods and seraphs, men and angels hear—
The worlds on high—the universe shall know
What awful scenes are acted here below!

Had nature's self a heart, that heart would bleed

At the recital of that horrid deed;

For never, since the Son of God was slain
Has blood so noble flowed from human vein
As that which now on God for vengeance calls
From 'freedom's ground—from Carthage
prison walls.

Oh! Illinois! thy soil has drank the blood
Of Prophets martyr'd for the truth of God.
Once lov'd America, what can atone
For the pure blood of innocence thou'st sown?
Were all thy streams in teary torrents shed
To mourn the fate of those illustrious dead,
How vain the tribute, for the noblest man!
That graced thy surface, O degraded earth!

Oh wretched murd'ers! fierce for human blood!

You've slain the Prophets of the living God,
Who've borne oppression from their early youth,

To plant on earth the principles of truth.

Shades of heroic fathers! Can it be
Beneath your blood-stain'd flag of liberty,
The firm supporters of our country's cause,
Are butcher'd while submissive to her laws?
Yes, blameless men, defam'd by hellish lies,
Have thus been offer'd as a sacrifice
To appease the ragings of a brutish clan,
That has defied the laws of God and man!
'Twas not for crime or guilt of theirs they fell—

Against the laws they never did rebel;
True to their country, yet her plighted faith
Has prov'd an instrument of cruel death!

Where are thy far-fam'd laws—Columbia!
where

Thy boasted freedom—thy protecting care?
Is this a land of rights? Stern facts shall say,

If legal justice here maintains its sway,

The official powers of State are sheer pretence
When they're exerted in the Saints' defence.

Great men have fallen, and mighty men have died—

Nations have mourn'd their favourites and their pride;

But **TWO** so wise, so virtuous, great and good,
Before on earth, at once, have never stood
Since the creation—men whom God ordain'd
To publish truth where error long had reign'd,
Of whom the world itself unworthy prov'd,
It **KNEW THEM NOT**; but men with hatred mov'd,

And with infernal spirits have combin'd
Against the best, the noblest of mankind.

Oh persecution! shall thy purple hand
Spread utter desolation through the land?
Shall freedom's banner be no more unfurled?
Has peace indeed been taken from the world?

Thou God of Jacob, in this trying hour
Help us to trust in thy Almighty power;
Support thy Saints beneath this awful stroke,
Make bare thine arm to break oppression's yoke.

We mourn thy Prophet, from whose lips
have flow'd

The words of life thy Spirit has bestow'd—
A depth of thought no human art could reach
From time to time, roll'd in sublimest speech
From the celestial fountain, through his mind,
To purify and elevate mankind;
The rich intelligence by him brought forth,
Is like the sunbeam spreading o'er the earth.

Now Zion mourns—she mourns an earthly head;

The Prophet and the Patriarch are dead!
The blackest deed that men or devils know,
Since Calv'ry's scene, has laid the brothers low!

One in their life, and one in death—they prov'd

How strong their friendship—how they truly lov'd;

True to their mission until death they stood,
Then seal'd their testimony with their blood.
All hearts with sorrow bleed, and every eye
Is bath'd in tears—each bosom heaves a sigh—

Heart-broken widows' agonizing groans
Are mingled with the helpless orphans' moans!

Ye Saints! be still, and know that God is just—

With steadfast purpose in his promise trust;
Girded with sackcloth, own his mighty hand,
And wait his judgment on this guilty land!
The noble martyrs now have gone to move
The cause of Zion in the courts above.

Nauvoo, July 1st, 1844."

Tuesday, 2 — We extract the following from Elders Kimball and Wight's letter:—

"June 21st, 1844.

We again resume the pen to give you a few further particulars. We met the Church in the city of Philadelphia last evening, pursuant to adjournment, the members being all present. The vote

was taken to know whether they would sustain the First Presidency and the Twelve in their calling, and follow their counsel spiritually and temporally, lay aside all their prejudice and fears, and follow them through evil as well as through good report. There was not a dissenting vote. We think the Church is in a good condition. There will be some added next Sabbath by baptism, and we trust more ere long. For our manner of preaching and instructing the Church, we refer you to brothers Forgeus and Price.

We leave here to-day, at 4 o'clock, for the Wilmington Conference; many of the brethren and sisters from this place are going with us. We have so many calls in this place, from those in the Church and out of it, that we cannot stop a night in a place. We are at this time at sister McMin's, whose family treat us with all the kindness and attention that the servants of God could ask. They wish to be remembered to the Prophet and family, and so do all the Saints in this place; and they are now determined to uphold you by their prayers in all things. I must confess this was not the case when we came here, with all. We learned that it is too much the case that the Twelve often find their way hedged up by the presiding Elders endeavouring to exalt themselves and debase us, but you will find it different with your case in Philadelphia.

June 24th, 1844.

Just returned from Wilmington Conference, accompanied by several of the brethren and sisters who went from this place. We can truly say that this was one of the most pleasant trips in our life. We went down on the steamer *Balloon*, and returned by railway.

Our Conference commenced on Saturday, the 22nd. The brethren came in from the adjacent country, and after much instruction from brothers Kimball and Wight, we took a vote to know whether they would go whithersoever the Presidency, Patriarch and Twelve went, should it be to Oregon, Texas, or California, or any other place directed by the wisdom of Almighty God. The Saints, numbering about 100, rose to their feet and exclaimed, Whithersoever they go, we go, without a dissenting voice. This was truly an interesting meeting. We have not the least idea that any one will back out; they are nearly all men of wealth, and have commenced this morning to offer all surplus property for sale, that whenever you say go, they are ready. We ordained ten as promising young

Elders as we ever laid hands upon. They pledged themselves to start this week and go through the State of Delaware from house to house, and proclaim that the kingdom of heaven is at hand.

On Sabbath, the 23rd, we preached alternately to a large and respectable congregation, and left the warmest of friends in that place, both in and out of the Church. We have hundreds of pleasant sceneries in our journal, which are too numerous to mention at present.

Yours as ever,

H. C. KIMBALL,
LYMAN WIGHT."

Elder John Taylor was brought home from Carthage to the joy of his friends.

"A special session of the City Council was called to devise ways and means for supplying the city with provisions. Dr. Richards, Col. Dunham, Marshal Greene, and others, stated to the Council that many were destitute, and that unless active measures were taken, many must suffer with hunger, as some had already; wherefore it was

Resolved, by the City Council of the city of Nauvoo, that special committees be appointed to visit the different sections of the surrounding country, and solicit the benevolent for donations, or provisions and means for supplying the wants of the destitute of this city; and so far as donations fail, supply the deficiency by loans.

Resolved, That Charles Patten, W. H. Jordan, and L. S. Dalrymple be this committee for Iowa; that D. M. Repsher, A. Morrison, and Capt. Ross go to Madison, Burlington, and the north country; that Benjamin Clapp, Samuel James, and Hiram Clark visit Ramus, La Harpe, and the eastern country, and that Isaac Morley assist the south to carry out the foregoing resolutions.

Resolved, That L. N. Scovil, Edwin D. Woolley, and William M. Gheen, be a standing committee to negotiate for all necessary supplies to those who are on duty by order of Government.

Resolved, That each of said committees keep an accurate account of all donations and loans, and make returns of the same to the Marshal of the city.

Passed July 2nd, 1844, 6 p.m.

ORSON SPENCER, *Pres. pro tem.*
W. Richards, Recorder."

"To whom it may concern: -

Elder Geo. J. Adams has been deputed by Council of the Church to bear despatches to Elder Young, President of the Quorum of the Twelve, relative to the death of the Prophet Joseph, and his brother Hyrum Smith, and the brethren are requested to see that no means are wanting to speed him on his important mission.

In behalf of the Church,

WILLARD RICHARDS,

Clerk of the Quorum of the Twelve."

G. J. Adams failed to perform this mission, although he had plenty of means, but J. M. Grant went right through, and carried the word.

Gen. Deming wrote as follows: -

"His Excellency Gov. Ford.

I am sorry to inform you that the mob is still prowling between Warsaw and Golden's Point, waiting for an opportunity to come in and burn and destroy. The mob party are continually threatening us, and are driving our people away from their homes, and they are obliged to come here for protection.

I want you to send about one hundred or two hundred men whom you can depend upon as loyal, to quarter in the woods between here and Golden's Point, so that they can be between us and the mob, and protect us. Our troops are worn out, and I shall soon expect an order from you to discharge my men from the duty they are obliged to perform, to fulfil your order.

I am your Excellency's obedient servant,

JONATHAN DUNHAM,

Maj.-Gen. Commanding Nauvoo Legion.
July 2, 1844, 8 p.m.

At a Council of the Twelve and other Elders, held in the Franklin Hall, Boston, there were ordained two Elders, and arrangements made for dividing off into different parts of the vineyard. Each of the Twelve were appointed to attend several Conferences.

Elders W. Woodruff and Milton Holmes took steamer for Portland, Maine.

Col. Lyman Wight delivered a political address at Bunker Hill, at 4 p.m.

(To be continued.)

MANY a philosopher who thought he had an exact knowledge of the whole human race, has been miserably cheated in the choice of a wife.

ABSOLUTE purity of thought and life is the richest human possession, and perfect obedience to the highest attractions of the soul is the only means of its attainment.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 25, 1862.

THE NECESSITY OF SUSTAINING THE PRIESTHOOD.

THERE is, perhaps, no error which the Saints, in common with the rest of mankind, are more liable to fall into, than that of running from one extreme to the other. From the hypocritical sanctimoniousness, or ignorant bigotry and fanaticism which characterize the various sects of the religious world, too many are inclined to fly to the opposite extreme of irreverence and profanity of feeling if not of expression, and of treating with lightness and levity the most sacred subjects connected with man's present and future happiness and exaltation—from that man-worshipping spirit which has been the fruitful cause of so much evil in this and other countries, to one no less fraught with direful consequences, that of undervaluing, if not despising, the authority, power and dignity of the Priesthood—and from a profuse and unwise liberality, to its opposite, a mean and contracted penuriousness. There are one or two instances in which this last mentioned spirit is being manifested among many of the Saints at the present time, but we feel sure that most of them only need to be kindly reminded of their duties, and warned of the evils resulting from such a course, to change or remedy it at once.

The time has been when it was very difficult to get a considerable portion of the Saints comprised in this Mission to realize the importance and necessity of gathering sufficiently to induce them to use economy, saying nothing of self-denial, so that they might lay by a weekly sum towards their future emigration. The extra glasses of ale, or ounces of tobacco, or new bonnets or dresses which could really have been done without, would have emigrated many who remain here and elsewhere. But in many instances wives, instead of assisting their husbands to economize and lay by something for the future deliverance of themselves and their families, have designedly managed to so regulate their domestic concerns and the household expenses, that the hard-earned income of the father would just, or perhaps barely, meet the weekly expenditures, leaving nothing to lay by as the foundation of even a future hope of being able to emigrate. At the same time, such individuals were very kind and attentive in ministering to the wants of the Priesthood labouring in their midst. But we learn from various portions of the Mission that the reverse is being the case now; and that in consequence of the commencement of the fulfilment of the prophecies which have been so long proclaimed, the increasing distress, and the near approach of the wars and destructions which are to desolate the nations in which they dwell, many of the Saints have become suddenly alarmed for their safety, and are devoting every penny they can obtain to the Emigration Fund, to the neglect of other plain duties. Now we are rejoiced to hear that the Saints are waking up

to a realization of the signs of the times, and are making every effort in their power for their own deliverance, because this is a step in the right direction, and God helps those who try to help themselves; but we do not wish to see a panic among the Saints, nor to see them so fearful and possessed of so little faith and confidence in their heavenly Father, that they cannot allow their minds to expand sufficiently to support with their faith and works the Priesthood whom God has placed over them to teach, guide and direct them. A panic in an army is more dreaded by its general than twice its number of foes, and is more disastrous in its results than the most terrible and bloody battle. And so would it be among the Saints should they give way to the fears and extreme uneasiness which possess the minds of many. But we would say to the Saints, stand firm; let not the number of your foes nor the unpropitious gloominess of the future dismay you; keep order and stick to your ranks; watch your officers and leaders and obey their commands or advice, and you may rest assured they will never desert you, and that your efforts will yet be crowned with the laurels of victory.

We are aware, however, that many are doing all they can, both for themselves and the Priesthood; that many wives and mothers have been, and still are, labouring and toiling in conjunction with their husbands to save every shilling they can possibly, or almost impossibly, do without; that they have, with a nobility of soul and self-sacrificing generosity which is sure yet to be known and rewarded, denied themselves in secret of many little comforts and even necessities, and endured privations which none on earth but themselves knew of, in order to aid their husbands in their efforts to get to Zion, and to minister to the necessities and comfort of the Elders—we say to all such, from the bottom of our hearts, God bless you, neither shall it prove a vain or empty blessing, for the time will come, when all you have done will be known, and you will be rewarded with the increased love, admiration and confidence, not only of those for whose immediate benefit you laboured, but of all the true Saints of God.

The time has been, as before remarked, when a profuse and unwise liberality actuated many of the Saints. Their hearts were warmed and filled with joy and peace through the principles of the Gospel they had embraced, and they naturally loved those who had brought such principles to them, and wished to testify that love in some tangible manner; hence many Pastors, Conference Presidents and Elders were presented with valuable and precious mementoes of the love and confidence of the Saints among whom they laboured. There was nothing wrong in this, if those who gave them did not neglect some plain duty to gratify their natural and kindly desire to be liberal. But the trouble is a reaction is now taking place, and from extreme liberality and the bestowal of unnecessary presents and luxuries, some have flown to the opposite of extreme penuriousness.

If there is any knowledge which the Saints possess, any blessings which they enjoy, they have received them, under God, through the Priesthood, and were the servants of the Lord and the organization of his kingdom withdrawn from them to-day, they would soon relapse into the darkness, stupidity and ignorance that surround them. The Priesthood of God is necessary to organize the Saints, to keep them together and to direct their efforts; and if it is necessary, it must be sustained by those who are benefitted thereby. If the servants of God had not been sent to warn them, none of those who are now Saints would have known anything of the Gospel, the judgments coming on the wicked, or the way to escape them; and we have abundant proof that unless the Elders were continually visiting and talking to and stirring up the Saints, many if not all would

forget their religion, relax their efforts, and perish with the wicked. The Elders are the teachers sent of God to instruct the people, and the latter cannot be taught without them. It is also wisely ordained that those who act as ministers of the word should live with and among those to whom they minister, and be provided for by them. In this way, and this only, can the servants of the Lord reach the hearts of the people and adapt their teachings to the varied capacities and wants of those they are sent to teach. By living with the Saints and sharing with them their privations or their abundance, the Elders become acquainted with their circumstances, necessities, difficulties and temptations, and are able to sympathize and counsel with them accordingly. The order of the kingdom of God in this, as well as in all other respects, has proved itself precisely adapted to the wants of the human family, and by no other means could so much good be done. The Lord knows what is best calculated to develop the latent energies and virtues of the human mind, and it is with the design that it may be mutually beneficial to both those who are taught and those who teach, that he has commanded the latter to go forth "without purse or scrip," promising to provide for them, and that those who believed their testimony should feed them and clothe them and give them money; neither will those who enjoy the Spirit of the Lord feel that they are conferring any obligation upon those to whom they thus minister, for they will realize that the Elders are labouring night and day for their good, having left families and friends, home and all its comforts, and in many instances lucrative business and engagements, to go forth as they were required by the servants of the Lord, to preach the Gospel and endeavour to save men and women, and that if there is any favour or obligation conferred, it is in the opposite direction; though when both Saints and Priesthood have done all they can they have nothing to boast of, as they will only have done that which was their duty to do, and all the benefit of which they will reap themselves.

But if the Elders were supplied, or permitted to supply themselves if they were able, with all the means necessary for their support, independently of the Saints or unbelievers among whom they laboured, what sympathy, union or intimate association would there exist between them? Very little, if any; and it would not be long before the Elders and the Saints would be as distinct, as cold, unsympathetic and heartless as the most dead and formal of the sectarian churches. The Priesthood would, sooner or later, lose the Spirit of the Lord, and throw the Gospel at rather than preach it to the people, feeling a careless independence as to whether the latter embraced the truth or not; and the Saints would become so cold and indifferent that they would feel unable to do anything for themselves or anyone else, and eventually they would dwindle away into sectarian darkness and perish in corrupt and crumbling Babylon.

We have not space to say half we should like to upon this subject, but would add, by way of counsel and encouragement to the Saints, If you wish to be benefited by the teachings of the servants of God in your midst, if you wish to see them filled with the Spirit of the Lord, to receive spiritual, edifying and comforting instructions from them, and to have their administrations attended with the power of God, be united with them in *faith and works*; remember that kindness begets kindness and love begets love; relieve their minds from the corroding cares of a pecuniary nature, such as Hall rents and Conference and Branch debts; minister to their physical necessities so far as may be in your power, and they will be filled with the spirit of their calling, will be filled with love towards you and an anxious desire to do you good, and will be able to

minister abundantly to you those spiritual teachings which you crave, and thus both will be blessed, united and happy. The Saints need not fear that they will lose their reward for all that they do, for they have the promise that even a cup of cold water given in the name of a disciple, if they had nothing more to offer, or nothing more was required, shall not go unrewarded. Neither need they fear that by sustaining the Priesthood they will retard their emigration; experience proves that where the Priesthood and the Saints are most united and most filled with love for each other, emigration progresses most rapidly, and that if the Saints permit their feelings to become estranged from the Priesthood, they lose the spirit of gathering, relax their efforts, and in the end have saved far less than they would have done had they faithfully discharged their duties in every respect to the Lord and to his servants.

To the Elders we would say, Be as careful, prudent and economical as possible, though we have good reason to believe that most of you are so. Be governed in all your acts and words by that wisdom which is alone obtained through the Spirit of the Lord. Many of the Saints are doing all they possibly can; some would even go beyond the requirements of duty or the dictates of prudence to administer to your comfort; and though we would not counsel you always to refuse the gift of poverty whether of food or money, even where you know they could not be afforded—because in many instances such individuals are really benefitted and happier by the self-denial they exercise—yet, *use wisdom in these matters*. It is, doubtless, a source of comfort to the poor Saints to have you eat with them occasionally, if it be but a crust of bread and a cup of water, and it would be an easy matter by denying yourselves at some other time, to more than repay it in some way unknown to them, or to pass the money they may give you to the credit of their Emigration Fund to assist, in however small a degree, in hastening their deliverance from the thralldom they are in at present. Some of the Elders, we are satisfied, have done this, and though their faithfulness may not seem to be appreciated at present, they will be known and beloved in due time. Remember, however, that you are not sent forth to build up or magnify *yourselves*, but to do good and try to save souls; therefore, you need not take any particular pains to have your labours and faithfulness understood and correctly estimated by the Saints, for they will be sure to be discerned by, and cannot be hid from those who enjoy the Spirit of the Gospel, while you have the sweet consciousness of having faithfully discharged your duties.

C O R R E S P O N D E N C E .

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ENGLAND.

BIRMINGHAM CONFERENCE.

Birmingham, October 11, 1862.

President Cannon.

Dear Brother,—As I know your desire to hear from us, and feeling it may be interesting to you, and the readers of the *Star*, to know the operations and condition of the work of God in this portion with which I am more immedi-

ately connected at present, I willingly comply with this part of my duty to forward you the necessary information.

As you are aware, in the early part of this year we underwent an ordeal of no very pleasing nature. The Enemy of truth, envious of the good spirit we enjoyed at our General Council, and the influence and prospect at our own Conference meetings, instigated an agent of his, named Tarrott, to com-

mence a war against us. That man, one of the most degraded, vicious, ignorant and repulsive specimens of lying and hypocritical humanity, published placards in vast numbers about the town, on which was the most insulting and exciting language, announcing lectures, giving challenges, and uttering the most personal abuse to which his unholy powers could give vent. Committees were formed, and chairmen were solicited from respectable ranks in society, the aid of clergymen and ministers was begged, and every exertion was made to create an excitement against us. His lectures, although full of abuse, calumny, and horrid misrepresentations, utterly failed in raising an excitement, and were, I have no doubt, a pecuniary loss. Foiled in his expectations, he left no stone unturned to throw at us, and at length, with that dogged perseverance that characterizes the Devil in his opposition to the Saints, he lectured in the open air opposite my house and our chapel, and raised a mob of ignorant, low "roughs," and headed them. They entered our chapel and commenced their work of destruction. Our windows were smashed, and the chapel otherwise damaged, as the wicked whims of the "destroying angel" of Christianity suggested. Thousands of people congregated around our place of worship, and on my appearance in the street after meeting, the most horrid exclamations and noises rent the air, and stones and other missiles were thrown at me. I went to the public office and requested the protection of the police for our property and ourselves, which I am happy to state was extended to us at once, and the sergeants and policemen did their duty very willingly and efficiently. I counseled the Priesthood and the Saints with the best wisdom I could obtain from God, and although it was difficult to refrain from retaliation by many, yet by obedience and a steady course in the prosecution of our duty under those circumstances, and the blessing of God, the excitement is wholly over, the chief agent has departed in disgrace, and peace is once more restored. Our chapels are repaired, and the damages made up, to accomplish which, of course, has been heavy upon

our means, but we shall rise triumphant over all.

During the excitement and mobbing we were befriended by many, who expressed their disapprobation in strong terms. I cannot refrain from mentioning one circumstance. During the greatest excitement, a gentleman of the name of A. L. Knight, holding a governmental situation, and a member of the Church of England, rushed through the mob, and requested me to take hold of his arm and he would see me protected. He is well known, and his noble, manly and fearless conduct surprised many of the mob. The same evening, after attending the service of his own church, he came to our chapel, and at the close of the meeting sent in word to me stating that he was ready at my pleasure to see me safely home, which he did. His name shall be remembered at the resurrection of the just. The editor of the *Birmingham Daily Post* readily published a letter I addressed to him, in which I reported the proceeding of the mob and its leader, vindicated ourselves from the attacks made upon us, and claimed protection from violence as peaceable, law-abiding citizens, having the right to serve God as we felt to do, so long as we infringe upon no man's right, and break no law. I am convinced that the letter, together with a few remarks from the editor in relation to the production of our libeller, had a very good influence.

I am happy to state that a good spirit prevails among the Saints. Their hearts seem desirous to do good, to learn truth, and their eyes are anxiously looking towards Zion. And would to God that means were in our hands to gather thousands of honest, persevering souls who love the truth and comprehend, in a good measure, the purposes of God, yet cannot now see a way of escape from the judgments, calamities and oppression that are the doom of this generation. The Spirit of God in an eminent degree, however, warms their hearts, brightens their hopes, and they realize that they are the watch-care of Him who will gather His elect from every part of the earth by the various appliances and organizations that His wisdom and power have decreed. The Priesthood are zealous

in preaching the word, and travel to do so with great willingness, and the result is, that a lively interest is manifested wherever they go to hear them, and they find friends and hearers. Thousands this summer have been warned, and the seed sown will yet bring forth to the salvation of many. The seed belongs to the Lord of the harvest, and when we as his servants cast it faithfully abroad, we must leave it to his care, and the result will be as he designs it:—

We'll preach the word as He commands,
And leave the sequel in His hands.

We hold meetings at the Saints' houses in several districts (as well as our usual chapel meetings), and they are generally well attended. Our emigration last season was quite large, and very many interesting and sensible letters have arrived from the Saints. The *Stars* and *Journals* are sources of comfort always to the Saints, and we keep up our usual numbers.

So far as I am concerned myself, I am desirous to fill my mission honourably, to build up the Saints, and spread the glorious revelations of the Latter-days. I do realize the spirit of my calling, am humbly proud to be the means to do good to humanity, and am able to say that God blesses my labours.

I have already extended my letter more than perhaps desirable, and therefore conclude by praying God to bless you in the prosecution of your great duties, and all your fellow-labourers in the good cause, so that we may accomplish much good, and have the approving spirit of our God and the welcome of our brethren on our return to Zion.

Yours very truly,

W. G. MILLS.

SHEFFIELD CONFERENCE.

Sheffield, Oct. 11, 1862.

President Cannon.

Dear Brother,—Feeling satisfied that you are ever pleased to hear from those who desire the furtherance of the work of God, I thought I would pen you a few incidents of my journeyings.

After an absence of many years, nearly twelve of which I spent in and near Great Salt Lake City, the home of the Saints, where I have enjoyed those blessings which that land alone can give,

I was permitted, through the call of the servants of God, to visit the home of my childhood once more. On arriving there, very many of my old friends and acquaintances came in to see a person who had really returned from Utah. My relations treated me very kindly, as they always have done, and made many enquiries as to the truth of our religion and the rumours that have been circulated pertaining to us as a people; and I do believe that a spirit of investigation is awakening in the people, the result of which will be, in spite of bigotry and prejudice, that numbers will be added to the Church of God. Very many of my friends, who were not in the Church, invited me to their houses and showed me many favours. Sunday, Aug. 28, I met with the Saints in my native town, Oldham, where I addressed the Saints and many strangers, who gave good attention and afterwards expressed their entire satisfaction with what I had said, as being true, and stated that they believe the stories of our enemies to be false.

My visit through, I repaired to this my field of labour. I find the Sheffield Saints are warm-hearted and full of good works, under the Presidency of Elder Joseph F. Smith, who though young is like a father to them. He is esteemed very highly by the Saints, and by some who have not, for some reason or other, dared to own the Latter-day Work by baptism, although they have in every other way. In visiting through the Conference with brother Smith we found that the brethren, according to his report to you, had visited the authorities of Barrows-hill, with regard to the liberty of out-door preaching. They were refused the privilege, but have hired a very pretty room, the meetings in which are numerous attended by strangers, where I think there will be some good done, whether those who hate the liberty which the Gospel brings oppose it or not.

At our out-door meetings in other parts of the Conference the people have manifested considerable interest, but yet they seem rather indifferent about rendering obedience to the message that God has sent forth; yet, I am satisfied that seed is being sown which is bound to produce the desired fruits. How I pity the honest industrious poor

of this great nation, who have to drag out a miserable existence here, when, if they would only accept the boon the Gospel of the Son of God proposes to bestow on all who receive it, they might become the possessors of the righteousness of the Kingdom of God, and all other things would be added, such as are enjoyed in our mountain home—blessings of union, peace, love, health, strength, wealth, and prosperity of every name and nature that any rational, intelligent being could desire to enjoy, with the assurance from the Almighty that they were co-workers with him in establishing that universal reign of right, liberty, and brotherhood which they profess to wish to see brought about on the earth. On Sunday last, Oct. 12, a Conference was held here which was very well attended, considering the inclemency of the weather. Some most excellent instructions

were given, and we had a most interesting season together, which was seemingly duly appreciated by all present, including many strangers who attended. On Monday evening following, a tea party was held, when some two hundred surrounded the tables spread for the occasion. After tea we were amused and edified with entertainments, suitable to the wants of the audience, by the Saints and visitors. We were also favoured with an address from Elder John D. Chase, of Nottingham, recitations by Elders Sloan, Pratt, and S. H. B. Smith, with music on the melodeon by sister Cook, from Utah. Much good feeling was manifested by all present.

My love to brothers West and Bigler, and all the brethren in the Office.
Very truly yours,

THOMAS TAYLOR.

SUMMARY OF NEWS.

AMERICA.—Advices from New Orleans report that a large number of people have taken the oath of allegiance to avoid the penalties of the Confiscation Act, which General Butler intends rigidly to enforce. The operations of the civil law have been resumed in New Orleans. The sheriff had opened six district courts. The country below New Orleans is much troubled by Confederate marauding parties, and a provost-marshal has been appointed for both sides of the river. The Confederate Congress has passed a new Conscription act, to include all able-bodied men between the ages of 35 and 15. The *New York Herald* asserts that Mr. Eli Thayer is appointed Military Governor of Florida, to carry out the scheme of introducing into the Southern States a loyal labouring population. The Government will equip from 10,000 to 20,000 six months volunteers, and station them in the States to be thus influenced. Each volunteer will receive a homestead of public lands, and free transportation for his family to the principal port of the State where they are located. It is intended by this means to infuse into the Southern States an industrious and loyal population in order to protect the Union men. It is supposed that the manufacturing and productive districts of England can be made to contribute to this emigration. The Federal war department has determined on the exchange of State prisoners with the Confederate Government. A letter from Louisiana is published in the *Providence Journal*, stating that the Confederate Government intends to emancipate and arm at least 100,000 negroes, and use them against the Federal Government, with the determination to rule or ruin. The *New York Times* thinks that General McClellan's report represents a fearful picture of life wasted in South Mountain and Antietam battles, and thinks the price paid was worth the capture or annihilation of the rebel army, and asks what officer, or what difficulties of country, or what combination of circumstances is to be held responsible for this worst of all bargains. The *Richmond Whig*, Sept. 30, contains the following:—"In the rebel Senate, on the 29th of September, Mr. Semmes, of Louisiana, submitted the following joint resolution:—Resolved, by the Congress of the Confederate States, That the proclamation of Abraham Lincoln, President of the United

States of America, issued in the city of Washington, in the year 1862, wherein he declares "that on the first day of January, in the year of our Lord 1863, all persons held as slaves within any State, or designated parts of a State, whereof the people shall be in rebellion against the United States, shall be henceforth and for ever free," is leveled against the citizens of the Confederate States; and as such is a gross violation of the usages of civilized warfare, an outrage on the rights of private property, and an invitation to an atrocious servile war, —it therefore ought to be held up to the execration of mankind, and counteracted by such retaliatory measures as in the judgment of the President may be best calculated to secure its withdrawal or arrest its execution." Mr. Clark, of Missouri, moved that the resolution be referred to the Committee on Foreign Affairs. He was in favour of declaring *every citizen of the Southern Confederacy a soldier, authorised to put to death every man caught on our soil in arms against the Government.* Mr. Henry of Tennessee, said that the resolution did not go far enough. He favoured the passage of a law providing that, *upon any attempt being made to execute the Proclamation of Abraham Lincoln, we immediately hoist the black flag, and proclaim a war of extermination against all invaders of our soil.* Mr. Phelan, of Mississippi, said that he had always been in favour of conducting the war under the "black flag." If that flag had been raised a year ago, the war would be ended now." The Confederates under Generals Price and Van Dorn, and supposed to number 40,000, attacked the troops under the Federal General Rosencranz, on the 3rd instant, at Corinth, in the State of Mississippi. Rosencranz officially reports that the Confederates were repulsed at Corinth with great slaughter. The latest official reports from Corinth state that the Confederates had been driven five miles back across Hatchie river, towards Corinth. The Federals captured two batteries and 300 prisoners. The Federal General Rosencranz reports that the Confederates are completely routed, and throwing everything away, and that the Federals are in sharp pursuit. The Confederate General Martin is reported killed. Southern papers state that the Federals are again preparing to move on Richmond, *via* Fredericksburg. Deserters and scouts report that the Confederates are falling back in the direction of Richmond. The Confederates have evacuated Frankfort, Kentucky. The Federals are advancing on Frankfort.

FRANCE.—The *Morning Post* has the following telegram from Paris, dated, Wednesday, 15th:—"A Ministerial crisis is going on. Fould, Persigny, Thouvenal, Rouher, and Baroch: met to-day at the Ministry of Finance, after Fould had waited on the Emperor at St. Cloud. If their resignations are not accepted immediately they do not expect to remain long in office. Their successors will be retrograde and anti-Italian."

VARIETIES.

—o—

GRACIOUS HEARTS reflect most upon themselves: they do not seek so much what to reprove in others, as what to amend in themselves: they love to look inward, and being sensible of their own failings, are tender in reflection on the weakness of others: whereas those that are most inquisitive into the lives of others are usually most careless in reforming their own.

PATIENCE.—"You can do anything if you will only have patience," said an old uncle who had made a fortune, to a nephew who had nearly spent one. "Water may be carried in a sieve, if you can only wait."—"How long?" asked the petulant spendthrift, who was impatient for the old man's obituary.—His uncle coolly replied, "Till it freezes."

A VALUABLE FUNCTIONARY.—A clerk was assisting a clergyman, who had come to preach a charity sermon, to robe before the sermon commenced, when he said to him: "Please, sir, I am deaf!"—"In deed, my good man!" said the clergyman; "then how do you manage to follow me through the service?"—"Why, sir," says the clerk, "I look up, and when you shuts your mouth I opens mine!"

A TERRIBLE FACT.—There are 87 cotton mills in Preston, of which 31 are entirely stopped, and the hands formerly employed therein, numbering about 12,000, are of course all out of work. The remaining 53 mills are all running short time, from two to four days per week.—*Preston Herald*.

OBEDY ORDERS.—A gaoler in a Western State had received strict orders not to keep his prisoners in solitary confinement. Once, when he had but two in charge, one escaped; and he was obliged, in consequence, to kick the other out of doors, in order to comply with the regulation.

HOW TO MAKE MEN BRAVE.—Sir Thomas Fitzgerald, famous for flogging, had raised a regiment of pardoned peasantry in the sister kingdom, which he called the "Ancient Irish." He and his corps were sent on foreign service. On his return he boasted frequently of their bravery, and that no other troops were so forward to face the enemy. "No wonder," said Ned Lysaght; "thanks to your flogging, they are ashamed to show their backs."

TO EXTRACT THE ESSENCE FROM FLOWERS.—Take any flowers you choose: place a layer in a clean earthen pot, and over them a layer of fine salt. Repeat the process until the pot is filled, cover closely, and place in the cellar. Forty days afterwards, strain the essence from the whole through a sieve by pressure. Put the essence thus expressed in a clear bottle, and expose for six weeks in the rays of the sun and evening dew to purify. One drop of this essence will communicate its odour to a pint of water.

POETRY.

—o—

MISCHIEF-MAKERS.

(Selected.)

Oh! could there in this world be found
Some little spot of happy ground,
Where village pleasures might go round
Without the village tattling.

How doubly blest that place would be,
Where all might dwell in liberty,
Free from the bitter misery
Of gossips' endless prattling.

And then they've such a cunning way
Of telling ill-meant tales: they say,
"Don't mention what I've said, I pray:
I would not tell another."

Straight to your neighbours' house they go,
Narrating everything they know;
And break the peace of high and low,
Wife, husband, friend, and brother.

Oh! that the mischief-making crew
Were all reduced to one or two,
And they were painted red or blue,

That every one might know them:
Then would our villagers forget
To rage and quarrel, fume and fret,
And fall into an angry pet,
With things so much below them.

For 'tis a sad degrading part
To make another's bosom smart,
And plant a dagger in the heart

We ought to love and cherish!
Then let us evermore be found
In quietness with all around,
While friendship, joy, and peace abound,
And angry feelings perish!

ADDRESSES.—Alexander Ross, care of Mr. Edward Peters, 2, Holms' Yard, Wheat St., Wharf St., Leicester.

William S. Baxter, } 16, Ann Street, Maxwelltown, Dundee.

Matthew McCune, } 37, Gate Street, Langton, Staffordshire.

William Hopwood, } 37, Gate Street, Langton, Staffordshire.

Charles Taylor, }

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOSH.

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MANIFEST SPIRIT AND SIGNS OF THE TIMES.

There is a marked tendency at the present time, by certain parties in some portions of this kingdom, to resurrect the spirit of nobocracy which has measurably been lying dormant for many years past, in order to kindle the fire of religious persecution, and obtain by might that which the impotency of their systems cannot secure unto them by right. The approach of such a deplorable time cannot be viewed without feelings of apprehension as to the dreadful results which must necessarily follow the rising and development of such a spirit as the one which now pervades the bosoms of thousands in this country. For several years past, the people of England have not only enjoyed and maintained within its boundaries that sacred right of man to "worship according to the dictates of his own conscience," but they have, as a people, praiseworthy devoted their wealth, talents and influence to introduce and establish this God-revealed principle among other nations both near and afar. This, undoubtedly, has been the great cause of the prosperity which has attended this country, and there can be no doubt but what the continual increase of power, wealth and influence which has attended it as a nation, is mainly attributable to the maintenance of freedom of worship—a privilege and

a right which should be extended to and enjoyed by all men; and because this has been the case in England, it is evident that the blessings of God have been justly poured upon its inhabitants, and will continue to abide with them so long as they maintain this sacred right inviolable. But while this, we doubt not, is the feeling entertained by many, there is a growing spirit of religious bigotry which is assuming alarming proportions, and which if left to spread will bring dreadful calamities upon this nation similar to those which are now gnawing the very heart of American freedom. Partisans, both in religious and political matters, are holding meetings or otherwise congregating together in order to ascertain their respective numbers and strength, and under the influence of a spirit of bigotry and fanaticism rush upon their opponents, (or at least manifest a determination to do so) the lives and property of whom they most unscrupulously seek to destroy, vainly hoping to destroy their systems with them. But who is there that has watched such proceedings, or is in any way conversant with history, that does not know that this course has always failed to accomplish the purposes of its instigators, and that the very means they employed to destroy any system and its followers

have generally had a tendency to further their establishment rather than retard their progress. This is a grand mistake, and it cannot be otherwise when we consider that the Evil One has ever been the prompter of such a course. How different to the plan and system taught by Jesus Christ and his Apostles! He came to spread the knowledge of those truths which, if received and practised by the world, would unite and cement the human family in the bonds of love, and these principles were to be preached in all meekness and lowliness of heart, leaving every one free to receive or reject them, while the systems which have given rise to the present increasing spirit of bigotry and persecution would wish to enforce their principles upon those who have no relish for them. If the one party which seeks to enforce their views or principles upon the other, because, peradventure, of the conviction they have of the superiority of those principles, would adopt the course which the Saviour pointed out, and which he himself pursued while ministering unto mankind, for although he was conscious of the truth of the principles which he taught, and knew that they were powerful to save and exalt mankind, yet he never sought to enforce them upon any being, for he knew well that no principle, however true or righteous, can ever be of lasting benefit to mankind unless they embrace and practice the same through a realizing sense of their power to save and bless, and his example should be a pattern for all religious teachers to imitate, thus leaving men free to choose for themselves the course they will adopt and the principles they will follow. Then, with time and a proper amount of exertion, a course of this kind would naturally induce all honest-minded men to embrace true principles as they became convinced of their cogency, and they would not hesitate to forsake their most favourite systems under such a conviction. But when men resort to such means as mobocracy to establish their doctrines or enforce their views upon others, they commit a fault which not only sinks them low in the estimation of good men, but at once underrates the value of their principles, and causes feelings of disgust and con-

tempt to rise in the bosom of every intelligent and untrammelled mind towards them. If a system be true, let a knowledge of the same be spread by all lawful and controllable means, dealing with men as with beings who are possessed of judgment, and above all of an agency which is the gift of God unto all men, and which they have a right to use as they please, making their own choice in relation to who or what they will worship, as well as in all other pursuits of life, so long as they do not infringe upon their neighbours' rights, or prohibit them from enjoying the same privileges. This indeed is true freedom, and is calculated to win proselytes to the system to which it belongs; the more so, if every other part of that system is based upon equally as consistent and reasonable principles.

But to return to the subject. Will this spirit of mobocracy relax and disappear from the land? It may do so, and it may increase until religious toleration shall only be known as a blessing of the past, and the words of the Prophet be verified, that "He who will not take up the sword against his neighbour must needs flee to Zion for safety." This prophecy is beginning to be fulfilled on the American continent; and we may look to its entire and literal fulfilment in other lands, when these, like the first, have illegitimately used their power to mob and oppress men in their legitimate pursuits of worship. Inspired men in former ages saw this state of things; they saw that the time would come when the earth would be filled with wickedness, and men should follow and sustain corrupt systems of their own fabrication, taking upon them the authority to preach and administer the word of God unto their fellow-men, and with the sword in one hand and the Bible in the other, incite the multitudes to fight for supremacy and tear down the institutions of those who differed in views and sentiments from them. Surely, this time is nigh at hand, if it has not already come; and scenes the most revolting will yet be witnessed by the world, and it needs be that the wise and honest of all nations listen to the message of warning which is now being sent unto them, and that they forsake their wicked ways and turn unto the

Lord, that they may learn his ways, and under the broad shield of the institutions of his kingdom shelter themselves from the impending judgments which are coming upon the earth.

WHAT ARE YOU DOING?

Anything noble, good or useful? Are you succouring the distressed; comforting the afflicted; encouraging the desponding; strengthening the weak; spurring the lazy; rebuking vice and promoting virtue? Are you trying to make a single human being happier and wiser? Are you striving to make the world a little better for your having lived in it? Is your image photographed on the memory of any living soul whom you have snatched from destruction and pollution, and whose feet have been guided by you into the paths of virtue and peace? Is there one who will look back through the ages of eternity and date the commencement of his or her happiness, prosperity and exaltation at some hour when your words of reproof or advice, of counsel or encouragement, sank with deep weight into their heart? Or are you living for *yourself* alone? Are your hopes and aspirations and labours bounded by the narrow limits of your own individual wants and their gratification? If so, you have not yet begun to live. You know nothing of the true joys of life; nothing of the pure unalloyed pleasure of doing good; nothing of that nobility of soul and exaltation of character which are only to be obtained by living for others. No one can fully know his own capabilities, enter into that higher life which it is his privilege and his happiness to attain to, nor win and retain the love and confidence of his fellow-beings, until he has learned to conquer himself, to subdue his own feelings, and to sacrifice his own pleasure to the happiness of others. Little souls may live to be happy; but great ones live to make others happy. By thus obtaining

the victory over ourselves we obtain it over others, and we gain power and influence with them which we can use in persuading them to do right and in guiding them to virtue and happiness. We have a higher mission here than to please ourselves. All who will, are called to be co-workers with God. In what? In the redemption and salvation of the human family from the ignorance, crime and wretchedness that abound over the face of the earth. To be qualified to do this we must cast selfishness from our bosoms. No man can be truly, permanently great whose acts are regulated and governed exclusively by the effect they will have upon himself. Neither is happiness often to be obtained when sought for its own sake. Pleasure flies from those who pursue her, but woos those whose companion is virtue, and who frequent the path of duty.

Fellow-traveller on the journey of life, do you wish to be happy? Do you wish for a deeper joy, a higher satisfaction than you have yet found in any of the relationships of life? You will find it in doing good. Are you a husband, father, brother? Let your wife, your children or your brethren see and feel that you desire to promote their comfort and welfare—consult their feelings rather than your own, so far as you can do so in righteousness—let it be the object of your life to make them as well as all others you come in contact with, truly happy, and depend upon it, in the end you will experience ten thousand times more pleasure, a sweeter satisfaction and a purer joy than if you had made self the object and aim and end of your existence.

SIRIUS.

REAL EDUCATION.—Education should inspire a profound love of truth, and teach the process of investigation. A sound logic—by which we mean the science and art which instructs us in the true laws of reasoning and evidence—is an essential part of a good education.

"WHAT EVERYBODY SAYS MUST BE TRUE."

Indeed! And why so? Permit us, kind reader, to object; allow us the privilege of stating we see no *must* in the case. What everybody says is as likely (in fact more so) to be false as true; for truth does not depend on what is said of it, or what everybody knows about it; truth is independent of anybody and everybody, and still remains the same however much it may be lauded or derided.

"They say"—that terrible bugbear, that relentless myth, of whom all have heard, from whom many have suffered, but with whom so few are acquainted—is a very near relation to "what everybody says." Have you ever endeavoured to dive into and root out facts from the profundity of information contained in what "they say?" If so, have you not always proved that like a river, the nearer you get to the fountain, the less it becomes, the further you proceed the more it diminishes, until having proceeded right to the source, you stand astonished at the vast noise, bubble and confusion that has been made by a cause so small. "They say" seems to belong to a "know nothing" society; while you cannot get any information regarding them, they appear to know all about you, your ins and outs, your sayings and doings, and do not fail to make use of this intelligence. How often does it happen that when a brother or sister is endeavouring to explain the doctrines of our much loved religion, and has by the use of reason and common sense demonstrated their divine origin, that the objector—with an air of self-satisfied complacency which plainly shows he imagines he is bringing out an unanswerable argument, whose ponderous weight will crush you into silence—will exclaim, But, my dear friend, everybody says Mormonism is a delusion, and what everybody says must you know be true. Well, let us see what, in this little word said. Let us go right away to the very early ages of this earth's existence as the home of humanity, and listen to what they are saying. What is it?

Hark! do you hear that jeering laugh, those sneers, that ribaldry—What is the matter? Simply this: a preacher of righteousness is informing them of the counsels of Heaven, of a coming danger and the way of escape, calling on them to repent and do right. It's Noah, he is preaching a flood and an ark. But they all, high and low, great and small, say he is deluded, and he must have been, for what everybody says you know must be true. Follow on down the stream of time. What did "they say" of Lot when he told them of the to-morrow's judgments? That he mocked them; then of course it was true. What did "they say" of the Prophets; what of Jesus when they led him to the cross bound as a malefactor, condemned as a criminal; was he so? Everybody said so. If this proverb held good then, why do we not reverence his name and honour his words? But," bursts forth our friend, "things were very different then to what they are now; now we enjoy the blessing of civilization, and have learned differently; we go to the ends of the earth to get knowledge and ransack earth, sea and sky for information; look at the glorious march of intellect, why there is no comparison." Granted the circumstances are different, widely different, and that all the surroundings of the society of to-day bear little affinity to the like of former days, for one moment—how much has human nature changed? True, we may know more to-day; we have the experience of the past to help us; we may have of great civilization, excellence and advancement; but to-day how far has the majority of mankind learned to govern their passions, and curb their dispositions, in advance of the contemporaries of the Christian era? Men love and hate now as they did then; come and go, live and die amongst a tumult of opposing circumstances, and are as liable in their unthinking persistence to travel in the old beaten track, to be led away by those they allow to do the thinking for them, as were the Jews by the Scribes and

Pharisees, when they cried, "Away with him, crucify him, crucify him." To-day we can see the errors of yesterday, and repine at our ignorance and want of foresight; but we are still as unwilling to be corrected in the evils of the present as ever. One need not be very old to have lived in the time when railways were first mooted in this country, and can afford to laugh at the groundless fears expressed at their introduction, not by a few, but by that important and distinguished individual "everybody."

Now, it will scarcely be believed that the sapient philosophers of that day asserted (and were most vigorously backed up by the masses) that nothing but destruction, desolation and want, could follow in the wake of the locomotive engine; both air and earth would be poisoned; birds would be killed by crossing its track; the country would become sterile and unproductive; "a bold peasantry, a country's pride," would have to starve or emigrate; the smoke from the chimneys would darken the face of the sun, and nothing but utter extinction would be the ultimate state of this island. All this and a great deal more was said and generally believed in; but we have before us to-day the evidences that so short a time as thirty or forty years ago, what "everybody" said was not exactly true, and perhaps all that is said to-day may not come under the one heading. So after all, we do not consider this argument so very convincing and dumbfounding, more especially as "everybody" has said from the very commencement of the preaching of the

Gospel in this age, and reiterated it time and time again, that the Mormons would be shortly used up, and become extinct; and as we still find ourselves alive and strong—dying being our very last idea—we have the happy experience of knowing that we are not quite as had off as they may think or say—and thus are prepared to doubt in our own minds the truth of what "everybody" has said. Others have gone further and proclaimed *vox populi vox Dei*. The voice of the people may be very powerful, but it is very changeable and very liable to err, especially when wicked men lead the throng. This is very different from the voice of God. But we have instances of the voice of the people being the voice of God, and no more notable one than in the choosing of our Prophet to be the President of the Church, when he had been previously called of God to hold that office and also appointed by his predecessor, the Prophet Joseph Smith, to bear the keys of that high and exalted position. Here indeed was the voice of the people the voice of God. But such instances are rare; yet we live in the expectation of witnessing the day when the voice of the former will be merged in that of the latter; when ignorance, error and sin having been swept away, and the knowledge of God and truth become universal, then "what everybody says" will be true. But till that day arrives we have to be guarded lest the repetition of what "they say" may lead us into difficulties, and produce disagreeables that cannot be evaded, or probe wounds that cannot be healed.

TANTZ.

HISTORY OF JOSEPH SMITH.

(Continued from page 679.)

Wednesday, 3.—We copy from the *Neighbour*:—

"Quincy, July 3, 1844.

To the Warsaw Committee.

Gentlemen,—I have received your communication on behalf of the citizens of Warsaw, stating their unalterable determination to compel the Mormons of your county to leave the State; or otherwise to abandon their own homes and evacuate the county, and asking my interference

and influence to assist you in procuring the removal of the Mormons.

I have no reply whatever to make to that part of your letter which treats of the history, character, and offences of the Mormons. I deem this, however, a fit occasion to remark somewhat upon the character of the events which have just transpired. These events present reasons for my determination which must be noticed.

When I came to your county I announced the policy by which I intended to be governed. The law was to be my guide; and this you well understand. I announced this determination in numerous public addresses, and uniformly in my private conversations. I successively obtained a vote to sustain me in this course from every troop stationed at Carthage, or who was visiting there.

From the detachment of your town and vicinity, who visited Carthage the day before the surrender of the Smiths, I obtained a similar pledge. I met them on the prairie, before they arrived in town, and as they must testify, stated to them at length, the reasons which ought to influence them to keep the peace and abide the operation of the laws. They gave every demonstration of satisfaction, and manifested, with unanimous acclamation, that they would stand by me in taking a strictly legal course.

All the other portion of the Hancock forces under my command were repeatedly and deeply pledged to sustain me in the same course. Under the firm and confident assurance of support thus obtained, I demanded the surrender of the Smiths, and promised them security.

In doing so, I now acknowledge that I erred, and erred grievously, in relying with too much confidence upon men with whom I was but little acquainted. The idea that men could be treacherous under such circumstances was abhorrent to my nature, and rejected with indignation.

Whatever your hatred of the Smiths might be, I was too confident you would respect your honour—the honour of your country and State, and the rights of defenceless prisoners. I could not believe that so much stupidity and baseness as was necessary for such an enterprise as the murder of defenceless prisoners in jail would be, could be mustered in Hancock county.

What aggravates the transaction, as a matter personal to myself, is that you betrayed my honour as well as your own, and that of the State; and you selected a time to commit the deed when you believed I was in Nauvoo, in the power of the Mormons, and would most probably be murdered by them by way of retaliation.

Upon the whole I cannot too strongly express my indignation and abhorrence of the base and profligate act which has disgraced the State and raised suspicions in the minds of many in regard to my conduct in the matter of the most painful character to my feelings.

I am happy, however, to learn that these denunciations apply only to a small

portion of the people of Warsaw and Hancock county. All the most responsible inhabitants ought to be acquitted of any direct participation with the conspirators.

If they are culpable at all, it is for not using their influence against the act, and for not communicating to me information which would have enabled me to prevent it. The intention of the people must, to some extent, have been whispered about and understood, and ought to have been communicated to me as Commander-in-Chief.

Under these circumstances I am in but a poor situation to use influence with the Mormons, to procure their removal. Your own people have destroyed whatever influence I might otherwise have possessed in that quarter to serve you.

Your own conduct has placed me in a painfully suspicious attitude; and I have no hopes that I could now have a more persuasive influence with the Mormons than I had with the perpetrators of the horrid deed which I sought to prevent. Under the circumstances I cannot ask the Mormons to confide in me.

It must appear to them that they have been betrayed by somebody, and they do not know by whom.

If you mean to request me to exercise a forcible influence to expel them from the State, I answer you now, as I have uniformly done, that the law is my guide, and that I know of no law authorizing their expulsion. From this determination I have not swerved for an instant from the beginning until this time.

I see nothing now requiring any deviation, and besides, if I were ever so much determined to drive them out, I believe such is the abhorrence against the base deed which some of you have committed, that I could not obtain voluntary aid from the people.

I suppose that you are aware that a call for volunteers is the only mode in which a force can be raised, and the force when raised must be provisioned by voluntary contribution.

You had better not make too loud a call upon your fellow-citizens; you may want their aid for defence; and may yet be glad to receive aid for defence rather than aggression.

I know the apprehensions which you entertain of Mormon violence; I will not now say whether your fears are well or ill founded; a little time will develop what may be expected.

Taking the law for my guide, I can assure you that, although some of you have treated me badly, in thwarting my policy and violating my honour, and have acted basely towards defenceless prisoners,

yet you are entitled to, and are assured of all the force of the State to prevent or avenge illegal violence towards any of you. An inquiry must be made concerning the murderers; they must for the honour and credit of the State be dealt with according to law.

You ask a small force to be stationed in your county as a protection against small parties. You have not probably duly considered how large a force would be necessary for this purpose. A small force could protect but a few points of attack, and must necessarily leave the residue of the county exposed.

A large force cannot be stationed there permanently. Your best protection is the assurance that upon the first aggression or well-defined threats, an overpowering force is ready to march directly for the scene of action.

I am informed that a design is still entertained at Warsaw of attacking Nauvoo. In this you will not be sustained by myself or the people; it is a part of my policy that you remain quiet, and if you please, watchful, but strictly on the defensive; and I now announce to you that I will not be thwarted in this policy with impunity.

I am, most respectfully,

Your obedient servant,

THOMAS FORD."

Messrs. John B. Kimball, of Warsaw, and Elias Smith, of Nauvoo, reported that John Patrick Wells and W. Voorhees were wounded in the affray at Carthage.

Elders B. Young and H. C. Kimball spent the day together in the city of Boston, and in the evening visited the museum.

Thursday, 4.—Elder Samuel H. Smith received a letter from Richard Ballantyne, introducing Mr. William M. Daniels.

Mr. Daniels made the following affidavit:—

"State of Illinois, }
Hancock county, } ss.

On the 4th day of July, 1844, came William M. Daniels before me, Aaron Johnson, a justice of the peace within and for said county, and after being duly sworn, deposeth and saith that on Saturday, the 22nd day of June, 1844, he came to the town of Warsaw, in said county of Hancock, and continued there until the Thursday following, the 27th day of June; that on that morning your affiant joined the rifle company commanded by Jacob Davis; that the Lieutenant and —

Chittenden, Esq., said that as the Governor would be absent from Carthage that day, that they would send ten men from each of the two companies to join the Carthage Greys, and kill the two Generals Smith, and if the Governor opposed, to kill him too; that among those twenty men were Mr. Houck, a tailor, and Mr. Stephens, a cooper; the rest of the two companies marched towards Golden's Point to the railroad crossing, when they were met by the Governor's order to disband all the troops, and Col. Williams disbanded them.

That then the Captains called them to order, saying they had no command over them, but wished them to form in line, which they did; that then Mr. Sharp, the editor of the *Warsaw Signal*, urged by a speech the necessity of *killing the two Smiths*, and a vote was then called who would go and do it.

Captain Davis and about twenty men went home, the residue, eighty-four men, went to Carthage, having six runners ahead to stop the twenty men who had before started for Carthage.

Soon after they started, one of the Carthage Greys met them with a letter, saying it was a most delightful time, the Governor had gone, they could now kill Joseph and Hyrum Smith, and must do it quick before the Governor returned; that they then turned to the left between the Warsaw and Nauvoo roads, and were not seen again by your affiant till they arrived at the jail in Carthage; that among the names of those who committed the murder at the jail in Carthage, Hancock county aforesaid, on the 27th day of June, 1844, at about 5 o'clock and 20 minutes, was Col. Levi Williams, of Green Plains precinct, Captain Wires, — Chittenden, Esq., of Warsaw, — Houck, the tailor, Capt. Grover, three brothers by the name of Stephens, coopers, — Allen, a cooper, all of Warsaw, and a man by the name of Mills, who was wounded in the right arm.

That your affiant would further state that this company before-mentioned were painted black; that the guns of the guard at the jail were loaded with blank cartridges; that this was an arrangement entered into by the Carthage Greys, as said the messenger who came to meet said company in the morning.

That your said affiant saw Joseph Smith leap from the window of the jail, and that one of the company picked him up and placed him against the well curb, and several shot him, Col. Williams exclaiming, 'Shoot him! Damn him! Shoot him!' and further your affiant saith not."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 1, 1862.

HOME INFLUENCES.

THE family organization is the foundation of all society, and the character of a community or nation will correspond with the general character of the families that compose it. It is amongst the latter that we must look for the germs of those virtues or vices that distinguish the former, and either exalt them in the scale of mental and moral worth, or sink them into degradation and contempt. It is from the home circle that must radiate those benign and purifying influences which are destined yet to effect a mighty revolution in the world, to reform, moralize and re-organize its inhabitants, and to banish from their midst every cause of crime and misery, when of course their effects will disappear also. This principle was so well understood by the ancient Spartans, that children were considered the property of the State, and after they had arrived at a certain tender age, they were taken from their parents and educated at the expense of the Government and by instructors of its own appointment. A system of this kind has many advantages, as it insures for both rich and poor a uniform course of instruction, guards against the neglect of parents or the wayward folly of youth which is apt to undervalue, if not despise, education, and while it guarantees to all at least the rudiments of knowledge and the benefits accruing from being trained to habits of regularity, order and strict discipline, still leaves open the avenues to honour and distinction for all those who by their superior diligence and application are ambitious to excel. At the same time it benefits society by raising the standard of excellence to which those must attain who desire to be enrolled among the illustrious names of their country's distinguished servants and benefactors. A system like this is powerful for good or for evil. If the principles instilled into the minds of the young are correct and truthful, then the effect is good; but if they are incorrect, then of course the result is evil and disastrous in the extreme to the nation and to the world.

Whether such a system as this be correct or not is irrelevant to our purpose: but in the Gospel we have a scheme of education which is applicable to all classes of society and all grades of intellect, and is calculated as we progress in the knowledge of its principles, to ensure a better and more perfect development of the faculties of our minds and the energies of our bodies; and through which there is, or should be, even now, a universal and uniform course of instruction going on in the family of every Latter-day Saint, in whatever quarter of the world they may reside. The Lord has wisely made it obligatory upon every head of a family to instruct his children in the principles of the Gospel of Jesus so soon as they are capable of understanding them, and when the government of God is established upon the earth, those who neglect so plain and natural a duty will, according to one of the established laws of that kingdom, "be had in remembrance before the Judge of the people." No candid, reasonable mind, will

find fault with this law ; for if we have been benefitted and made happy through the knowledge and practice of the truth as revealed from the heavens for the re-organization of society, it certainly ought to be our highest privilege and pleasure to communicate those truths to our children, that they also may be benefitted thereby, and escape the many miseries brought upon the world through ignorance of the true principles of individual, social and national government.

But there is something more than even this expected of us. We are not merely required to teach our families the truth, but to teach it in such a way as shall render it attractive instead of repulsive to them. The choicest and best prepared food may be so negligently served up and spread upon the table in so confused and disorderly a manner, that the effect would be rather to disgust than to tempt the appetite, and we should prefer sitting down to plainer food neatly spread upon a clean table, to all the luxuries the market would afford piled together in heterogeneous confusion, destitute of taste and order. Now the truth may be presented in such a way as to repel instead of attracting, and to leave disagreeable instead of pleasing impressions ; and as children are very susceptible to these feelings, and very quick to observe, they will of course prefer to associate with those who, though they have less truth, or even a great deal of error, are more agreeable ; and as a natural consequence they imbibe the views and feelings, the prejudices and errors of those they associate with, and thus the influence and power we might have gained over their minds and used for their present and future good, are lost forever. Young people are naturally cheerful and disposed to be happy, and have a strong antipathy to anything like gloom or moroseness, and though they are not generally profound thinkers or able to follow out the chain of reasoning by which they arrive at certain conclusions, yet they are ordinarily very correct in their inferences, and although they may be ignorant of what truth is, yet they think it is something which if understood and practised will make people happy, and therefore reasonably conclude that those who are the most cheerful and happy possess the most truth. Now this ought to be the case, and would be if we would only put in practice the truths that are made known to us ; but on the contrary, no man is so miserable as he who *knows* what is right and yet does it not.

It is the bounden duty of every parent, and the pleasure of every one who is fit to be a parent, to present the truth in as attractive a garb as possible to his children. We should clothe it in the habiliments of beauty and cheerfulness, and as we shall of course be regarded by our children as the embodiment and exemplification of the effects of the principles we teach, we should be careful to let our own life be a practical illustration of the cheerful and happyfying results of obedience to the truth. If we are gloomy, morose and miserable, it will be vain for us to try to make a favourable impression on the minds of our children, for notwithstanding all that we may say they will be immovable in the logical conclusion that the same cause will produce the same effect, and that if the truth, as we hold it, makes us miserable, it will make them so too. It will be also worse than useless for us to tell them that our unhappiness is the consequence of our not practising the truths we know, and that if they will but practise them they will be better and happier than we are, because they will at once conclude that if we believed what we say, we should certainly be as anxious for our own happiness as we are for theirs, and should pursue the course which we recommend them to adopt. We may do equally as much harm, if not more, by presenting the truth, if truth it may be called, in a gloomy, repulsive way, as by not presenting it at

all—just as some teachers who are not adapted to their profession do more harm to children than if they had never been to school at all, because by their unsocial disposition, harsh government and forbidding manners, they create in the minds of their pupils a dislike to learning and a prejudice against teachers which it is difficult to eradicate—and we may be held as accountable for presenting the truth in this way as for withholding it altogether. The latter course may indeed be the least reprehensible, as it leaves the mind free from those prejudices which the former will inevitably create against any further investigation.

Home should be the centre of attraction to young people. It is there that all the beautiful effects of the truth should be practically exemplified in the lives and actions of its possessors, and those sweet and cheering influences should be felt which radiate like a halo of glory and happiness around the family altar and the domestic hearth, and make home the dearest and most cherished spot on earth. It is the duty of parents to make home attractive and the fireside cheerful; every cause of discord, contention and bitterness should, so far as possible, be banished from the hallowed precincts of the family circle, and love and kindness alone should predominate in their midst. Neither is this so difficult to accomplish as it may at first appear, for if the head of the household is governed by the principle of love and a desire to make others happy, the same spirit will be sooner or later diffused through every member of his family. No parent should ever play the part of a tyrant in his family, and rule with harshness or correct in anger. If we cannot control ourselves we cannot control our children, and are consequently not fit to have any. Love is the only correct governing principle, and though men may submit through necessity to an authority which they hate while they fear, yet they will break away from it on the first favourable opportunity. If we govern in our families as too many do, by brute force and through fear, our children will hate us, and fly the parental roof so soon as they think they can do so with safety. But if we convince them by our kind, calm consistent course that we have their happiness at heart, and that if we deprive them of any object or imaginary pleasure, or correct them for any fault, that it is for their good that we do so, and not for the gratification of our own anger and spleen, although they may for the time rebel in their feelings against this justly exerted parental authority, and think us unnecessarily strict or severe, yet in their calmer moments they will see the wisdom of our course, honour our decision, and love us for our firmness, and their confidence in us will daily increase until they will feel unwilling to take any step without first consulting with us and asking our advice. What a contrast does such a home present to one where scolding and harsh words, kicks and blows are the order of the day on the part of the parents, and screaming and quarreling, brawling and fighting are going on among the children. And no less striking will be the difference in the characters of the men and women sent forth into the world from those two families. The first will carry with them through life the sweet influences in which they were reared, and which will make them a blessing to themselves and to others wherever they may go: the second will be miserable themselves, and ever drag with them the bitter memories of the discordant, wretched home, whose jarring notes will vibrate in painful discord through their souls while life shall last.

When we think of the responsibility that rests upon us, and the great duties that are required at our hands, and at the same time reflect upon our many

weaknesses of body and mind, our ignorance, our proneness to give way to temper and passion, and the difficulty we find in knowing what is right as well as in doing it when we *do* know, we might well be discouraged were it not that we have the promise of assistance and wisdom from on high. No man can faithfully discharge his duties to God and man in any sphere of life he may be placed in, unless aided by the Spirit of the Lord. But that Spirit is promised to all who seek it, and will strengthen them for every trial, qualify them for every duty, and impart to them wisdom equal to every situation or emergency in life that they may be called upon to endure, perform, occupy or be placed in. This Spirit, if enjoyed, will make of any man a kind husband and a wise father, and enable him to make his home a nursery of heaven, where immortal beings can be trained up to usefulness and happiness, and who will carry with them throughout eternity the hallowed influences that were thrown around them in this, the infancy of their existence.

C O R R E S P O N D E N C E .

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ENGLAND.

MANCHESTER CONFERENCE.

Manchester, Oct. 13, 1862.

President Cannon.

Dear Brother,—Since my last communication to you we have been zealously engaged endeavouring to spread the principles of the Gospel of Jesus Christ in this part of his vineyard, and I am pleased with the success which has attended our labours, God having owned and blessed them.

On the 14th ult., we held a District meeting in Bolton, at which nine Branches were represented in good condition. We enjoyed the company of Elders C. W. West and E. L. Sloan from Liverpool, and W. S. Snow from Preston. All seemed to enjoy themselves through the day, and retired in the evening to their respective homes with beaming countenances which bespoke joy and satisfaction.

On the 21st ult., a District meeting was held in Ashton, where Elder W. H. Shearman was with us; and on the 28th another in Oldham, when we were again favoured with the company of Elder C. W. West, accompanied by Elder M. G. Atwood, who it appears is on his way to the Cape of Good Hope, and whose presence and teaching were very refreshing to the Saints. On the 5th inst., we held another meeting in our hall, Union Chambers, Dickenson

Street, Manchester, which was crowded with Saints and strangers, as were all the other meeting-rooms.

At each place the reports from the Branches were favourable; the Gospel was preached by the brethren who spoke, and such counsel and instruction were given as was deemed wise for the good of the Saints and the progress of the work. I may here say that we have added about 60 to our numbers by baptism since I last reported to you.

After our evening meeting in Manchester, a gentleman came and asked me when I would baptize him. I told him I was his servant for Christ's sake at any time to attend to the ordinance. I have since baptized him in the river Irwell.

Our meetings are very well attended in some of the Branches, and many are inquiring after the truth as taught by the Elders of the Church. The Saints feel well, notwithstanding the poverty and distress which they see all around them, and in which they are, to some extent, participators, while their neighbours are discouraged, and feel as though they have no friends, or if they have, they are afraid their friendship will not endure. They dread the coming winter, but the Saints have faith in God, and he does uphold and sustain them in every trying time, and if they continue to be faithful they will not be

deceived, for he is the same yesterday, to-day and forever.

His power was made manifest in behalf of his Saints in former times; and in these latter days when his Saints were driven from their comfortable homes in Illinois, by fiends in the shape of men, into a country where to all human appearance they must have starved to death, he was with them, opened up their way, comforted and sustained them, and brought them off conquerors; and his power is made manifest in behalf of his people even here, for those who have been diligent in their duties and faithful before the Lord are blessed above their fellows, and have not to suffer the same extreme misery which those around them are enduring. This is in accordance with his promises, for he has said it is his business to take care of his Saints, if they will trust in him and keep his commandments; and if they do so he will preserve them, and they shall be gathered and saved in his kingdom.

Brothers M. P. Romney and J. Lythgoe are one with me in trying to carry out the measures proposed for the good of the Saints. Their energies are devoted to the interest of the work, and I have much pleasure in their labours.

With kind regards and prayers for your welfare, I remain yours,

JOHN M. KAY.

Liverpool, Oct. 16, 1862.

Editor *Millennial Star*.

Dear Brother,—No doubt most of your readers are pretty well acquainted with the beauties of many of the lovely spots that lie hid in charming seclusion among the verdant hills and dales that dot the undulating bosom of dear old England; and I cannot hope to be able to throw such a delicate covering of words around Nature's captivating charms, as to render her more tempting and attractive to the lover of beauty; but I thought I would, nevertheless, give a brief sketch of a short visit I have just made to the neighbouring ancient and renowned city of Chester.

In America, the land of great conceptions, we see uncultivated Nature in all her grandeur and sublimity. We have cloud and snow-capped mountains; mighty rivers; extended prairies; noble

forests; fearful cataracts, and some of the most glorious sunset scenes that the heart, or eye, or pencil of artist could ever conceive, behold or portray. Everything there is grand, and principally bold, wild and uncultivated; and shall I be expatriated from my adopted home if I say that I think the character of her inhabitants corresponds, in a very great degree, with the character of her scenery? But here we find Nature in all her subdued and gentle loveliness, and adorned by all those ten thousand cultivated graces which so charm the eye and chasten and refine the soul, and I think that its corresponding effect upon the feelings is just what we fastidious denizens of the backwoods and mountains of America need.

I left this town on Saturday the 11th inst., for Chester, where I arrived about 6 p.m., and was kindly welcomed and hospitably entertained by the Saints. I was aroused from a late slumber on Sunday morning, by the early and cheerful chiming of the city bells, which caused a flood of painfully pleasing memories to come rushing over my mind, and carried me back in imagination to days long since gone by, and especially to the hour when in solitude and loneliness I stood listening to the merry chimes of Trinity Church in New York, at midnight of December 31st, 1817, as they pealed forth their rejoicings at the birth of the new year, which was to be fraught with so many momentous consequences to the little world included in that small monosyllable *self*. But enough of sentimentalism. I felt to renew my covenant with my Heavenly Father, and rose with a grateful heart for all his providences towards me thus far on the journey of life, and a renewed determination to try to serve him more faithfully.

I met with a few of the Saints in the morning, and spent a short time pleasantly, and I trust profitably; and afterwards walked out to Saltney with brother Walker, to call upon one or two families there. The walk was very refreshing, and the view of the Welsh mountains and the surrounding country dotted over with its little villages nestling like infants in the bosom of their mother, and half hid by the drapery of her foliage, was extremely beautiful.

and exhilarating. We returned time enough to visit Chester Cathedral and listen to the solemn tones of "Divine Service" as performed within its gloomy and superstitious walls and reverberating arches, by a company of surpliced ministers and choristers *paid* to read the Bible to the people and chant the praises of God. The music of the organ was artistically beautiful, and the singing faultless and enchanting; but my heart sank within me as I thought of the dark and miserable superstition that held in thrall the minds of the throng who had assembled there to worship "a God afar off," and my soul yearned for the privilege of pouring forth in simplicity and power the message of salvation which has been sent to them by that Being whom they profess to worship, and to whose name they have erected so many costly and stupendous monuments of misguided and misapplied religious devotion. But while my heart burned within me, I had to keep silence with my tongue, for had I presumed to tell them that that God whom they had so long and so often implored to hear them had at last sent a message of peace and comfort to them, they would have hurried me to the lunatic asylum, or placed me among the disturbers of the peace in the city gaol. We also briefly inspected some of its outer corridors, and examined a few of the dark, damp gloomy cells which were doubtless once the living tombs of the poor deluded devotees of an unnatural asceticism. As I gazed upon their blackened walls and thought of the many hopes which had been buried there, and the many youthful hearts full of human sympathies and love whose aspirations and affections had been crushed and withered within those dreary abodes of superstition, I could not help exclaiming mentally, "Oh God of nature, author of all that is bright and beautiful and good, is it possible that thy children should become so degraded and so sunk in ignorance as to imagine that a life spent in such a dismal abode, where all that could please the eye, delight the ear or charm the senses is shut out, can be pleasing to thee? Hasten the time when the reign of ignorance and error shall give way to the light and liberty of Truth."

In the evening, I again had the pleasure of assembling with the Saints and a few strangers, and though the meetings there had frequently been disturbed and even broken up of late, I am happy to say the best of order was preserved and strict attention was paid to what was said, and we have good reason to hope that at least *one* who was present that day will embrace the Gospel as revealed through Joseph Smith. The few Saints who reside there are very kind, feeling well in the work, and generally trying to do the best they can according to their knowledge and circumstances. There are many beautiful scenes, and places of historical and legendary interest in the city of Chester or its vicinity, a description of which might be interesting, but they would swell this letter beyond all reasonable limits, so must be left to form the topic of another "visit."

I parted with the Saints on Wednesday morning, happy to have made their acquaintance, and hoping to continue the friendship thus begun throughout the endless ages of eternity, and proceeded by rail to Birkenhead, where, as usual, I met with a kind and warm-hearted reception. There are a few, I am rejoiced to say, in this latter place, who realize their true position before the Lord and the significant and important character of "the signs of the times," and manifest their gratitude and love to their Heavenly Father for having made them acquainted with His glorious plan of temporal and spiritual salvation, in the only way that it is in their power to do so—viz., by endeavouring to keep his commandments, and by ministering to the wants of his servants who labour in their midst. I confess I am becoming increasingly attached to the Saints of the Liverpool Conference, and my earnest desire is to do them good, and to assist them by my counsel and faith and prayers, and in any way that I may be able, to gather up to Zion, that they may be delivered from the bondage many of them now groan under, and that they may learn of the ways of God and the principles of his government, and be prepared for the great things that await "this generation."

A terrible riot occurred in Birkenhead last night between the sympa-

thizers of Garibaldi and those of the Pope. The particulars you have of course heard ere this, so I shall not enter into them. I went down to the scene of hostilities, but as I found myself in an unpleasant proximity to flying stones, a good "sprinkling" of clubs, and the frequent sallies of the combatants as they charged upon each other, and moreover, feeling as the Quaker said, that I had "no business there," I concluded "discretion was the better part of valour," and left those regions for more congenial parts. The sight was certainly a horrible one. Most of the chimneys in town had been set on fire just as night set in, and there being little or no wind, the smoke settled down into the streets and houses; and as the mob had put out many of the street lamps in the vicinity of their operations, it altogether created a gloom and stench and suffocating fog that were hardly endurable. The thick darkness; the flames and sparks from the burning chimneys; the shouting and rushing to and fro of the infuriated mob; the smashing of glass; the yells and groans and cheers of men, women

and children; the report of firearms, rattling of stones and breaking in of shops and private dwellings, all conspired to render the place, what I should suppose to be, a tolerably correct representation of the sulphury abode of his Satannic majesty, as described in these days by those who *profess* to know. I don't think I shall soon forget the scene; and I could not but contrast it in my mind with happy, peaceful Deseret, the land

"Of cloudless climes and starry skies,"

and thought how happy should I be, when I had done all that was required of me here, to turn my back on the turmoil and confusion of the world, and re-join the loved ones and the many dear friends left behind in the bosom of the great family of the Saints, and to mingle with them in their innocent pleasures and their grateful rejoicings. Hoping we may yet have the pleasure of meeting in that peaceful and favoured though rugged and distant land,

I remain your brother in the Covenant of Peace,

W. H. SHEARMAN.

S U M M A R Y O F N E W S .

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AMERICA.—General Buell fought a great battle with the Confederates under Bragg at Perryville, on the 9th ult., gaining a signal and decisive victory. Among the casualties are the following:—General Jackson killed; General Terrill killed; Acting Brigadier-General Webster killed; Acting Brigadier-General Lytle killed; Lieutenant-Colonel Jewett killed; Major Campbell, of the Fifteenth Kentucky Cavalry, killed; Colonel Pope, of the same regiment, was wounded. There is no confirmation of the death of General Sheridan. General Resseau is reported slightly wounded. Colonel Woford, of the First Kentucky Cavalry, after making five charges, took two Kentucky batteries, and the enemy, after very hard fighting, were driven back some eight miles. There are various rumours circulating relative to the fight which took place the day after, which are said to be favourable to the Federal side, but they can be traced to no authentic source. The Federal forces in that fight numbered 15,000 infantry, assisted by eight batteries of artillery, and 2,500 cavalry; but this force was reinforced toward the close of the fight. The Confederate force has not been estimated. No accounts have yet been received of the losses on either side, but the Federals' losses are supposed to be large from the mortality among the field officers. A large ambulance train left Louisville to bring the wounded thither.

FRANCE.—The following appointments of First Secretaries of French Legations have been officially announced in the *Moniteur*:—M. de Massignac, to the embassy of St. Petersburg; M. Frezals, to Berne; M. de Rayneval, to Berlin; and M. Bonnières de Vierre, to Turin; M. Saint Ferrol will proceed as Second Secretary of Legation to Vienna. *La France* of the 23rd ult., says:—It appears

certain that M. de Sartiges, the new Ambassador at the Italian Court, will request the Italian Government to give its adhesion to the plan of reconciliation between Italy and the Papacy, which Prince Latour D'Auvergne has been instructed to support in Rome. This plan, in conformity with the published letter of the Emperor, consists of the guarantee of the Pontifical territory by the European Powers.

ITALY.—A deputation consisting of the Duca di Sforza, the senator Cesarine, and the deputy Silvestrelli, was received by the King, and presented to his Majesty the marriage gift sent by the citizens of Rome to the Queen of Portugal. The *Official Gazette* denies the statements of Deputies Crispi and Deboni that the Government had forbidden Dr. Bertani to visit Garibaldi on the first day of his illness. The *Discussione* of Oct. 23 says that it is considered likely the Ministry will come to an understanding with Signori Farini and Minghetti. The same paper mentions a rumour that M. Drouyn de Lhuys has proposed the revocation of the vote of the Italian Parliament which declared Rome the capital of Italy, and adds that no ministry would be possible in Italy which would permit any mutilation of the national programme. Garibaldi has been removed from Varignano to Spezzia. The pain of the wound was slightly increased by the journey.

SWEDEN.—The opening of the Chambers took place on the 23rd ult. In the speech from the throne his Majesty said—"A reform of the representation is necessary, and the present time is favourable for that purpose. Bills will be laid before you for the organization of general church assemblies, and for changes in the criminal and maritime laws. The important development given to the military system in foreign countries requires from us great sacrifices." The speech concluded with an expression of his Majesty's satisfaction at the formation of volunteer rifle corps.

VARIETIES.

All men need truth as they need water; if wise men are as high ground where the springs rise, ordinary men are the lower grounds which their waters nourish.

Q. Why are the *stems of seeds and grain-bearing plants hollow tubes*? A. Because this disposition of matter gives to the stalk its greatest strength, enables it to resist the action of the wind, and sustain, without breaking, the ripened ear of grain or seed.

WONDERS OF THE HEAVENS.—John Herschel, in his essay on the power of the telescope to penetrate into space, says there are stars infinitely remote to be found at the distance of twelve millions of millions of miles from our earth; so that light, which travels with the velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own, while the astronomer who should record the aspect of mutations of such a star, would be relating, not its history at the present day, but that which took place two millions of years gone by.

OBJECTING TO AN EXCHANGE.—A private of the Twentieth Massachusetts regiment was taken prisoner at Ball's Bluff last fall, and confined at Salisbury, North Carolina. Some weeks since, a friend called upon his wife with the assurance that her husband would probably be exchanged for a rebel then in the hands of the Confederates. "I won't have him," cried the woman in alarm; "I love Tom, and won't have him exchanged; I do not want a rebel husband." The friend corrected the poor woman's misapprehension; the absent husband was finally released, and she learned that for once "exchange was no robbery."

THE ARMIES OF EUROPE.—It is enough to make one despair of the progress of mankind to find that something like 4,000,000 men are under arms. Here is a list: Army of Austria, 738,344; Prussia, 719,092; Russia, 800,000; France, 626,000; Great Britain and India, 534,827; Denmark, Sweden, Spain, Portugal, and Italy, 300,497; total, 3,771,760. The cost of maintaining, clothing, and paying these men, at the low average of £40 per head is £150,000,000 per annum. The labour of 3,771,760 able-bodied men cannot be calculated as producing less than £120,000,000 per annum, so that virtually between the cost of the maintenance and what they ought to produce, were their labour utilized, there is a difference of something like £300,000,000 a year.—[London Paper.]

Q. Who first ascertained and demonstrated the reason for the ascent of water in a tube by suction, and in the common pump? A. *Toricelli*, a pupil of *Gahleo*. Q. How was he led to his conclusions? A. He argued that whatever be the cause which sustained a column of water in a common pump, the measure of that power must be the weight of the column of water; and consequently, if another liquid be used, heavier or lighter, bulk for bulk, than water, then the same force must sustain a lesser or greater column of such liquid. By using a much heavier liquid, the column sustained would necessarily be much shorter, and the experiment in every way more manageable.

COMPARATIVE WEALTH OF THE NORTHERN AND SOUTHERN STATES OF NORTH AMERICA. — Proofs of the wealth, strength, intelligence, and virtue of the Southerners, are more than borne out by the decennial census made by the Federal Government, when no disturbing causes threw suspicion upon the returns. In 1850 the breadstuffs of the Free States were given at 33½ millions of bushels, and of the Slave States at 383 millions. Potatoes in the North, 60 millions; and in the South, 4½ millions; milch cows, 4 millions, and 2,800,000 respectively; sheep, 15 millions and 6,600,000; swine, 10 millions in the North, and 20 millions in the South; Northern bullocks, 4,200,000; and Southern, 6,085,000. Their proportionate produce is 18½ bushels breadstuffs per head in the Free, and 32 bushels in the Slave States; of potatoes, 3½ bushels each; of rice, 18 pounds in the South, and none at all in the North; of sugar, 20½ pounds in the South, and *nil* in the North. Besides all this, the South exports £45,000,000 sterling in cotton and tobacco, for which the North has no equivalent.

P O E T R Y .

— 0 —

A N O L D P O E M .

(Selected.)

Who shall judge a man from manners?

Who shall know him by his dress?

Paupers may be fit for princes.

Princes fit for something less.

Crumpled shirt and dirty jacket

May beclothe the golden ore

Of the deapest thoughts and feelings—

Satin vests could do no more.

There are springs of crystal nectar

Ever welling out of stone;

There are purple buds and golden.

Hidden, crushed, and overgrown;

God, who counts by soul's, not dresses,

Loves and prospers you and me,

While he values thrones, the highest,

But as pebbles in the sea.

Man, upraised above his fellows,

Oft forgets his fellow then;

Masters—rulers—lords, remember

That your meanest kinds are men—

Men by labour, men by feeling,

Men by thought, and men by fame,

Claiming equal rights to sunshine,

In a man's ennobling name.

There are foam-embroidered oceans,

There are little weed-clad rills,

There are feeble, inch-high saplings,

There are cedars on the hills;

God, who counts by souls, not stations,

Loves and prospers you and me,

For to him all vain distinctions,

Are as pebbles in the sea.

Toiling hands alone are builders

Of a nation's wealth or fame;

Titled laziness is pensioned,

Fed and fattened on the same;

By the sweat of others' foreheads,

Living only to rejoice,

While the poor man's outraged freedom

Vainly lifteth up its voice.

Truth and justice are eternal,

Born with loveliness and light;

Secret wrongs shall never prosper

While there is a sunny right.

God, whose world-wide voice is singing

Boundless love to you and me,

Sinks oppression, with its titles,

As the pebbles in the sea.

MARRIED.—In Glasgow, Scotland, on the 17th ult., by Elder David M. Stuart, Alexander Gerrish and Jane Raney, of Glasgow Conference.

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LIVERPOOL.

EDITED, PRINTED, AND PUBLISHED BY GEORGE Q. CANNON, 42, ISLINGTON

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON, AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JERL.

No. 45, Vol. XXIV.

Saturday, November 8, 1862.

Price One Penny.

THE FORMER AND LATTER-DAY DISPENSATIONS.

The world, as most of us are aware, was in a very different condition to what it is now, when Jesus inaugurated a Gospel dispensation, and sent his disciples to preach "the kingdom of heaven is at hand." What was then lacking has since been supplied towards the accomplishment of the purposes of Jehovah and the introduction of his kingdom.

The preaching and development of the Gospel were then retarded by obstacles whose influence we are to a certain extent unacquainted with; obstacles of such a nature, that without help from the Spirit of Truth as much could never have been done as was accomplished by the fishermen of Galilee and their fellow-labourers.

In taking a retrospective view of the condition of things as they existed at that era of the world's history, our attention is first directed to the tremendous power of the Roman Empire, which then held next to universal sway over the civilized portions of the human race. Amongst the rest, Judea was under their protectorate. Now, one of the first means used by the cunning Jews in their endeavours to overcome the doctrine taught by the Saviour, was to try and embroil his disciples with their Roman rulers, bringing against them the accusation that they had

taught sedition, and that He had preached and proclaimed himself king of the Jews, affirming that the principles they taught were subversive of the rule of the Cæsars, and tending to incite rebellion wherever they were carried. This, engendering the suspicion and provoking the pride of a Government so little used to be opposed, led to the sufferings, martyrdoms, and cruelties practised on the saints of that dispensation; for, from the crucifixion to the time when Constantine began to patronize the Christians, they had to suffer the hatred and opposition of a power so terrible. But it was partially in consequence of the small advance made by the human family in the arts and sciences that the work of God was retarded. The ignorance of the people, the want of means of communication, the unsettled state of the countries, all weighed heavily against the bringing about of a union of feeling, idea, and sentiment amongst the saints regarding the doctrines of the religion they had embraced, and the means God would use to accomplish his purposes. And we cannot be surprised at the ultimate result, when we take into consideration how utterly unprepared the world was to receive and disseminate principles so entirely different to the teachings they had imbibed from the

priests of heathenism. Besides, the art of printing had not been discovered; consequently all instructions had to be given by word of mouth, or by written letters, and then when they were written, the means of transit were so slow and uncertain as to almost isolate the missions and indefinitely separate the heads of the church. Not the first idea of the steam engine (even as a toy) had then presented itself; and the cautious voyager, being unacquainted with the mariner's compass, guided his frail bark on their inland seas in sight of land, fearing that the view once lost might never be regained. As to land travelling, that was still more insecure from the audacity of banditti, and the tribes of wandering Arabs and half civilized inhabitants of those parts, over whom the parent Government had little control. And when that mighty empire fell, and the crumbling ruins of the mistress of the world became a prey to the Goths and Vandals, all that was good and beautiful was lost, and man went back a thousand years in knowledge and intelligence, causing a succession of ages by us denominated "dark," in which superstition, ignorance and bigotry held undisputed sway, and crushed with an iron heel the nations of this globe. It would seem when Rome fell as though this earth received a shock which staggered all its energies and stopped for a time its progress. But gradually it again began to move in the right direction; slowly, very slowly at first, but ever increasing its pace till at the present time event follows event with lightning rapidity, change succeeds change at a pace so quick as to bewilder the student of history, and leave him wondering what will next present itself for the judgment of an astonished world.

It is pleasing to note (and a reflecting mind cannot help doing so) that no sooner had the kingdom of our God been taken from the presence of men, than the Lord immediately began to bring influences to bear to gradually introduce a condition of society more congenial to those purposes he had already expressed through his servants the Prophets. In the first place the remains of the empire now destroyed, instead of being re-organized into another monster like itself, became

split up into a number of lesser kingdoms, and these, through assimilation with those who had never acknowledged the Roman yoke, and difference of country, climate and position, brought about in course of time a state of things in these various petty states entirely dissimilar, and also produced as radical alterations in the character and propensities of their various peoples. By this means it was rendered impossible for any one nation to impose a state religion on the whole of the world, accomplishing one great end towards the enjoyment of religious liberty, and as time rolled on and great intelligences made their appearance on the field of action, fresh causes arose which led to this being made manifest. These same causes led to a diversity of forms of government, laws and institutions, mostly based upon the federal system, as being best suited to the wants of the people. Such a condition, however, did not tend to the advance of learning, but had rather a contrary effect, that of keeping the people in ignorance; and it was not until the invention of printing, followed as it was by the introduction of the mariner's compass and the discovery of America, that the world took any great start in civilization and mental improvement. These paved the way for the success of the Reformation and its spread from land to land, and the declaration of various countries soon followed that they protested against the dogmas of the Catholic Church. Here was another great step which was quickly succeeded by others as remarkable in their effects, and as important in their results; for as by the intrepidity and perseverance of Luther, Calvin, Knox, and those who co-operated with them, the Reformation had proved triumphant, other men of like temperament, in this and other lands, dissented from the articles of belief as taught by them, and laid the groundwork for the acceptance of the truth now recognized by most reasoning men, that every human being has the right to worship God according to the dictates of his own conscience, and that without molestation or constraint, inasmuch as he does not infringe on the privileges of his neighbour.

All these events were but the pre-

paratory steps to the introduction of the Gospel in these days, and as such met with the most determined opposition on the part of those who were under the influence of the Spirit of Evil. As every good comes from God, and throws its weight into the scale for the accomplishment of His purposes, it is difficult to find a truth that has not been villified, or a good that has not been opposed. Look where we may, it matters not, it is always the same, opposition, insult and persecution have been, in most instances, and in every age, the reward of men who have sought to benefit their fellow-creatures. To say nothing of the martyrs for conscience sake, let Galileo speak of his sufferings because he maintained that the earth revolved. Think of William Lee and the stocking loom; Arkwright and spinning machinery; Cartwright and the power loom; Stephenson and the locomotive, besides a host of others who had to toil the unbeaten path alone, and, unassisted, stem the raging torrent of bigoted prejudice for this good reason, that all they wished to accomplish but added to the power, comfort and happiness of mankind, and prepared the way for the building up of the kingdom of Truth when the time for its establishment came. Turning for a moment to the effect this course of opposition had in this country, history informs us that no sooner was the power of Catholicism destroyed, than men with the same intolerant spirit endeavoured to make others do what they themselves had so persistently resisted; and in consequence of this, laws were passed to compel men, under severe and cruel penalties, to go to church and subscribe to the rules of faith promulgated by the Church of England. This caused many to give up the associations of home and kindred, and leave their country to seek an asylum across the sea, on the thinly-inhabited shores of the New World, carrying with them an undying hatred to oppression, and a firm resolve to resist all compulsion in the land that they now called home. This being attempted, ended in the establishment of a nation with the purest Constitution and the freest laws this earth has ever witnessed, securing to the inhabitants of that blessed spot both religious

and political liberty; and there was the first place, as the one prepared, and the only Government upon the face of the whole earth which would admit of the planting of the standard of truth, the germ of the kingdom of God, within its dominions, from whence the stone spoken of by the Prophet Daniel might roll forth without coming in contact with its established laws and enactments.

And now we can look at the other aids to the establishment of this kingdom so long anticipated by the inspired men of old, and so endearingly spoken of as the day of redemption to Israel, and the time for the consummation and gathering of all things, when "every wrong thing is righted," and the knowledge of God is to cover the vast extent of the world we live in, as the waters of the ocean cover the mighty deep. The advance of arts and manufactures for a time antecedent to the introduction of the Gospel, had been exceedingly rapid, and the application of science to the everyday operations of life, had wrought vast changes in the prosperity of the nations. What with the adaptation of steam to manufactures and locomotives; the utilizing of electricity in the telegraph, &c., accomplishing in an hour what in the former dispensation would have taken a year, and a thousand other appliances to ameliorate the condition of humanity, there seemed only one thing necessary to make this earth a heaven, and that was the restoration of the principles of the Gospel, and the establishment of the Priesthood of God on the earth. But, unfortunately for them, men have not realized the value of the blessings so bountifully showered upon them, and decry the mercies of Providence in what they style temporal things, lauding to the skies those benefits more remote, denominated spiritual; and having placed their heaven beyond the bounds of time and space, they cannot be got to believe that these things are conducive to the introduction of that condition of existence in which men shall be supremely happy and perfect in their position. Thus ignoring these benefits, they turn them to a bad account; and while praying for a heaven of peace and love, their exertions all tend to convert this world into a desolation and a

desert waste. With views thus estranged, instead of directing their energies in the proper channel, they use them, assisted by the power of the element they control, and the mighty machinery they have invented, to construct weapons and engines of destruction to make waste and desolate this beautiful earth and rob it of its inhabitants. If the words of the Prophets are true, both of the past and present dispensations, the time has now arrived when mighty convulsions will shake the earth from centre to circumference; when war, with all its horrors, will spread broadcast through the nations; when so hot will be the fight, so fearful will be the carnage, so maddened will man be with hatred and thirst for blood, that every man will have but one alternative, to fight or flee to Zion. And so desperate will be the struggle for life that there will be but few men left. Can we conceive the condition of things then, when every man who remains out of the borders of Zion will be engaged in a fratricidal strife? When the arts of peace will be neglected, and where the busy hum of industry is now heard, the silence of the grave will reign, and war with its attendant train of misery, rapine, death, disease, and want alone be seen and heard through all the vast extent of the earth? Or can we picture to ourselves the flourishing cities that now crown our land, lying desolate; the thriving ports with all their commerce gone; the smiling fields that now adorn and enrich a happy country, bringing forth nothing but the noxious weed, there being no hand to cultivate or beautify? The forgotten forge; the deserted village; the silent manufactory standing with its tall chimneys and long rows of windows rusting and rotting, useless, and revealing nothing but past prosperity? No sound to awake the stillness that abounds, except the tramp, perhaps, of armed bodies marching to battle, or the groans of suffering men and women dying of hunger or disease, engendered in part by the putrid exhalations of the unburied dead? No man to be seen but the dotard or the sick, while the widow and orphan abound in the land? Such we are told will be some of the results of fighting against the kingdom of God, involving

consequences more momentous, effects more desolating than occurred when Rome became a prey to barbarians. What then will the world come to? may be asked. Is there no hope? If this be true, must the world return to the ignorance and barbarism of those unfortunate periods of its existence? It is said that history repeats itself; but is the martyrdom of Joseph and Hyrum Smith, and the Saints of this dispensation, to be followed by the darkness that succeeded the crucifixion of the Redeemer, and the martyrdom of his Apostles and the Saints of that dispensation? No; in this will be the difference. In the former dispensation evil triumphed for a time, and the kingdom was taken from men; but we have other promises, above all, this great truth has been revealed that the kingdom and the greatness thereof shall be given to the Saints of the Most High God, and they are to possess it forever and ever, and it is never to be given to another people. In this is the hope of the world; in this are we called to save the world; and while the rest of mankind abuse their privileges, we have to turn ours to every possible good account. Then how is this to be done? Our President, the Prophet Brigham, has pointed out how it is to be commenced, in the establishment of home manufactures in the vales of Deseret, and by the Saints individually accumulating all that is good, and practically becoming acquainted with manufactures, machinery, and every possible science or art. In this way they will lay the germ for the future emporiums from which the blessings of this life will be dispensed to the world, which they, by lacking, will know how to value. The Latter-day Saints will thus become the centre of a true civilization, with virtue as its foundation, and its power the righteousness of heaven, which will extend to the uttermost parts of the earth. The stone that is now so little and so despised by the pride of Babylon, will come forth and become the joy of the whole world; for when that vast Babel falls, with a fall more terrible than that of its predecessor of old, then will Zion arise and shine, and her sons come forth as the preservers of every good of every age and clime. They will then offer to all who will accept

the proffered boon, the highest excellence of knowledge and happiness without constraint. While the nations, through their wickedness, are working death, we have to counterbalance that power, and by our righteousness work out life eternal.

Let us then consider these things, and each one try to accumulate knowledge from all good sources, that we may all be useful in helping to bring about this great end. Above all things must we seek to enjoy the Spirit of the Lord to qualify us for our duties, direct us in our labours, and sustain us under every trial. If the Apostles and Elders needed this Spirit anciently to enable them to accomplish what they did, how much more do we need it, who have a work of so much greater magnitude before us. It is true knowledge has increased among men, and great progress has been made in a practical development of the arts and sciences; but Satan and his deluded followers can, and do take the same, if not greater advantage of them than the servants of

God have the opportunity of doing at present. If we possess greater facilities than the former-day Saints for spreading the truth, its enemies have greater facilities for opposing it than they had then. And though we may now have more powerful weapons with which to defend the truth than the Saints had 1800 years ago, yet, as a natural consequence, we need more of the Spirit of the Lord to teach us how to use them, so that we may not merely ward off the blows of our adversaries, but make successful progress against the combined hosts of error. The difficulties in the way of the establishment of God's kingdom are as great now as ever they were, only to a certain extent they are of a different kind and nature; but God has decreed that his work shall be accomplished in this dispensation, and no power can stay it. But we, if we would be co-workers with Him, must enjoy an increase of His Holy Spirit, proportionate to the increased power and opposition possessed and manifested by His enemies.

A. J. G.

WILL IT PAY?

—o—

Young man do you ever ask yourself the above question? When temptation assails you in its most inviting forms, and pleasure with her captivating blandishments presses you to taste her deceptive sweets—when you are disposed to neglect some plain duty, or to gratify the desires of the flesh and yield to the promptings of passion, do you ever stop to ask yourself, "Will it pay?" If you were about entering upon any business, or engaging in any undertaking or speculation of a pecuniary character, this would be your first question; but it is strange that in the more momentous interests of man's moral and intellectual nature, so few should ever put this query to themselves. *Will it pay* to yield to a momentary gratification of some appetite or passion at the expense of your self respect? *Will it pay* to act the part of a fiend in going up and down on the earth seeking to destroy virtue and to betray the innocent? *Will it pay* to frequent the alehouse, or the

gaming-house, or worse than all, those sinks of pollution which are destroying the health and corrupting the very foundations of society, and there spend the time and money, which, if rightly improved, would make you a useful and respected member of society, and make your forsaken and now dreary home comfortable and pleasant, and your neglected and sorrowing wife and children cheerful and happy? *Will it pay* to sacrifice the friendship of the good and noble among men to associate with the depraved and vicious—to lay the foundation of a premature, miserable, poverty-stricken and despised old age? *Will it pay* to continue to trample on the affections and crush out the love of her who has clung to you through so many years with such devoted faithfulness and self-sacrificing patience, weeping and hoping and praying for your reformation? Will you still continue to despise the priceless boon of human love, and by your inhuman course drive her from your heart, till

overtaken by sickness and 'old age, and forsaken by all, you vainly long for *her* cheering presence, and ministering hand and encouraging love, and bitterly regret that you did not prize and cherish the blessing when you had it? *Will it pay* to sacrifice the friendship of God and your hopes of eternal felicity, for the sake of pleasing a few ignorant and depraved associates, or of gratifying for a short time a few morbid appetites? In short, *will it pay* to do anything that is wrong? What can you gain by it? Well was it said that "the wages of sin is death." Misery, disease and death in all their most revolting and disgusting varieties and terrible forms, are the reward of wrong *doing*—while peace, health, happiness, and eternal life are the lot of those who choose Wisdom for their guide and duty for their path. Which do you think *will pay*?

Would that we had the power to make the young understand their own true interests; and to so correctly delineate the joys and rewards of virtue, and the miseries and dreadful consequences of vice, that they should be captivated by and embrace the one, and disgusted at and shun the other. Young man or woman, if you are tempted to stray from the path of virtue; if your passions prompt you to seek a momentary pleasure at the expense of your life long self-respect; if you feel disposed to do anything that is wrong, that will injure your family or your fellow-beings, or that will tend to degrade your nature, destroy your happiness and injure your prospects for time and eternity, stop and ask yourself, *Will it pay*?

SIRIUS.

HISTORY OF JOSEPH SMITH.

(Continued from page 685.)

The following anonymous letter was written:—

"For the *Lec County Democrat*,
Lee County, Iowa, July 4, 1844.

Mr. Editor.

Sir,—On this birthday of our common country, I am admonished by surrounding circumstances that something must be done by the friends of liberty, and that speedily too, or the star-spangled banner of the American Eagle must soon cease to wave its golden pinions o'er the heads of freemen.

I was aroused to these reflections by the statements of Messrs. Reid and Woods in the *Nauvoo Neighbour Extra*, of Sunday, June 30th, 1844, 3 p.m., also of the *Neighbour* of yesterday. Mr. H. T. Reid is a gentleman of high legal attainments, of Madison, in our county, possessed of a character for truth and veracity not to be impeached. Mr. J. W. Woods is an attorney, of Burlington, in this Territory, of the same character and standing. His word may be relied on; and as these gentlemen were in the midst of the circumstances which led to the horrid butchery of Generals Joseph and Hyrum Smith at Carthage, on the 27th ult., and as they, like myself, are no Mormons, and live in a neighbouring territory, I hope the citizens of these United States will give their statements

of this horrid affair, that confidence and calm deliberation which the case solemnly demands.

If the free born sons of American liberty can be incarcerated in prison for some supposed or real crime without the privilege of an investigation, and be murdered by a ruthless mob in that defenceless state, in open daylight, and in the presence of the authorities of the land too, where, I ask in the name of freemen, where is our freedom? Where is our security for all the blessings for which our fathers fought and bled? Who will ere long dare lay his head upon his pillow in his own habitation and say, I am safe? If the strong walls of a prison are not sufficient to guarantee safety to citizens of this Republic, what may we soon expect who live in unvalled houses? I ask in the name of humanity, are not American liberties on the verge of a mighty precipice, just ready to plunge into the whirlpool of utter dissolution?

Perhaps it may be said the Mormons are to blame; and supposing they are, does this warrant death and destruction to be hurled at them without judge or jury? The riots at Philadelphia and other places have been sufficiently alarming, but the recent tragedy at Carthage mocks all parallel—history has no equal.

The page of time till June 27th, 1844,

has been unstained by such a blot. I mourn for my country. How has the soil of an independent State been crimsoned with innocent blood? I say innocent, for the law holds every man innocent till he is proved guilty. Were the Smiths proved guilty? No! they had no trial. Where is the plighted faith of the State?

How is the honour of all this western country tarnished! How will the jealousies of the Eastern States be excited by this unheard of butchery!

I am a native of New England. I know the prejudices of the eastern people concerning the west and south. They feel that a man cannot travel in safety in our region, in Illinois, in Iowa, and the surrounding States and Territories, without a pistol and a bowie-knife, and that we almost belong to another race of beings; and when our eastern friends shall read the true and frightful tale of Messrs. Reid and Woods, well may their fears be increased, their jealousies aroused, and they led to believe that all they had anticipated was true concerning us. But, Mr. Editor, I would undeceive them; and although not one palliating circumstance, to my knowledge, offers itself to the public mind in relation to the occurrence at Carthage, yet I would say to my friends in New England, and to all men, the citizens of the west do not approbate such proceedings.

More than nineteen-twentieths of the citizens of Iowa, and, I am confident, of Illinois, reprobate with unqualified abhorrence the atrocious deed.

The wise, the virtuous, the patriotic of all sects and denominations and parties, political or religious, burl their anathemas at the barbarous deed which was transacted by a lawless mob, a few scores of desperadoes, if we can believe the most authentic intelligence from the scene of trouble.

The great, great mass of the people deprecate the event as much as would the inhabitants of Vermont, Massachusetts, or any other State, and why not? We are their sons, their brothers, their sisters, their daughters, nursed by the same mothers, cradled by the same firesides.

I repeat what is well known, I am no Mormon, and that they may be guilty of some things as a society. If they are, I do not know it. So far as I have seen their leaders, their teachings have been moral and upright, and their publications state if they have erred in anything, they have erred unintentionally, and they are ready to be set right by the powers above them.

Why then should not the law have its

course? Why should any man be condemned without a hearing? If this thing is suffered to go any further, God knows where it will end; I fear a general civil war, and I do hope that every good man in the Union will arise and stamp with infamy any such unlawful proceedings.

If the city of Nauvoo erred in declaring the printing-press of the *Expositor* a nuisance, what then? I am no lawyer, but I suppose it could be no more than a trespass—they liable for damage only; and if they erred in judgment, it is not the first time a legislative body has erred. Congress might have done as much, and not be killed for it; then why kill them?

Mr. Editor, is the action of the Government to bring the murderers of the Generals Smith to justice? I ask for information. Have the perpetrators been discovered? Have arrests been made? Have rewards been offered by the Governor of Illinois? or has he been dilatory in his duties, as the respectable part of the community think him to be?

If he does his duty, I trust justice will be done to the assassins; but it is not enough to deprecate alone, action, decided action should be had in the case, that our country may be saved from mobocracy and violence, and order and law bear rule again in our land.

I am, sir,

A FRIEND TO EQUAL RIGHTS."

Elders Young and Kimball, with several other Elders, visited the grand exhibition of fireworks on the Boston Common this evening. A great multitude were present.

Friday, 5.—Mr. Daniels started about 9 a.m. to go and see the Governor, and tell him what he knew in relation to the massacre of the Generals Smith.

A raft of pine lumber arrived from the upper country.

Elders Young and Kimball took cars from Boston, and proceeded to Linn.

Saturday, 6.—General Denning and Mr. Robertson arrived in the city at 2 p.m. They expressed themselves abundantly satisfied with Dr. Richards' proceedings and agreement at Carthage, and said they believed the Governor would do all in his power to quell further outrages, and preserve the peace.

William Clayton took charge of the raft of lumber which arrived yesterday, as agent for the Trustees.

William Clayton saw the Governor's reply to the letter from the Warsaw Committee of Safety, and recorded in

his journal thus:—"The Governor seems disposed to make the best of his situation, and try to restore the credit of the State by bringing the assassins to justice."

A Conference was held in Genessee, New York. Four Branches were represented, containing 95 members, including 23 Elders. Elder C. W. Wandell presided.

Sunday, 7.—Meeting at the Stand.

Judge Phelps read Governor Ford's letter in reply to the Warsaw Committee.

President Marks addressed the meeting.

Dr. Richards advised some of the people to go out and harvest, and others who stay to go on with the Temple, and make work in the city.

R. D. Foster arrived in the city. His presence produced some excitement in consequence of the Saints believing he was accessory to the murder of the Prophets.

The following was sent to General Deming:—

"Nauvoo, Sunday, July 7, 1844.

General Deming, Acting-Commander of the Forces of Hancock County.

Sir,—We are informed that Dr. R. D. Foster is in this city, and that he has an order from Governor Ford to call out Capt. Dunn's company of militia to guard him while here transacting business.

You must be aware, sir, at sight of such communication, the situation in which such an order of things must place this people, and of the difficulties which might grow out of such a course, and we earnestly desire your immediate action as agent of the Governor for this county, to prevent any such occurrence.

We request General Deming to interfere in this matter. We request that no troops be quartered among us, for any

such purpose, lest excitement arise between them and the citizens.

We desire that Dr. Foster's business be transacted by agency, or some way, so that there may be no cause of contention or excitement in our midst. Nothing shall be wanted on our part to keep the peace; but without the co-operation of Government, it would seem impossible to accomplish it.

We are, sir, most respectfully, your servants and the friends of peace,

WILLARD RICHARDS,

W. W. PHELPS,

J. P. GREENE.

P. S. — General Deming knows the threats which have been made by Dr. Foster, and the cause we have to fear his presence, as well as troops in such a case."

Elder Kimball's journal records a Conference held this day at Salem. He preached in the forenoon, Elder L. Wight in the afternoon, and Elder O. Pratt in the evening.

The Conference went off well, the brethren realizing they had a good time.

A Conference was held in the Presbyterian meeting-house in Scarborough, Maine, which continued through the 6th and 7th. Elder W. Woodruff presided.

The Conference was addressed, and business attended to by Elders W. Woodruff, M. Holmes, E. Tufts, and Samuel Parker.

A large mob assembled in Philadelphia on the 6th, and gathered in front of St. Philip's Church, with the intention of burning it, because of some difficulty existing between the Protestants and the Irish Catholics. The mob continued two days. The Governor of the State called out 3,000 of the militia. There were 14 killed and 50 wounded during the riot.

(To be continued.)

WOMANKIND.—A pleasant, cheerful, lively, generous, charitable-minded woman is never old. The heart is as young at sixty or seventy as it was at eighteen or twenty; and they who are old at sixty or seventy are not made old by time. They are made old by the ravages of passions and feelings of an unsocial and ungenerous nature, which have cankered their minds, wrinkled their spirits, and withered their souls. They are made old by envy, by jealousy, by hatred, by suspicions, by uncharitable feelings; by slandering, scandalizing: ill-bred habits, which if they avoid they preserve their youth to the very last. There are many old women who pride themselves on being eighteen or twenty. They carry all the characteristics of youth about them. Pride is an old passion, and vanity is gray as the mountains. They are old women who have much of either. They are dry, heartless, dull, cold, indifferent. They want the well-spring of youthful affection, which is always cheerful always active, always engaged in some labour of love which is calculated to promote and distribute enjoyment.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 8, 1862.

THE DIGNITY OF THE PRIESTHOOD.

THERE are many men who profess to entertain a very high opinion of the dignity and power of the Priesthood, but whose feelings, if analyzed by themselves or others, will be found to consist more of a profound sense of their own importance and a desire to impress the same idea upon the minds of others, than of any real regard for the honour and value of the Priesthood of which they fancy themselves the representatives. If it were not so, we should find them as anxious to see the Priesthood honoured and respected in the person of one individual as in that of another, according to their callings and positions, and the order of the kingdom of God; but the contrary is too often the case, and there are, unfortunately, many who entertain very high notions of their own dignity and the importance of that portion of the Priesthood which they possess, and are very strenuous in exacting the utmost deference and respect from others, but who do not, either in theory or in practice, exhibit the same regard for that Priesthood when held by others to whom they may for the time be subject. Hence we conclude that such men are more jealous for their own glory, and more desirous of exalting themselves, than they are of maintaining the honour and respect due the sacred order of the Son of God. The Priesthood is heaven's order of nobility, and cannot be too highly prized; but where it is rightly understood and its true spirit possessed, instead of inflating men with pride, it will fill them with humility, and instead of lifting them in their feelings above their fellow-beings and causing them to look down upon others with indifference and contempt, it will fill their hearts with an earnest desire to do good, with fervent love for the human family, and make them willing to be the servants of all, if by so doing they might be the means of saving some.

Jesus, who held, and still holds the highest Priesthood that his Father could bestow, set us the example which we should like to see more of those holding a portion of the same power, imitating in these days. Although conscious of the dignity of his nature and of his noble and heavenly origin, and that he was the rightful sovereign and ruler of this planet and its inhabitants, he thought no labour too great to perform, no suffering too severe to endure, no action so trivial as to be beneath his notice that would further the great work he had undertaken of the emancipation of the human family from ignorance, superstition and sin. If we have received a portion of the same Priesthood, then ought we to be co-workers with him in redeeming mankind from the reign of error and the powers of darkness. To do this, self must to a very great extent be ignored. We must triumph over the inordinate and debasing selfishness that so generally governs our minds and dictates our actions. Our mission is not to build up ourselves, to gratify our own selfish desires, or to magnify our own characters, goodness or

talents, in the eyes of the people; it is *to do good to others*; to try to make others happy, by explaining to them and persuading them to embrace those principles which, if carried out in their lives and actions, we know will make them happy. We have a great and glorious work before us. The world has to be revolutionized; society has to be re-organized; the human mind has to be enfranchised from "the rampant minotaur of ignorance;" truth has to take the place of error; confidence of mistrust and happiness of misery, and we are the favoured and chosen instruments in the hands of God to assist in bringing about these glorious changes; and shall we suffer the nasty, low, mean, contemptible feelings of pride, envy, and selfishness, to narrow up our souls, darken our minds, destroy our usefulness, and deprive us of that great reward that awaits those who faithfully, unwearyingly, and truly labour for the salvation of the human family? No; let us cast aside all these grovelling and unworthy feelings, and allow our minds to stretch out and our vision to extend a little farther than the narrow limits of the few years that bound the hopes and aspirations of most men, and look forward to that glorious reward which we shall experience in the admiration, love and confidence of untold millions and unborn generations, if we only keep ourselves pure and magnify our calling and Priesthood now, in doing good.

We should like to see such a profound respect felt for the honour and dignity of the Priesthood, as would induce all those who hold any portion of it to abstain from every act or word that would dishonour or disgrace it. We should like to see men as jealous for the honour and glory of God and his kingdom, as they are for their own, and then we should see them setting such examples of purity, humility, kindness, sobriety and love, not only to the Saints, but in their intercourse with the world, that not only would they be no hindrance in the way of others embracing the truth, but by the sweet influence of their lives would draw many to taste and drink at the fountain of life and happiness. Till such is the case we have little confidence in their professions of respect and love for the Priesthood.

NEWS FROM HOME.

Through the *Deseret News* and by favour of the perusal of private correspondence from Hon. Geo. A. Smith, we are in possession of very interesting and encouraging intelligence from Zion. In addition to the safe arrival of the various Church emigration trains, the uncommon degree of prosperity which has attended them ever since they left the Valley until their return, and the general nature and increasing magnitude and profusion of the blessings being poured out upon the Saints in their mountain home, as referred to by Elder Clayton in the extracts from his letter which we publish in another column, we have received many valuable items.

The first, and chief blessing, for which we feel to unite our hearts and voices with our far distant brethren and sisters in gratitude to our God, is, that while confusion, distress and war surround them in their sister States and Territories, the inhabitants of Deseret are far removed from these harrowing scenes, and peace prevails throughout their borders. The Indians, it is true, both to the north and the east of the Territory, have been very hostile and troublesome of late; but while we regret to hear that any of our fellow-mortals have fallen

victims to the cruelty and savage ferocity of the red men, we cannot but rejoice that so far we have not learned that one of the Saints has been injured by them during the present season. Much of the difficulty and hostility many of the emigrants meet with among the Indians while journeying through their lands, are owing either to their own imprudence and injustice, or that of their predecessors, and would they take, and act upon, the advice of those who are best acquainted with the manners and characters of these barbarous children of the forest, and treat them as human beings possessed of certain rights which are entitled to respect and protection, much suffering would be avoided, and many lives would be saved.

The crops in many portions of the Territory have never before been so good, and this, be it remembered, notwithstanding the citizens sent down to the frontiers a greater number of teams to bring the Zion-ward bound Saints over the Plains, than they had sent during any previous year, and many had entertained fears that their crops would be materially diminished for want of the necessary teams to cultivate the ground. The amount of cotton raised this year equals, if it does not exceed, the capacity of the machinery now in the Territory to manufacture, so that a great increase in the manufacture or importation of machinery will be required in the next year or two. The honey bee has also been successfully introduced into the southern counties, and a considerable amount of honey is being made there. The sweet potato, that luxury of hot climates, has been successfully cultivated there, as also indigo, olives and fig trees, the latter of which are said to grow there "luxuriantly," while grapes and peaches are abundant, a brother Hamlin alone having raised upwards of 1,000 bushels of the latter in his orchard this year. This is truly encouraging, and we have every reason to be assured that everything necessary for the comfort and happiness of the Saints can, by the blessings of the Lord added to their own industry, be produced within the limits of that Territory which, until redeemed from barrenness by the Latter-day Saints, was regarded as the most unproductive, uninviting, sterile portion of the continent. The annual fair of the Deseret Agricultural and Manufacturing Society, which was to be held during the first days of October, it was hoped would manifest a material improvement and progress in products and manufactures of the Territory since its last exhibition.

We also learn that a number of the brethren are learning to become practical "telegraph operators," and as this cannot be without some object, we indulge the hope that ere long Salt Lake City may not be the only place in the Territory connected with the outer world by means of the subtle and invisible transmitter of intelligence and its grosser medium of communication.

The theatre is progressing finely, has been entirely remodelled inside, and is about the finest building at present in the Territory. The work of building the Temple is also going on favourably. Some important steps have been taken respecting the Pacific Railroad, notwithstanding the war and the present distressed state of the country, and Dr. O. N. Wozencraft, one of the five Commissioners appointed by the Secretary of the Interior to join the State Delegates in the preliminary business for locating the route of the road, passed through Salt Lake City, and called upon President Young to enlist his co-operation, and that of the people of the Territory, on behalf of the enterprise. We wish them success.

President Young had returned from his tour through the southern counties of the Territory, which had been a very interesting and beneficial one both to him-

self and party, and to the inhabitants of the various towns and settlements they visited on their way. The President expressed himself highly gratified at the evidences of the industry and prosperity of the Saints which everywhere met his gaze and surrounded his path. All who are trying to live their religion and do right are prospering in body and in mind, and are increasing, not only in physical comforts and wealth, but in love to each other, in joy, peace and intelligence, and in all those qualities and virtues which are so necessary to constitute and perpetuate a happy, peaceful and prosperous community.

On Friday, the 24th ult., we had the pleasure of meeting with Joseph E. Lawrence, Esq., one of the editors and proprietors of the *Golden Era*, published in San Francisco, California. Mr. L. is on a tour of observation as well as pleasure through Europe, having passed through Utah on his way, where he made an agreeable stay of a few days, and of whose citizens, both public and private, he speaks in the highest terms. We spent a few very agreeable and interesting hours with Mr. L. in our "sanctum," and wish him a pleasant, instructive and prosperous tour; and feel sure that the denizens of the Golden State, particularly the patrons of the *Golden Era*, will derive much benefit from his long journey, and be more correctly posted regarding the true state of existing affairs, not merely in their neighbouring Territories, but throughout the Northern States and Europe.

ABSTRACT OF NEWS FROM THE NEWCASTLE-ON-TYNE CONFERENCE. — A Conference was held at Newcastle-on-Tyne on Sunday, 5th ult., at which Elders John S. Gleason, President of the District, George Peacock, President of the Edinburgh Conference, M. F. Farnsworth and M. B. Shipp, Travelling Elders, were present. President Gleason addressed the meeting in the morning, instructing the Priesthood in their duties; he gave such counsel as was deemed necessary, and presented various business matters for consideration. Elders Farnsworth, Peacock and Shipp also addressed the meeting. In the afternoon meeting the Authorities were presented and unanimously sustained; the Branch Presidents represented their charges as being in a healthy condition, and were followed by Elders Shipp and Farnsworth, who spoke at some length; President Gleason closed with a few appropriate remarks. In the evening Elder Peacock preached on the first principles of the Gospel, and a good influence was felt by the assembled congregation. Elders Farnsworth and Shipp acted as clerks to the Conference.

C O R R E S P O N D E N C E .

—o—

AMERICA.

G. S. L. City, Sept. 26, 1862.

President Cannon.

Dear Brother,— * * * * *
Senator Hooper and Elders H. S. Eldredge and Joseph W. Young arrived home in the stage on Sunday evening, the 14th inst., all well and exceedingly glad to get to their homes in the moun-

tains. They took the stage one hundred miles from here, and got in two days ahead of their fellow-travellers. Elders Amasa M. Lyman and his son Marion, Charles C. Rich and his son Joseph, John Van Cott, and several others, arrived on the evening of Tuesday, the 16th. They are all in fine health, and look as though they had

been well taken care of during their absence in the old countries. You may know they are all glad to get home.

On Monday, the 27th inst., Elder Van Cott's Danish train arrived, in charge of Elders Madsen and Liljenquist. This company comprised about 80 waggons and some 600 head of stock. The company are in fine health, and met with no accident on the road except the breaking of one waggon-tongue on the Big Mountain. They lost some six head of stock on the trip, and I think few companies have ever crossed the Plains with less loss and fewer accidents. This company bears a high character for good order and obedience during their overland journey. Capt. Chapman Duncan's company arrived all safe on Wednesday, the 24th inst. These also, I learn, are in good health, and have been prospered on the way. Capt. John Murdock's company is expected in this evening, and Capt. Jos. Horne's in a day or two. Notwithstanding the late day when most of the trains left the Missouri river, they will all be in in good season, and before much winter weather will be felt. The hindmost train (brother Dame's freight train), in which are some 150 persons, passed Laramie on Thursday, the 18th, about noon. They must be now near the head of the Platte river. Elder Dame reports having lost some twenty head of stock to Laramie, and had about as many more ready to give out. Last Monday, the 22nd, 30 yoke of oxen went from this city to meet brother Dame's train and help him in. He will also have some help from the teams which are going out to Pike's Peak to haul grain for the Overland Mail Company. These teams, on their return, will be able to bring in the passengers, and probably some of their freight, so that you see, notwithstanding the rear trains did not leave the frontiers until the middle of August, they will arrive in good season, and will, no doubt, be all safely housed in our mountain retreat before the 25th of October, which we consider next to miraculous. Brothers Duncan's and Murdock's teams have been only a few days over four months making the trip from here to the Missouri river and back, a thing which few men would have believed possible had

we not the positive evidence before us. The mountain cattle stand the round trip much better than Missouri cattle stand the outward trip.

Last evening President Young and his party returned from the cotton district, all in fine health and spirits, and well pleased with the trip. They report the brethren in the cotton country doing remarkably well, and exhibiting a spirit of energy and industry beyond that of many of our older settlements. We are told that Professor Orson Pratt estimates the crop of cotton this season to amount to three pounds of cotton for every man, woman and child in the Territory. If this estimate be correct, there is nothing to hinder a full supply for all the inhabitants within two or three years. They raise the richest water-melons in that region, some of them weighing 60 pounds each, and grapes have been eaten which were grown from cuttings from President Young's garden, planted last spring. It is reported that the richest and finest varieties of fruit already abound there.

It is useless to undertake to particularize the immensely great blessings the Lord is bestowing upon his people in the Mountains. I believe I could write a week in succession on this subject, and then leave much untold. If ever a people on earth had cause to love their Father in heaven, and be humbly grateful to him for the great abundance of his kind favours continually showered upon them, the Saints in the Mountains are that people. Truly God is kind to his Saints.

God bless you and your associates in the good work. As ever and forever your brother,

WILLIAM CLAYTON.

SCOTLAND.

EDINBURGH CONFERENCE.

Edinburgh, October 10, 1862.

President Cannon.

Dear Brother,—I arrived safe in Edinburgh on the 8th inst., and, am happy to say, found everything right. I enjoyed my visit to England much. After leaving you at London, I made my way to York and met with a few Saints there who were glad to see me and treated me very kindly. I spent one day and night with them and parted

with good feelings. There are but eight or ten Saints in the ancient city of York, and I think the most of them will leave next spring.

At Norton, near Malton, 22 miles from York, I found two families of Saints, one named Ross. They had not seen an Elder for six years. At Pickering, I found another family in the same situation as those at Norton. Proceeded to Middleton where I put up with a Mr. — and family, who are investigating the principles of the Gospel as taught by the Latter-day Saints. I believe they will yet embrace the truth. They treated me very kindly, and said they would be glad to entertain an Elder at any time one might call upon them. There appears to be a district of country in the north of Yorkshire formerly belonging to the Bradford Conference, totally deserted by the Elders for the last six years, perhaps for want of more labourers in that part of the Mission.

After leaving Middleton I went to Kirby-moor' Side, the town of my nativity, where I was kindly received by my relatives and friends, and had no trouble to get the people I conversed with to believe the Gospel principles I advocated; but it seems hard for them to get faith enough to embrace and obey the truth by being baptised. After spending about four weeks with my

relatives I took leave of them and visited a few Saints at Stockton, in the Durham Conference. They had met with some opposition in their out-door preaching and been obliged to suspend it, but they feel well, and think good will result. From Stockton I went to Sunderland where I met with Elders Gleason, Farnsworth, and Shipp, who treated me kindly, and as they were about to hold a Conference. I remained with them five days. We had a very interesting Conference at Newcastle-on-Tyne, the Saints felt well and enjoyed themselves, and from the reports given in by the Branch Presidents, I judge that President Gleason has been doing a good work, and that Elders Farnsworth and Shipp have proved valuable assistants and earnest co-labourers.

On the Tuesday following the Conference I bade farewell to the Saints, and took passage on the steamer bound for Leith, where we arrived after twelve hours sail. We had a rough passage and a rough company, but details would make my letter too lengthy. I am well in body and buoyant in spirit, and preparing for a tour through the Edinburgh Conference.

Praying the Lord to bless you continually with his Spirit and all things else you need, I remain your brother in the Gospel,

GEORGE PEACOCK.

S U M M A R Y O F N E W S .

—o—

AMERICA.—The Confederate General Stuart, with nearly his whole force, has recrossed the Potomac at Edward's Ferry into Virginia, carrying away 1000 horses and a large quantity of boots and clothing taken in Pennsylvania. During this successful raid in Pennsylvania the Confederates passed entirely around the Federal army of the Potomac. The Confederates respected private houses, but tore up the railway tracks and damaged considerable Government property along their route. Private despatches received in Louisville report that another severe battle has been fought between Harrodsburg and Danville, Kentucky. The same despatches assert that the Federals captured 1000 prisoners, and that the Confederates were retreating to Camp Dick Robinson. Southern accounts of the battle of Perryville, Kentucky, differ from the Northern accounts. They claim a victory, and also claim the capture of 9000 Federal prisoners during the battle in the West. It is reported that McClellan's army is unable to advance on account of short supplies of clothing and shoes for the troops.

GREECE.—A revolution has taken place in Athens. A Provisional Government has been appointed, which has decreed the deposition of the reigning dynasty. The garrison of Veniza has revolted, and established a Provisional Government.

under the presidency of Bulgaria. The names of the other members of the Provisional Government are Zaimis, Munginas, Mavromichalis, Diamantopoulos, Deligiorgis, Kalifronas, and Komondouras. The insurgents reprobate the dynasty of King Otto with not desiring the greatness or aggrandisement of the country. The chiefs of the insurrection belong to the great families of Greece, and are partisans of a monarchical form of government. The King and Queen of Greece appear decided to maintain their cause in the provinces which have remained faithful to them. The insurgent chief at Monitza is said to have called the inhabitants to arms against the Turks. Abdi Pasha has sent a strong division to occupy Artai, in order to repulse the Greeks should they attempt to make an incursion into Albanian territory. It is asserted that the candidacy of Prince Leuchtenberg to the throne of Greece is seriously spoken of at Athens. An address is being signed at Athens calling upon the Ionians to unite themselves to Greece. The National Assembly will meet within eight days hence, and will, it is said, offer the Crown of Greece to Prince Alfred of England.

ITALY.—The *Italia* publishes a letter from Naples stating that Neapolitan deputies have held a meeting, at which they had resolved to impeach the ministry in the next session of Parliament. Another conference—more numerous—of those members of Parliament who support the ministry will be held in the same city under the presidency of Signor Vacca. The general opinion at Naples is that Parliament will pass a vote of confidence in the Cabinet. A letter from Venice in the *Press* of Vienna, announces the discovery in the former city of a conspiracy, comprising the members of the revolutionary committee who organized all the demonstrations against the Government. All the persons arrested belong to the wealthy classes, and among them is one of the principal advocates of Venice, who was minister of police under the provisional government in 1848 and 1849. There are also two government functionaries among the prisoners, who are 18 in all. A consultation took place on the 29th ult., respecting the state of Garibaldi's wound, at which 17 physicians were present. The examinations made with the finger and probe, although incomplete, caused suffering to the patient. It was impossible to find the ball, but, in the opinion of the physicians, it is still in the wound. A repetition of the examination will be requisite to establish the exact position of the projectile and allow of its extraction being proceeded with, if possible, without serious injury to the patient. Garibaldi's general state of health is satisfactory, and it is believed that no important surgical operation will be required.

RUSSIAN POLAND.—The government organ publishes an article stating that the Government has discovered a central revolutionary committee under the presidency of General Mieroslawski, and ascertained its object. The article asserts also that the principal aim of the committee was to collect taxes for revolutionary purposes to the amount of one-half per cent. on property and five per cent. on the income of each individual.

MARACAIBO.—The Venezuelan Government has declared Maracaibo and the adjacent coasts in a state of blockade in consequence of the secession movements in that province.

VARIETIES.

Q. What name is given to the constant winds which blow over the Atlantic and Pacific Oceans? A. That of "*trade winds*." Q. Why are they called "*TRADE-WINDS*?" A. Because they are very convenient to *navigators* who have to cross the ocean, as they always blow in *one direction*. Q. In what direction do the *TRADE-WINDS* blow? A. That in the northern hemisphere blows from the north-east; that in the southern hemisphere from the south-east. Q. Why do they not blow from the direct north and south? A. Because as the earth rolls every day once round itself from west to east, air that has acquired slow movement at the poles finds the globe travelling *too fast* for it at the equator, and is obliged therefore to drop more and more behind.

BENEFITS OF ADVERSITY.—A smooth sea never made a skilful mariner, neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties, excite the invention, prudence, skill, and fortitude of the voyager.

THE JESUIT IN THE FAMILY. The following strange story which is said to be extracted from the *Mercure du Calvados*, was lately corroborated in London by M. Duroc, mayor of the town in which it occurred:—"An innkeeper at Pont-aux-Anes, driven to despair by the fanaticism of his wife and the interference of the priesthood, determined on suicide. Having more than once been thwarted in his, under the circumstances, not unnatural desire for self-destruction, he hit upon the following expedient to gratify his wishes:—He provided himself with a ladder, a rope, a pistol, a bottle of poison, and a box of lucifers. He then proceeded to the sea shore. For a minute he wavered in his purpose, but seeing his wife at a distance in conversation with a Jesuit, he muttered a short sentence and continued his dread course. Mounting a high rock by means of his ladder, he fastened the rope to a crag jutting over the sea. Spurning the ladder with his foot, it fell into the seething deep. Placing his head in a noose, he made assurance quadruply sure by simultaneously applying the various instruments of destruction. He first swallowed the poison, then set fire to his clothes, next fired the pistol into his mouth, and threw himself from the rock. Providence, however, which loves to bring good out of evil, interfered. The bullet, passing through his cheek, cut the rope; falling into the sea the water extinguished the flames, while the brine, entering his stomach, caused it to yield the potion which in another moment would have pervaded his system. The man recovered his senses by the shock he underwent, swam to shore, and returned to his home, where he now lives the laughingstock of his friends and the patient victim of his wife's devotion and of the Jesuit's exhortations."

POETRY.

—O—

UTAH MY COUNTRY.

TUNE:—"Beautiful Venice."

Utah, my country! chosen to be
The nurse-place of Truth, and the home of the free;
Thy mountains' high tops seem the pillars of heaven,
Whence the Gods to thy people protection have given;
'Thy vales are a sanctum from guile and deceit,
Where the friends of my heart gain a holy retreat;
I have known many homes, but my lov'd home of worth
Is Utah, dear Utah, the joy of the earth.

Utah, dear Utah, the joy of the earth.

Utah, my country! where Peace spreads her wings,
And Plenty makes vocal thy vales as she sings;
Where all that makes happy the honest soul finds,
Sustained by thy men of good hearts and great minds;
Where merit and goodness are brought up to light,

Birmingham.

And the man that's beloved is the man that does right;
I have known many homes, but my lov'd home of worth
Is Utah, dear Utah, the joy of the earth.

Utah, dear Utah, the joy of the earth,

Utah, my country! far'rite of those,
Who flee from the world, its corruption and woes;
Who seek to be led by the laws of the Lord,
And gain, even now, a foretaste of reward;
In thee would I dwell, till I drop in the tomb,
Met and followed by those whom I love in thy home;
I have known many homes, but my lov'd home of worth
Is Utah, dear Utah, the joy of the earth.

Utah, dear Utah, the joy of the earth.

W. G. MILLS.

ADDRESS.—William Thurgood, care of Mr. Thomas D. Walker, St. Clement's Square, St. John's, Worcester.

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LIVERPOOL

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON,
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 46, Vol. XXIV.

Saturday, November 15, 1862.

Price One Penny.

A DISCOURSE

DELIVERED BY PRESIDENT GEORGE Q. CANNON, AT A GENERAL CONFERENCE

HELD IN BIRMINGHAM, SUNDAY AFTERNOON, JANUARY 5TH, 1862.

(Reported by E. L. Sloan.)

I feel, my brethren, sisters and friends, that it is a privilege to meet with you here to-day, and one which as a servant of God I desire to appreciate. My desire is to be led by the Spirit of the Lord during the time I may speak unto you, and that I may be so led I wish to have an interest in your prayers.

This is the first Sunday in 1862, and that fact calls forth many reflections. The new year has been commenced by the Priesthood of this Mission in a very happy and profitable manner. The time thus far has been well spent; and if we can only retain the Spirit we have thus far enjoyed, throughout the whole of 1862, we will have reason to be satisfied, so far as we are ourselves concerned, at the close of the year. But it would not satisfy us if we alone were to possess this Spirit, however much of a blessing it might be to ourselves; we desire that every member of the Church of Christ throughout these lands may partake of that Spirit, feel the power of the Almighty, and be animated by the same resolution to serve God that we have felt within us since New Year's-day; and one object for which we have assembled to-day is, that we may all drink in of the influence of that

Spirit, renew our diligence before the Lord, and exercise that faith in him that shall call down his blessings upon us; that we may, whether as individuals or as an entire Church, from the Presidency down to the last member baptized, be animated with a determination to serve our God with renewed faith during the year which has just commenced, keep sacred our covenants, resist the temptations which we may have to meet, and take upon ourselves more than ever we have done the practice of our holy religion, that when we have finished our probation we may be acceptable before the Lord. I believe this is the feeling of the Saints here to-day. I do not imagine this feeling is confined to the Elders alone; and I am convinced that all that is necessary to have the Latter-day Saints throughout these lands feel this way, and enjoy a rich measure of that Spirit which has blessed us so abundantly since our Council has commenced is, that the Priesthood should go forth in honesty and purity before the people, instructing them in the principles of the Gospel. We realize that there is a good people in these lands who only require to be taught the truth to love it and practise its principles; and because of

this we have called the Priesthood together that they, being inspired by one Spirit, might see eye to eye, that, if any feelings which were not right existed in the minds of any, such feelings might be eradicated, so that we might go forth as a band of brothers to discharge the duties of our callings acceptably before God.

When we look over the past year, it takes but little reflection to perceive that God has worked mightily among the people. We can behold his wondrous goings forth among the nations of the earth, to fulfil the words spoken by his servants the Prophets. Every man and woman can look around them and behold the striking fulfilment of prophecy, and the mighty power of God which has been exercised among the nations. These things should make us labour with renewed determination before the Lord to do his will.

We have cause for joy and thankfulness in what God has done for Zion during 1861. When we see how wonderfully he has interposed for us and befriended us, we have much cause for thankfulness. When we contemplate Zion in the valleys of the mountains, with peace and prosperity among her inhabitants, who are building a holy temple to the name of the Lord, extending their settlements to the south and the north, and making the desert places blossom like the rose, and contrast this with what they were called to endure in 1858; and then look at the condition now of those who then strove to crush the Saints under their power, we have much cause for joy and thankfulness, that God has so signally blessed his people, and that he has chosen us out from the nations of the earth and placed us where we could lay the foundation of that kingdom which shall grow until every man and woman on the earth can repose in peace under its protecting care. When we realize that God has worked thus wonderfully on our behalf we have reason to say, Truly the Lord is mindful of his people and faithful to his promises. Who is there that can behold the power of God manifested in behalf of his people that does not rejoice, and with a heart filled with gratitude offer up praises and thanksgiving to the Being who has vouchsafed to us such precious promises, and be-

stowed upon us such great blessings as we have enjoyed and do now enjoy? This is the feeling of my heart, and I trust it will increase within me as well as within my brethren and sisters, not only here but over the whole earth.

The events that we behold taking place to-day among the nations are nothing new to us. They have been as plain to us years and years ago as objects lighted up by the noon-day sun; and though they are causing mourning and woe among the nations, they give us reason to rejoice in the faith we have received and in the revelations which have been made known to us. We have known for years that God had established his kingdom upon the earth, and we have borne testimony in every land we have been able to go to that the Lord was establishing in power and holiness a government that should stand forever. These things were foretold long ago by His Prophet—that despised man whom He had chosen many years ago, from among the nations of the earth, to be the bearer of His Gospel to the human family. The very events which we now see taking place were familiar to him; God opened the vision of the future before him so plainly that he could look upon the scenes of after years, and he was thus prepared to warn mankind of what would befall them unless they repented before the Lord.

While I have been in meeting this afternoon my mind has been drawn out in reflections on the great changes which have taken place on the earth since the organization of the Church. When Joseph Smith declared the revelation he had received, but few were found who would give heed to his testimony and were willing to assist him in accomplishing the work he was appointed to perform, or to believe that God had chosen him to be the instrument in ushering in the last dispensation in this generation. I thought of the prophecies contained in the Book of Mormon, and reflected on the revelation which God gave through his servant Joseph on the 25th December, 1832. The human family, taken as a whole, seem determined to continue in their ignorance concerning the future; they will not give heed to the truth as it has been revealed, but resist the testimony

of the servants of God and wilfully pursue their own course. We can but warn them of the result if they will continue to persist in refusing to receive the warning message which God has sent to them. I cannot help thinking now, how strangely the Almighty has fulfilled and is fulfilling the prophecies given through his servant Joseph, and those contained in this book (the Book of Mormon), which has been so much despised and ridiculed, and its contents laughed at, by men who were too dishonest to candidly consider and weigh their value and importance. For thirty-two years it has been before this generation, and in it there are predicted, with the greatest plainness, many events which we now see taking place among the nations on all sides. But, would the people believe it? No; they rejected it and the prophecies contained in it, as well as the revelations given through Joseph, and destruction is coming upon them, for which they are unprepared. On the continent of America it has been said by many Americans, when the revelation relating to the present war in that land, commencing with the rebellion of South Carolina, has been read in their hearing, that Joseph was aware there were at that time the elements of rebellion in that State—that the seeds of revolution were sown and had begun to germinate. I cannot call them thinking men who so wilfully shut their eyes and ears to the fulfilment of prophecy, and many of whom are so anxious to find a foothold to stand upon that they may fight against God; but years before General Jackson threatened to send an army to quell the incipient rebellion in South Carolina, and years before the dissolution of the United States was dreamed of by statesmen or politicians, God foretold through his servant Joseph Smith, in the Book of Mormon, that war should be poured upon that state or nation that rejected the work which he was commissioned to commence. This was before a thought was conceived in the minds of the rebels that they would ever rise in rebellion or attempt secession. Before that time God foretold them there should be war in the United States if they rejected his servants and turned a deaf ear to the message he bore unto them; that calamity, des-

truction and desolation should be experienced by the nation, and the Gospel should be taken from their midst and given to the Lamanites or North American Indians. Let me read a few sentences from this book—this Golden Bible as it is called—and see how wonderfully they have been fulfilled. The Prophet Nephi, had a vision after he had left Jerusalem with his father Lehi, some 600 years before the first Advent of the Lord Jesus Christ, and this vision (part of which I will read to you) is to be found in the 3rd chap. of the 1st Book of Nephi:—"And it came to pass that the angel spake unto me, Nephi, saying, thou hast beheld that if the Gentiles repent, it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard, that whoso repenteth not, must perish; therefore, wo be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God; for the time cometh, saith the Lamb of God, that I will work a great and a marvellous work among the children of men; a work which shall be everlasting, either on the one hand or on the other: either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken." You must remember that at the time he had this revelation God had shown unto him that his posterity should become numerous on that land, and after they had been hid from the knowledge of the world for many generations, that then God should move upon the heart of a man, now known as Christopher Columbus, to seek and find the land on which the descendants of Lehi lived, without himself knowing the true cause why he was impelled to make the discovery, yet following up his object with the greatest assiduity, conquering obstacles of the most formidable character. "And it came to pass that the angel said unto me, behold the wrath of God is upon the seed of the brethren! And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren

by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were upon the promised land." He saw that after the land had been discovered others should go forth and settle upon it, from among the Gentiles, and after many events which he foresaw had transpired, God would again restore the Gospel to man, and those of the Gentiles who received it should be numbered among the house of Israel; "And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling-blocks; and if they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel, and they shall be a blessed people upon the promised land forever." This was to be the condition of the Gentiles if they would repent and turn unto the Lord; but, on the other hand, if they would not repent but would reject the Gospel, and the men whom God sent to bear it unto them, they would suffer calamities and be brought to destruction, both temporally and spiritually. Such were the terms of the prophecy I have read a part of.

This was written in 1827, '28, and '29, and was printed and given to the world in 1830. The revelation is as clear and pointed as any revelation God ever gave; as clear as the revelation given through Joseph in 1832, which, as well as this, foretold the destruction of the American nation, if they would not repent and receive the Gospel; and not their destruction only, but that of every nation under heaven that should take the course which they have pursued. These predictions are not couched in any ambiguous language, but are plain and clear, and we are living witnesses of their fulfilment thus far. They were published, be it remembered, in 1830, before there was a Church known upon the earth as the Church of Jesus Christ of Latter-day Saints; before even the six members with which it was organized had been baptized, God, through his servant the

Prophet Joseph, gave them unto the world. Referring, in another place, to the bringing forth of the Gospel, we find it said, "Blessed are the Gentiles because of their belief in me. * * * Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter-day shall the truth come unto the Gentiles, that the fullness of these things shall be made known unto them," (page 466). This plainly foretells the bringing forth of the Gospel to them; and the consequences of their rejection of it are distinctly pointed out in the same book, and this before it was thought of by any one, (unless by the Prophet Joseph himself) that missionaries would ever come to England, or that any one would ever receive the testimony of Joseph on this continent. But, it goes on to say, "At that day when the Gentiles shall sin against my Gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischief, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations, and if they shall do these things and shall reject the fullness of my Gospel, behold, saith the Father, I will bring the fullness of my Gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my Gospel unto them," (page 466). Thus we see that when the Gentiles would reject the Gospel message sent unto them and would indulge in all manner of abominations and iniquities, God would take his Gospel from among them and it should be given to those of the descendants of Israel, who are known as the American Indians; and the same prophecy has declared that they, the Lamanites, should go forth among the Gentiles, inasmuch as they would not repent, and tread them down under foot.

Upon this same subject there is another prophecy which is interesting in connection with what we are speaking about. It is in the IX chap. of Nephi, "Verily, verily, I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which

the Father hath made unto his people, O house of Israel. And then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. And the Father hath commanded me that I should give unto you this land, for your inheritance. And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together, as a man gathereth his sheaves into the floor, for I will make my people with whom the Father have covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it." Jesus here communicated to them that they should go among that nation "as a young lion among a flock of sheep." This has not yet been fulfilled, but it will be, just as sure as any prophecy that has been ever uttered has been fulfilled. Jesus continues as follows, "And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles." Upon *ALL the nations of the Gentiles*. It shall not be confined to the nation to which the message was first sent, and to which the Gospel was first declared, but it shall fall upon *all* the nations of the Gentiles; when the servants of God go forth in their midst bearing the Gospel to them and they reject it, then shall the sword of His justice fall upon them.

This is plainly shown in the revelation to which I referred before, relative to the war commencing with the rebellion of South Carolina. God said in that revelation that war should commence there, and continue and increase until all nations should be involved in it, thus harmonizing with the extract read from the Book of Mormon. To the American nation was the Gospel first declared, by it its principles were rejected, and the servants of the Lord were persecuted by its people unto death, and there has the sword of God's justice first fallen. I have no doubt but many of my brethren and sisters and friends, look across the Atlantic and view with feelings of pain and sorrow the fratricidal struggle now raging on the American continent, where they behold a Government, the best and noblest that the earth ever possessed, crumbling to ruins, and the people who were blest with it destroying each other; and many feel to congratulate themselves that they are so far removed from such scenes of strife, safely dwelling in peaceful England. But there is a time coming, and not far distant, as sure as God has spoken it, when all the nations of the earth shall fall in pieces before the kingdom of the great I AM, and all that compose the image which Daniel saw shall crumble in fragments before the advancing march of the kingdom of God. Let no man, therefore, glory in man, nor make the arm of flesh his strength, for the sword of God's justice shall fall upon all the nations of Babylon. Hear it all ye people, as an Apostle of Jesus Christ, I prophecy in the name of my Master that England will suffer and mourn even as America is now doing, and as all other nations shall do unless they repent and receive the message that has been sent unto them. They shall weep tears of blood and bewail in bitter anguish the miseries which they shall be forced to endure. The blood of the Prophet Joseph and the Patriarch Hyrum, and of the martyred Apostles and Saints who have been slain for the truth's sake, cry aloud for vengeance to Heaven, and the Lord will demand a just retribution. You may think and say that the American nation is alone guilty, and that the Lord will demand retribution from them alone, but all nations who viewed the persecutions we

have endured, looked on with admiring gaze, they participated in the guilt by consenting to the act in their feelings.

We can behold now that the American Government is rent asunder and crumbling to pieces, destroying their own existence as a Government and a nation. There has not been known in the memory of man, perhaps not in the history of the world, a more fierce thirst for blood, and a more terrible war than that now raging on that continent; and shall it be confined to that people and nation alone? If they have wrought out so terrible a condition of things for themselves, by their rejection of the Gospel and the men who bore it unto them, ~~think~~ you other nations will not in like manner feel the chastening hand of a justly incensed God for their rebellion against him? I wish you and all people to be warned by what has taken place during the past year, for the hour is rapidly approaching when all nations shall feel the sword of God's justice. If the storm has burst in the United States, the clouds which presage its near approach are rapidly gathering over the nations of Europe. England and France watch each other with jealous eyes and increase their armaments, their powers of offence and defence are increased with wondrous rapidity. Austria dreads trouble with Hungary; her subjects are growing more discontented, and prospects are indicative of revolution under her rule. Italy presents an aspect threatening to the peace of Europe, and the entire continent is bristling with bayonets and glistening with the sheen of armour. The result will be that in a few years you will see the entire prediction fulfilled as you have already seen it fulfilled in part. The sign which God said should warn mankind of the approach of these things was the rebellion of South Carolina. God said these scenes of war and misery should commence there, and all nations should know of it. It has commenced there; we have seen it for ourselves; shall we be less wise than the "wise men" of the East were, who, when they saw the sign announcing the Advent of Messiah, went to render him homage and lay offerings before him? Let us take to heart the warning message we have heard, and note well the sign

which God has given us, and treasure up the words of advice and counsel we have received, that we may escape the inevitable fate which shall overtake all the nations that will not repent but fight against God and the truth.

These things are true and faithful and shall endure; but while the Lord shall pour out his indignation upon those who reject his Gospel, he will gather together those who hearken to his words and keep his commandments, and the kingdom and the greatness of the kingdom shall be bestowed upon them. To contemplate upon this view of the subject gives me joy and much consolation. I love to prophecy about it, and I love to look forward to the day when the kingdom shall be possessed by the Saints of God, and the greatness and dominion thereof be bestowed upon them.

Our enemies, judging us by the motives which prompt them to action, when they have heard us speak in this manner, have accused us of treasonable designs. They believed we had some very traitorous designs against the Government. One of the chief charges brought against the Saints in Missouri was that they entertained designs inimical to the well-being of the Government, and were going to establish an empire on that continent, just as Jesus and his Apostles had charges of treason brought against them while upon the earth. Yet we had more love for the Constitution under which we lived, and for the Government which executed the provisions of it, than any other people who lived under its shelter; and we proved our devotion and loyalty to it under many and trying circumstances. But the word of God had to be declared; and while we saw that that nation, with every other nation on the earth, would be prosperous and happy, blessed by God and increasing in greatness, power and majesty if they would receive the Gospel, we likewise read in the prophecies we had received, that evil would come upon them if they would reject it, and that the work of God would eventually triumph on the earth. But they wilfully misconstrued our statements, and maliciously charged us with designs we never entertained. Many among the nations supposed that Joseph

designed to establish, by human wisdom, an empire in the west, hence they called him the second Mahomet. The progress of events has dissipated this delusion to a great extent, but the feeling is lurking still in the breasts of numbers. Will it be by the force of arms and by weapons of war that the kingdom of God shall be built up and the power of the nations broken? No; it will be by the servants of God going forth and preaching the principles of the Gospel to the people, gathering in the honest-in-heart. Then, if the nations reject it and the men who bear it to them, refuse to hearken to their teachings and cast them out or persecute them, as the United States have done, it will prove their overthrow and destruction.

We are engaged now in the labour of declaring unto them that this is the day of their visitation and salvation if they will receive the Gospel; that God has spoken from the heavens and revealed anew his Gospel to man, in which all can find peace and happiness; but if they refuse to hear us, and reject the Gospel we bear, and persecute the Saints of God, then, severe vengeance shall overtake them, the sword of justice shall fall upon them. To England's credit be it spoken, she has afforded more protection to the Elders and Saints, since the first proclamation of the Gospel in 1837, than any other nation, and she has enjoyed prosperity unparalleled in her history since that time. Never since the days of William the Conqueror has England prospered so exceedingly as since Victoria ascended the throne, about the time the Gospel was first introduced into this land. God has prospered her because she has afforded protection to his servants and people. Her judges have administered justice, and her laws have been honoured by those who possessed the power of adjudicating them more than has been found in any other nation. But, hear ye people, the moment that justice shall not be administered impartially between man and man, irrespective of creeds or religious opinions; the moment that the Elders of this Church are persecuted for the truth's sake within the limits of her power, and the Saints fail to be protected in their religious rights, that moment the word of

God shall go forth against her, and it shall be but a short time till the sword of justice shall fall upon her as well as upon every other nation that will pursue a similar course. As England rejects the Gospel, she must bear the same load of misery which other nations shall be compelled to endure. Already, within a few days, has England received a severe blow, in the death of the Prince Consort. Her great men are falling by the hand of death, and none others are arising of equal power and wisdom to fill their places in the councils of the nation. Let the people take warning and profit by it, to seek wisdom where it can be found.

Look at the lack of great men, as master-mind after master-mind passes away, and witness the results among the people, and the paucity of power of those left to govern and control amid the confusion of elements which threaten the nations with anarchy and revolution, with war and bloodshed, misery and distress; and contrast this with the wisdom and intelligence God has bestowed upon that man whom he has chosen to lead His people, and who governs and controls them. Contrast the condition of the nations of the earth now, and the tyranny under which they are now groaning, with the liberty enjoyed in Utah by the "poor Mormons!" and the peace and prosperity which blesses them. If the question had been asked some time ago, among the people of this and other nations, who shall suffer first from dissensions, and commence to quarrel among themselves? The Latter-day Saints or the mighty and prosperous United States? The answer would have been by nearly the united voice of the people, "The Latter-day Saints." Yet, there is the only place, I may say, on the earth's surface, where peace and the elements of peace are to be found to-day. In looking at the condition of that people, and comparing it with the condition of the remainder of the people of that country, we can form some conception of the prosperity and glory which await those who seek to do the will of God, and are obedient to his voice and revelations; and, also, form an idea of what the ultimate condition will be of all nations that reject the Gospel which the Lord has revealed and sent unto them. And

when the counsels of the nations are directed in wisdom, it will be when they have humbled themselves to seek the counsels of the Elders of this Church.

You may think I am speaking strongly, and perhaps rashly, in saying that the poor and despised Latter-day Saints shall be called upon to guide the nations, but what has been predicted shall surely come to pass. The nations lack wisdom and will need to be guided when they have felt their incompetence and are unable either to endure or avert the calamities which will come upon them, and we are the only people who are preparing to assume the responsibility and do it. You will see it probably, many of you, and will recollect having heard it. Hundreds within the sound of my voice to-day may live to see the kingdom of God going forth in power and might upon the earth, for as sure as the Lord hath spoken it will it be fulfilled. Why can you doubt the fulfilment of it when you see the predictions which have been uttered concerning its inauguration, and what should befall those nations that should reject the principles upon which it is based, fulfilled before your very eyes. God has said that in the last days he would establish his kingdom in power upon the earth never more to be thrown down. You can all read the numerous predictions which have been uttered and are recorded concerning it. They are neither few nor ambiguous; and in the face of the

events transpiring every day before our eyes, indicative of their fulfilment, I wonder that mankind are so wilfully blind and wrapt up in a mantle of determined ignorance concerning it.

I do bear testimony to you, in all solemnity, that God has revealed his Gospel once more to man, and that in proclaiming it and seeking to build up the kingdom of God on the earth, the Latter-day Saints have no political motive to subserve, only to establish righteousness and truth among mankind; and in the name of Jesus Christ I declare unto you that every man and woman who will humble themselves before God, believing in him, and will repent of their sins and be baptized for the remission of them, shall receive the Holy Ghost, and through receiving it there will be imparted unto them every gift necessary to qualify them for an inheritance in the kingdom of God and an exaltation in his presence, if they will faithfully keep his commandments. This is my testimony to you my friends; and my testimony to the Saints is, you must live pure and holy before God if you desire to obtain the blessings of Heaven. You must be pure in thought, word and deed; and everything that tends to evil or defilement must be put far from you, or you will be left in darkness and brought down to degradation and death, and be in the condition of hundreds and thousands who have apostatized from this work. May God bless you with his Spirit to do his will, is my prayer for Christ's sake. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 15, 1862.

A VISIT TO THE MISSIONS ON THE CONTINENT.

It is now two months since we took our departure from Liverpool with the intention of visiting the Missions of the Church of Jesus Christ of Latter-day Saints on the continent. We have returned from that visit, in the enjoyment of good health and spirits, and now propose to give the Saints a brief sketch of our labours and the condition of affairs as we found them among the Saints abroad. To say that we enjoyed our association with the Elders and Saints in

the continental nations, would be to use a faint expression to describe the feelings we experienced in counselling with and instructing the Priesthood and Saints, and the happy times we had together in our meetings. They were seasons that, we trust, will never be forgotten, either by ourself or the others who participated in them.

Leaving Elder Chauncey W. West in charge of this Mission and the business of the office, we took our departure for Hull, there to take steamer for Hamburg, *en route* for Scandinavia—the Mission in those lands being the first which we intended to visit. While at Hull we had an opportunity of meeting with Elder Parley P. Pratt, and the Saints under his presidency, in their commodious hall, and of imparting unto them the principles of life and salvation as we felt led. The voyage from Hull to Hamburg occupied about 48 hours. In Hamburg—where we were met by Elder Jesse N. Smith, President of the Scandinavian Mission, who had come from Copenhagen to meet us—we found Elder Petersen, a Dane, but acquainted with the German language, who had been sent there as a Missionary from Denmark. There were but a few members of the Church there, and they were very poor, and he had been under the necessity of labouring with his hands to sustain himself. His work, however, had failed a few days before we reached there, and he hourly expected a notice from the authorities of the city to leave their borders. A man without purse and scrip cannot stop very long in the free city of Hamburg. The authorities require every man who remains there to have some regular employment, from which a living can be obtained, or a sufficient sum of money to maintain him a year. If he should be destitute of employment and money, the police would soon take him in charge, and he would be compelled to march outside of the city walls. No servant of God who should strictly obey his commands could stop there; even the Lord himself, or the Twelve whom he chose at Jerusalem, would have fared badly had Hamburg, with its present regulations, been in existence in their day, and had they made the attempt to preach there. It did not surprise us, therefore, to afterwards learn that Elder Petersen was under the necessity of leaving that city shortly after we parted with him.

From Hamburg we did not proceed directly to Copenhagen—the head-quarters of the Mission—but, being advised by President Smith that he had appointed a Conference to be held at Aalborg on Sunday, September 7th, and that we would barely have time to reach there for the meeting, we took rail to Kiel, and from there steamer to Korsör, where we found a steamer going to Aarhus, Jutland, on which peninsular, at the extremity, Aalborg is situate. We went by coach from Aarhus to Aalborg—a distance of about 70 English miles—reaching the latter place at four o'clock in the morning of the day appointed for Conference. Our meetings with the Saints and friends during this day were very interesting. The people were very glad to see us. Our inability to talk freely with them in their own language was the only drawback to our pleasure; but as Elders Smith, Cluff and Christensen were with us, who could speak Danish perfectly, we did not feel this to be so much of a want. Elder A. Christensen interpreted in our meetings, and was much blessed in so doing. Returning to Aarhus we held Conference there on the 10th of September. It was a time of rejoicing with the Saints; and that they appreciated our visit was evinced by their glad countenances and their kindness to us. Here we took steamer again for Korsör, from which place we crossed the island of Zealand by rail to Copenhagen. While at Copenhagen we met with the Priesthood and Saints (who with the strangers

numbered about 1,000) in Conference in a large hall which they had rented expressly for the occasion. This was on the 14th of September. On the 15th and 16th we met with the Elders in Conference. All the officers, from all parts of the Mission, who were exclusively devoted to the Ministry—with the exception of one or two who were too far distant to receive the notice of the Conference in time to be there—with a number of the local Priesthood, met with us on that occasion. So profitable did we feel this Elders' Conference to be to all, ourself included, that these two days' meetings alone, we thought, more than repaid us for our journey. There were many points upon which the Elders needed instruction, and the Spirit of the Lord was poured out, inspiring our hearts to impart and receive His counsels respecting them. We met with the Saints another day in that city (the 21st), and in the evening took our departure for Hamburg, *en route* for Holland and Switzerland.

While we remained in Denmark we were treated with the greatest possible kindness by all with whom we came in contact. The Saints all seemed to vie with one another to make the Elders who visited them feel comfortable. Every one of the Elders who spoke in public to the people enjoyed a good degree of freedom. Indeed, we do not recollect ever having had greater liberty in speaking, and more of the spirit of instruction, than we had on some occasions while in that land. The people appeared to listen with eager attention to all that was said; their desire to hear, and the faith they exercised, helped the Elders in laying before them the principles of truth. The Elders are very successful in their labours throughout the Scandinavian Mission, the people freely receiving the Gospel when it is preached unto them. In many places in Sweden and Norway, however, the Elders cannot preach nor officiate in any of the ordinances of the Gospel without incurring risk, and they not unfrequently are incarcerated in prison. Still the work spreads, and as liberal ideas and views are gradually gaining ground, and there are prospects of a greater amount of toleration being granted by Government, it is to be hoped that the time is not far distant when the Elders will be able to openly preach the principles of the Gospel to those nations without fear of molestation. If that day should come, thousands will come forward and readily and thankfully embrace the principles of truth. In Denmark there is considerable freedom. This has been the case since the Gospel was first carried there by Elder Erastus Snow. The people generally have but little respect for, or confidence in their old religious guides, and they do not have those priestly traditions and influences to contend with to so great an extent as the people do in some lands where priestcraft flourishes. They do not, however, on this account enjoy an immunity from evil influences. Satan is by no means bound in that country. The people prove this occasionally by mobbing the Saints. When banded together as a mob they are outrageously violent, not hesitating to inflict the greatest abuse upon those who may fall into their hands. Generally speaking at such times they are inclined to be very sullen and desperate, and to talk but little, and are entirely deaf to reason and argument.

The Elders there have many difficulties to contend with in preaching the Gospel. It is a very cold country in the winter season, and to travel from place to place—frequently in the snow—to meet with the Saints, with no other means of conveyance than those which Nature has furnished, requires a resolute and patient mind, a strong constitution, and an active, hardy body. The food eaten generally by the humbler classes is also very coarse. We think it would startle many of our Elders and Saints in this country if the food that is almost universally

eaten throughout Denmark were put before them with the expectation that they would make a meal of it. The Gospel will not only bestow spiritual benefit upon many of those who embrace it in those lands, but it will benefit them temporally. However, this is true of more lands than Scandinavia. But we were struck, in travelling through that country, with what we saw and what we had described to us respecting the style of living common in the country. The people have much to learn before they will know how to appreciate and put to a right use all the blessings which God has surrounded them with. In this respect the gathering will be advantageous to the Saints. Transplanting them to Zion will benefit them in every way, if they will do right. With all the rest their physical beauty will be increased. They already are strong and robust; but handsome forms and faces will, among the Saints who shall be gathered to Zion, become common. The heavenly influence of the Spirit of the Lord, with more favourable circumstances and a more generous diet will effect this. As it is in other lands so is it there, the Lord is gathering out the best and the most pure material for his own use. His Spirit is moving upon the honest and pure in heart, and they are embracing the truth. With them will he build himself a people and name in the earth. From every nation where the Gospel is being preached the Lord is assembling a people whom he will yet make the mightiest power that has ever had an existence on the earth. Scandinavia will doubtless furnish her quota to make up this mighty kingdom.

Having taken our readers to Scandinavia, and our space being exhausted, we must leave the continuation of our journey until next week.

C O R R E S P O N D E N C E .

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ENGLAND.

BEDFORDSHIRE CONFERENCE.

Bedford, October 31, 1862.

President Cannon.

Dear Brother, — Our Conference having been held on the 26th, according to appointment, I have much pleasure in laying a brief report of it before you, that you may participate with us in our good feelings, though you were prevented from blessing us with your company as anticipated, which was a source of much disappointment to all.

The following Elders cheered us with their presence and counsels through the day—namely, Elders J. G. Bigler, W. C. Staines, President of London Conference, Richard Bentley, President of Norwich Conference, Brigham Young, jun., Thos. O. King, George Sims, Samuel Neslen, Thomas Crawley, and George Cooper. Our meetings were well attended, many of the Saints having come quite a distance to meet with us, some of them travelling over 30 miles on foot and walking back the

same distance at night after meetings. A good feeling prevailed all through the day, and the Holy Spirit rested upon the speakers and those spoken to, dealing out such counsels and instructions as circumstances required.

In the morning, after a few opening remarks by myself, Elders Neslen and Sims addressed the congregation, dwelling, particularly, on their travels while journeying from Zion to reach the field of their appointed Mission in this hemisphere. Their reminiscences, and the counsels drawn from them, were very interesting to the Saints and appreciated by them. Elder Bentley followed in few appropriate remarks, delivered under the influence of the Spirit of God.

In the afternoon I read a Financial Report which was received, and reported the general condition of the Conference, which is healthy and improving. We have been under the necessity lately of lopping off some dry and withered branches that were become unfit for use, sapless and without life; in other

words, we have cut off from our numbers a few who have pursued a course which has grieved the Holy Spirit until it has left them to wander after their own wrong desires, in darkness and evil-doing. The freedom which we have experienced since being relieved from their nominal communion is felt by all, and the determination of the Saints seems to be to live nearer to God that they may enjoy more of his Spirit. My own desire is to aid in purifying the Saints while I am striving to purify myself, that increased power may be with us to help to build up the kingdom of God upon the earth. The authorities of the Church were then, as usual, presented and unanimously sustained, after which Elders B. Young, jun., W. C. Staines and Thomas O. King severally addressed the congregation. Brother Staines spoke at some length in a very enlivening manner, and a good influence pervaded the entire assembly while the meeting continued.

In the evening Elder Bigler addressed the congregation on the principles by which both a spiritual and a temporal salvation can be obtained, showing how closely the two are connected, through the revelation of the Gospel and the opening of the last dispensation. He intimated that it is a duty binding upon the Elders to teach the truth to the Saints; not the principles alone which they might be desirous to hear treated upon, but every principle necessary for their salvation. Tithing having been referred to in the afternoon, he said that in teaching that principle to the Saints the Elders were merely doing their duty, and teaching to the people a principle they had proved the value of by practising it themselves. Elder B. Young followed him, and enjoyed much of the Spirit of God while speaking to the Saints. He spoke of the Gospel which has been revealed to us, and the joy it brings to those who receive and practise its principles; said our object in coming to these lands, and our only object, was to bless those who desire to do good and strengthen the Saints in the work of God; spoke of the growth of the work to its present position of eminence and influence under the fostering care of the Lord of Hosts, and testified in plainness and power that the kingdom should continue to

grow in the face of every kind of opposition, until it should bear rule over all the earth; said that as individuals and as a people we should have many trials to meet with and endure, but if we would continue faithful, God would give us power to overcome them; they should do us no harm, but only serve to show us the power with which God will endow us if we keep his commandments. Speaking upon the rising glories of Zion and the decadence of the nations, he said, referring to the latter, "They shall decrease in number and in strength until they are like the gleanings of the grapes when the vintage is over, while Zion will rise upon the ruins of earth's broken powers, and spread herself abroad over the world, increasing in power and strength in proportion to the righteousness of her citizens."

The prospects for the spread of the work throughout the Conference are encouraging. The Saints are generally feeling very well, and Elders Crawley and Cooper have faithfully laboured in conjunction with me to strengthen them in the truth, spread the principles of the Gospel around, and gather in the honest-in-heart. I would wish to mention here one thing that has had an exceedingly good effect in this Conference, and that is the letters which have come from those who have emigrated this past and previous seasons. They have been read by the Saints and their friends, who have had their minds disabused of many erroneous ideas they had entertained, and been given to understand that the emigrating Saints are cared for by men who act like fathers, and that the leaders of this people are kind, considerate, and in reality fathers to the people. If the Saints, when emigrating, would realize the influence which their letters, when dictated by a good spirit, possess, there would be many more written than are.

Praying the Lord to bless you and those connected with you in your labours, I remain yours truly,

JOSEPH BULL.

SCOTLAND.

EDINBURGH CONFERENCE.

Edinburgh, Oct. 17, 1862.

President Cannon.

Dear Brother, — Eighteen months have passed since I was appointed to

labour in this district, and during that period I have had much joy in my labours. The people have received and treated me kindly, and this of itself has created a feeling within me to live and labour to bless them in return. We have first class meetings here; they are warmed up with the genial presence of the Spirit of God. A good many strangers have come to hear us of late, and a few have been baptized.

Never at any time have I seen such a desire manifested by the Saints to get away from these lands as they do at the present time. True, previous to this I could go into a meeting and hear one after another speak of the necessity of gathering to the Rocky Mountains, that they might learn more fully the ways of God, and thereby be enabled to walk in his paths: but in those days all was left for the Lord to do, or nearly so. I am happy to say that with many, now, the days of talking without actions to correspond therewith have ceased, and even now some have obtained the means necessary for their emigration, who not long since thought they never could accomplish this through their own exertions. It is an old adage, but nevertheless true, that the Lord helps those who help themselves; and the men or women who set their face Zionward, labouring diligently to make their escape from Babylon, will through time accomplish their designs. Yet, I find many who start with this object in view, run well for a time, but looking

ahead they see difficulties which they will have to encounter, and they begin to lose confidence in God and their own ability, fall back into the slough of despondency and still remain ungathered. No great object can be obtained by us unless we combat manfully those things that stand between us and our desires; and though at times all should appear dark, and not one solitary ray of light shed its joyous beams upon us to encourage us on in our pilgrimage, the sun of prosperity will, if we persevere, and at a time when least expected, disperse those clouds of gloom and open to our view a glorious future. Out-door preaching is being attended to by the brethren in their respective Branches. As a general thing, we have quiet, peaceable meetings. The people are very attentive to all that is said. Many with whom I have conversed appear to be convinced of the truth of the principles we advocate, but lack sufficient courage to come out and declare, like one of old, that they are for God and his kingdom; and because of this, I believe some of them will find themselves amongst those who were invited to the supper, and not being willing to forsake their former associates made an excuse, but after seeing their folly went to the door for admittance, and to their horror found it shut.

With kind desires for your welfare, I subscribe myself respectfully yours,
J. C. BROWN.

"ANY THING FOR A QUIET LIFE."

Possibly it may occur to some of us that we have heard such an expression made use of once or twice in our lives; or even more; we may probably have used it ourselves when tired of the importunities of children or friends, and given way to their solicitations for a moment's ease, or rest from the annoyance.

"Mother, I want that mug,"—"Can't have it, child, you'll break it,"—"No, I won't, please do give it me,"—"No, you must not have it, go along and play with your brothers and sisters, and don't bother me, I'm busy." This is followed by the child roaring at the top of his voice for five minutes, till the ex-

asperated mother, handing him the coveted article, pettishly exclaims—"There, there, I suppose you must have it, take it, and get out of my way; anything for the sake of peace and quietness," and Tommy or Charley, as the case may be, marches off in triumph with the prize, satisfied he has gained a victory, and that when he wants any thing again all he has to do is to make a fuss and hubbub.

How often is it our fortune to meet with incidents such as these amongst our associates and acquaintances? "Anything for a quiet life," and the child gets hold of something that he will

either injure, with which he will injure others, or hurt himself, so, for the gratification of a few moments' quietness we give way to what which, our better judgment tells us we ought not to do. It is bad policy in an instance like this, or indeed in any other, to lay aside our reason to gratify our feelings. Reflect for a moment on the many evil consequences of such a course. In the first place, the quietness obtained in such a manner is so short lived, that no sooner is one want supplied than another arises to bring about just the same troubles as before; then look at the influence lost. When the child knows how he can accomplish his ends and get his own way, he acts accordingly; whenever he does not want to obey his father or mother, he knows he has only to bellow and bother, and he gets every thing he wants and does whatever he pleases, and is master of the situation. Again, the self-control and resolution that is wanting lessens his idea of parental excellence and lowers his estimate of parental authority, bringing the parents' position into disrespect and contempt.

These things may seem trivial to some, but it has been truly said, that

"Since trifles make the sum of human things,
And all our follies from our foibles spring,"

and every action of our life goes to make up the great total of our existence for good and evil, we cannot be too guarded, for every example we set has an influence for good or for evil with all who witness it. Then, with ideas such as these, how foolish, how short-sighted must any one be who forsakes truth, who does wrong, who gives up right, for the sake of peace and quietness. How inconsistent such a course. How opposed to reason. How contrary to the intelligence God has given us. In order to enjoy a quiet life, we must do right, or else that quietness will leave us. Never for the sake of mere immunity from trouble should we give way to the persuasions, threats, enticements or ridicule of friends, associates or relations, when they wish us to forsake principles or espouse error. Above all, let us cultivate that wisdom that exceeds all other—that reaches beyond the narrow circle of man's opinions—that brings peace the most lasting, happiness the most undying—the wisdom of the Spirit of God.

TANTZ.

S U M M A R Y O F N E W S .

AMERICA.—Buell has relinquished the pursuit of Bragg, who passed through Cumberland Gap into East Tennessee. The Confederates carried immense trains of provisions out of Kentucky. Southern journals declare that Bragg's invasion of Kentucky was a failure, and Northern journals denounce Buell for not preventing Bragg's escape from Kentucky. Nashville is entirely cut off from all communication with the North. Confederate forces, numbering 1000, crossed the Cumberland river and encamped seven miles north of Nashville, but were driven back across the river by the Federals. Buell has been removed from the command in Kentucky, and replaced by Rosecranz. The returns of the elections continue to show considerable Democratic gains throughout the country. The *Herald* says that another convention of governors will meet to consider the removal of McClellan and urge the enforcement of the Confiscation Act. At a Democratic meeting held at Brooklyn, resolutions were passed pledging the Democrats to support the government in any effort to restore the Union as it is, and denouncing arbitrary arrests and interference with the freedom of the press. Lincoln's proclamation of emancipation was declared unwise in policy and bad in principle, securing a united South but making a disunited North. The name of the governor of Massachusetts was hissed. Horatio Seymour declared that the Democratic relationship to the Government had changed within the last few weeks, and that Democracy now commanded the situation. Thirty Federal line workers at Portsmouth, Virginia, have gone over to the Confederates.

The superintendent of a plantation near New Orleans was killed by negroes. It is rumoured that the negroes afterwards revolted, and that the military were called out. The disturbance was quelled after several negroes were killed. It is stated that McClellan supersedes Halleck, who takes the command formerly held by him. Hooker is assigned to the command of the Potomac army.

GREECE.—A council of war, at which Omar Pasha assisted, has decided to take measures with a view to prevent eventual attacks by the Greeks. It is asserted that communications made to the Porte announce that France and England have warned the Provisional Government at Athens that they have not only adopted the principle of non-intervention, but have also plainly directed the Greeks not to raise the European question, and to respect Ottoman territory. The Provisional Government is favourable to a monarchy, but a very powerful republican party wishes to establish a Federal state, endeavours to agitate the adjacent Turkish provinces, and to raise Epirus and Macedonia. The Provisional Government is desirous of adjourning the elections on account of this circumstance. A despatch from Munich says it is the intention of the Bavarian Government to invoke the fulfilment of the stipulations of the treaty of London of 1832, and of the protocol of 1852, signed by France, England, Russia, and Bavaria, reserving the succession to the throne of Greece to the Bavarian dynasty.

TURKEY.—An Albanian chief named Hassan having revolted, a combat ensued between the Turks and Albanians at Hotti, a small village in the district of Scutari. The Albanians were dispersed and Hassan was taken prisoner and taken to Constantinople. 120 persons who were in the Bazaar of Scutari, and were suspected of being his accomplices, have been arrested. Threats have been held out that disturbances would follow unless they were set at liberty.

RUSSIA.—Count Victor Panin, minister of justice, has been dismissed. The affairs of the ministry have been entrusted to his subordinate, Senator Zamiatnin. An imperial decree has been published repealing certain taxes in Poland hitherto paid by the Jews.

VARIETIES.

—o—

PEOPLE who like so much to talk their mind should sometimes try to mind their talk.

SHOPPING.—“When I goes a shopping,” said an old lady, “I allers ask for what I wants, and if they have it, and it's suitable, and I feel inclined to take it, and it's cheap, and it can't be got any place for less, I almost allers take it, without chaffering about it all day, as most people do.”

A HINT FOR THE DIVORCE COURTS.—A Roman being about to repudiate his wife, among a variety of other questions was asked by her enraged kinsman: “Is not your wife a sensible woman? Is she not handsome?” In answer to which, slipping off his shoe, he held it up, asking them: “Is not this shoe a very handsome one? Is it not quite new? Is it not extremely well made? How then is it that none of you can tell me where it pinches?”

BUSYBODY.—Take care of your neighbours; don't let them stir without watching—they may do something wrong if you do. To be sure, you never knew them to do anything very bad, but then it may be on your account that they have not; perhaps if it had not been for your kind care, they might have disgraced themselves and families a long time ago. Therefore don't relax any effort to keep them where they ought to be. Never mind your own business—that will take care of itself!

COMMON BUNS.—Rub four ounces of butter into two pounds of flour, a little salt, four ounces of sugar, a desert-spoonful of caraways, and a tea-spoonful of ginger; put some warm milk or cream to four table-spoonfuls of yeast. Mix altogether into a paste, but not too stiff. Cover it over, and set it before the fire an hour to rise, then make it into buns. Put them on a tin, set them before the fire a quarter of an hour, cover over with flannel, then brush them with very warm milk, and bake them of a nice brown in a moderate oven.

The great thing in this world is not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift nor lie at anchor.

Nature seems to exist for the excellent. The world is upheld by the veracity of good men; they make the earth wholesome. Life is sweet and tolerable only in our belief in such society; and, actually, or ideally, we manage to live with superiors.

HAW TA MEASURE TIME.—Place yer chein ov industry ta t'beginning a t'furst day e Jennewerry; an az yo goo on, keepin it at full stretch past t'lollin plaices ov temptashan and idleness, tay care an set daan not less then eight or ten measured haars ov honest wark for ivvery day. Do this ta t'end a December, an yol find e settin daan an lookin ovver yer book (we t'exceptshan ov e few links e t'chein at may happen hev gottan rusty we passin throo t'slap hoyles ov sickness), at yov measured time uncommonly weel.

THE GIPSIES.—It is now thought by the learned, that the gipsies did not originate in Egypt, though the name is a corruption of Egyptian. In fact gipsies are called by a different name in every country in Europe—in France, Bohemians; in Italy, Wallachians, &c. A German author, who has devoted many years to the investigation of the subject, comparing the language and customs of the gipsies with those of other races, arrives at the conclusion that they are of East Indian origin. Their language, their character, and their habits, he says, are unmistakably Hindoo.

POETRY.

—O—

ODE TO TRUTH.

All hail to Truth! Oh, blessed day
That brought thy glories forth,
For we that know the truth can say,
Indeed thou art of worth.
Thou brightest gem, from age to age
Thy splendours have been seen;
The world has looked, the great, the sage
Have passed thee as a dream.
But few there are that seek thee now,
Because they are engrossed
With worldly lust, and clouded brow,
They say that thou art lost.
But thou hast taken thy abode
With pure and holy ones,
Thy habitation is with God,
Thy light is with His son.
The angels are inspired by thee,
And joy their bosoms fill,
And 'midst a constant jubilee
They do their Maker's will.

Sunderland.

Shall we who live in gospel light—
The truth of which we know—
Forsake the path, or shun the fight,
Or seeds of evil sow?
Nay, God forbid! but onward move
For glory and renown;
Then to the world, oh let us prove
We're worthy of thy crown.
The Gospel of the Son of God,
Proclaim it—show its worth;
That Truth may triumph o'er discord,
And beautify the earth.
Then earth will be celestialized;
The Saviour come to reign;
And thee, oh Truth, so little prized,
Will be the Tempters chain.
Then peace and harmony will be
Extended oceans wide;
And Truth, throughout eternity,
Will be the pure ones' pride.

M. F. FARNSWORTH.

DIED.—At Bear River Station, 80 miles east of Great Salt Lake City, on the 31st of July last, of dysentery, John Hampton, late of Essex Conference.

ADDRESSES.—Samuel H. B. Smith, 5, Gascoigne's Yard, Boar Lane, Leeds.
Edmund F. Bird, care of Mrs. Cooper, East Road, Bridport, Dorsetshire.
George W. Grant, 28, West Street, Banes Well, Newport, Monmouthshire.
William Bramall, 16, Middle Street, Kingsland Place, Southampton.

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LIVERPOOL

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON,
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JONAH.

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Saturday, November 22, 1862.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN SHEFFIELD, SUNDAY, OCTOBER 12TH, 1862.

The meeting having been called to order, at 10 a.m., by singing "The morning breaks," prayer was offered up by Elder Thomas Taylor, after which another hymn was sung.

President J. F. Smith, in his opening remarks, expressed his gratitude for the opportunity of meeting with the Priesthood of the Conference, under the favourable circumstances which surrounded them. He said he had a desire to speak to the brethren on the duties of their callings, as men holding the Priesthood, and to give such counsel and instruction as the exigencies of the work and their circumstances required; expressed his satisfaction with the Priesthood of the Conference generally, believing they were prayerful, humble and obedient, with a few exceptions; said he was sorry there should be any exceptions, but wished them to be corrected there, and to stand corrected from that time forth, so that erroneous ideas might be dispelled and the Priesthood be able to live and labour in unity and power for the furtherance of the work. He made this remark that the brethren who would speak might speak upon the order of the Priesthood, so that all might get an understanding of their duties, and understanding them

do them, that they might be able to receive the blessings of our Father and God. He then read a Financial Statement of the Conference, making some pertinent comments upon it, to the satisfaction of the congregation, and continued—"I am happy to say that our numbers are steadily increasing, that good feelings exist among the Saints, and that a spirit of enquiry and a desire to investigate the principles of the Gospel are evinced by many who have not yet obeyed the commandments of God nor entered into covenant with him. I desire to see us continually united, understanding the nature of our holy callings, and going forth from this Conference with a still stronger determination to magnify the Priesthood conferred upon us as men bearing the power of God, and upon whom rests the responsibility of representing the kingdom of God where we live or are appointed to labour. Remember this is a great responsibility, and that it does rest upon us. So far as our influence extends around us, it depends upon us whether the kingdom of God grows and progresses or goes backwards, because we are looked upon as the representatives of that kingdom, our actions are scanned by the keen

eye of criticism, and our words noted down by those who hear them; we are looked upon, in fact, as the living examples of the principles we teach and real representatives of that kingdom we testify of as being the kingdom of God on the earth. If our actions are not in unison with our teachings the people do not condemn us particularly, but the principles we profess to believe. It is not you alone who have to suffer if your actions are not in consonance with the principles you advocate, but the work which you thus misrepresent has to suffer as well. Remember this, and where you have been able to detect errors in the past try to avoid them in the future, and always endeavour to make your practice correspond with your professions. If you do so you will grow in power, wisdom and intelligence, and in influence in the kingdom of God as the kingdom continues to grow. Those who have sustained this work, and pursued a course such as the one I have pointed out, have grown and continued to grow. This, there are thousands of instances to prove; while those who have turned against it, or have striven to retard its progress and endeavoured to destroy it from off the earth, have signally failed, their influence and power have waned and they have gone downwards." He then cited the present struggle in America as an illustration of the truth of this latter statement, pointing out how the work of God had grown and flourished, and how those who had endeavoured to destroy it had themselves become the victims of the miseries they strove to inflict upon an innocent and unoffending people, and testified to the continued prosperity and growth of the kingdom, despite every opposing influence and power, until the designs of the Lord in the regeneration of mankind should be accomplished. He concluded by admonishing the brethren to carefully treasure up the counsels they would receive through the day and profit by them.

Elder Thomas Taylor expressed his pleasure at the privilege of testifying to the truth of the remarks just made. He could cite many instances of men who had merely let the Saints remain unmolested, or had furnished them with employment, being blessed by some

to them unknown power; while those who sought to speak against them, or laboured against them, have taken a downward course. "If this is the case with those who do not belong to the Church, how much more shall it be so with those who do belong to it? If there are any who have received the Priesthood of God and seek to use an influence against those placed in authority in his kingdom, how can they expect to receive the blessings of Heaven, how look to the Lord in confidence for his blessings? It is the little actions of our lives that will pave the way to the celestial kingdom. The simple words 'perfect obedience' contain a world of meaning. There will be no exaltation without perfect obedience. 'But, how and to whom must we be obedient?' Why, to the Deacon of the room in his place, to the Teachers sent round to instruct us, no matter what our positions may be, to the Priest in the sphere he is appointed to act in which requires our obedience, the requirements made through him and every other portion of the Holy Priesthood which is the power of God to act for him; and if a man is placed over us, no matter how small we may esteem his capacity or position, it is for us to obey him." He then, again, referred to the results which invariably attend opposition to the work, citing the case of the late Senator Douglas, among other instances, in America, and the prophecy of Joseph delivered to him personally, that he would rise in influence and eventually aspire to the highest honours in the United States, but if he turned against the Saints his power should depart from him, his influence should wither away and he should fail in reaching the object of his ambition; noticed the fulfilment of it, in his aspiring for the Presidency of the States, and the speech delivered while canvassing for that honour, in which he spoke of "Mormonism" as a "loathsome ulcer" which would require to be cut out, after which he began to go down, his influence was gone, and he sank so low that even his own partisans treated and spoke of him with contempt. In concluding, he enjoined upon the brethren the principles of obedience and liberality, testifying that the blessings of God ever at-

tended those who honestly practised them.

Elder J. D. Chase said—We are engaged in a work that requires us to have an understanding of it. If we do not understand our duties we shall practically be liable to make blunders, and probably be in the way of somebody else, and that would create hard feelings. In order that each one should walk in the path marked out, let each one study the duties he has to perform that we may all know what is appointed for us to do, and not undertake to officiate in the office appointed to some one else. There is a place for every one holding the Priesthood in the kingdom of God, and if we are only wise enough to know our place, and have a desire to work where we are called and required to work, we will always find ourselves right, and those who preside over us will always know where to find us. If you would all do this your President would have implicit confidence in every one of you, and this would make his labours easy. Brother Smith is your President here, and he is mine so long as I stay in his field of labour, and he has a perfect right to talk to me and to handle me if I would do anything derogatory to the Gospel, because he presides here, and all the Saints in the Conference to-day are under his presidency. I wish those who reside in the Conference to understand that his instructions, teachings and counsels to them are the words of God to them, and those who reject or slight them bring themselves under condemnation as much as though they rejected the counsels of President Young. Those who do so do not feel right. If they did they would never reject his counsels; and if you feel right you will not reject the counsels of your Teacher. "But," says one, "I am an Elder! Must I submit to be taught by one holding the Aaronic Priesthood while I hold the Melchisedec Priesthood?" Supposing a man held no Priesthood at all, and he should visit you and speak good to you, would you be wise to reject it simply because he had no Priesthood? Then why feel tenacious of your dignity, and refuse to receive the instructions of one holding the Priesthood if his counsels are good? "But, supposing I do not consider them good?"

If he is your Teacher you have no right to reject him; your duty is to go to your President and lay the matter before him, if you consider the teachings not right, and not set an example before your family that you know is wrong. The influence would extend and eventually your family would find fault with you, and with equal propriety, as they would partake of the same spirit you manifested to your Teacher. Always do right, and be humble and faithful, and you will have the Spirit of God with you; but if you do not do right God will not bless you; and it would be no wonder if our heavenly Father would chastise you even as an earthly parent chastises his refractory and disobedient children.

Let us be obedient to the Priesthood which rules and controls in the kingdom of God, a kingdom made up of men and women who do not yet in all things think alike, and who differ in personal appearance, and as a general thing we differ about as much in our thoughts as we do in our looks. Would it be right for me to find fault with my brother because his face was not shaped like mine? He would have just as good a right to find fault with me because my face was not shaped like his. And if my brother should not see exactly as I see, while living just as humble and doing right as far as he can, why should I find fault with him? Perhaps he has not had the opportunities of being instructed that I have had. Do not cuff a brother's ears because he cannot see as you see, but "Do unto others as ye would that others should do unto you," and thus fulfil the royal law. Love begets love, light cleaves to light, intelligence to intelligence, and so we can instruct and edify one another. God does not impart all intelligence and knowledge to one man; but if we are in possession of the Spirit of God, it will enlighten one mind upon one principle, and another mind upon another principle, and when they get together and speak concerning what they have received, all are edified and instructed.

He then exhorted the brethren to be humble and diligent, and to magnify the Priesthood conferred upon them, cautioning them against giving way to the influence of any spirit that is in

opposition to those pleased to preside; said many spirits were gone abroad in the world, and enjoined the necessity of gaining wisdom, which could only be obtained from God, to deal with them and to control ourselves in righteousness.

Elder S. H. B. Smith, after expressing his pleasure at meeting with so many of the Priesthood, followed on the subject of respecting and honouring the various officers in the positions they are appointed to occupy. He said it was the duty of every man, when the Teacher visited him, to have his house put in order, and that all should listen to the teaching and counsels given, seeking to profit by them; he also pointed out the necessity for Teachers carrying with them the Spirit of God in their ministrations, that they might be able to teach, edify and comfort the Saints, and bless them in their visiting. He treated on the subject of Gathering, showing that by obedience to that principle the Saints are placed in a position to receive the teachings of the Spirit of God more fully, as they flow through the living Priesthood appointed to counsel and guide the people of God; testified that the kingdom which should be built up by the gathered Saints should never be thrown down, and that those who were faithful should have their hopes realized, and be crowned with salvation in the kingdom of God.

A few remarks being made by Elders P. P. Pratt and E. L. Sloan, President Smith enjoined upon the brethren the necessity of their being earnest in the work and seeking to extend, both by precept and example, the principles of truth upon the earth.

After singing "Away with our fears," the meeting was adjourned with prayer by Elder Abel.

2, p.m.

After singing and prayer, President Smith presented the authorities of the Church in the usual manner, who were unanimously sustained by the congregation. He then expressed his gratification at meeting with so many who were willing to sustain the work of God, and wished there were thousands more who had the same desire; said the way to gather those thousands into the Church was for the Saints to so live

as to continually enjoy the Spirit of God which would bestow upon them an irresistible influence for good. The Church of God will not, as some suppose, be a Church made pure by the power of God, separate and apart from ourselves and we being numbered with its members, but by living the religion of Jesus Christ every day of our lives, purifying ourselves from iniquity of every kind and conquering our weaknesses, and living according to all the principles of the Gospel, loving and living in the truth day by day, until we obtain such faith and the Lord bestows upon us such power, that we shall be known by all the world for the light and intelligence in our midst, and our influence be felt throughout the earth. If we love the light we will love to be where it is, but if we love darkness rather than light it is because our deeds are evil, and we cannot abide the light neither dwell where it is with any degree of satisfaction.

Elder Sloan spoke for some time on the calamities and judgments that are overtaking the nations, and enjoined the importance of the Saints seeking to possess increased faith in the Lord, in his promises and power, that they might escape the impending evils and be gathered with the body of the Church.

Elder Chase said—The principles of the Gospel are nothing new although looked upon by the world as such; the principles of eternal life revealed in this dispensation are the same as those which were ever revealed when God has spoken from the heavens in any age. We have the same privilege to drink at the fountain of knowledge which any men ever had; it exists to-day as pure and undefiled as when Abraham, Isaac and Jacob, or those who preceded them who held communion with God, drew inspiration from it; and the designs of our heavenly Father in revealing the Gospel, is to bestow upon us the same blessings and knowledge of the principles of truth that his children ever enjoyed. We read in the Scriptures that we are all the children of God; if so, then, we all belong to one family. We also read that "God is the same yesterday, to-day and forever." Then, since he is the same Being, impartial and un-

changeable, just in all his ways, would it not be charging him wrongfully to say that he would not bless us with the same knowledge of the truth, impart unto us the same revelations of his will, which he ever communicated to his children in any former age. If we saw an earthly parent who had a family of five or six, and who would instruct, guide and direct a part of them, teaching them how to come into possession of an estate, of some property the obtaining possession of which depended entirely upon the knowledge he alone could communicate to them, while the other part of the family were permitted to remain in ignorance, though equally willing to be instructed of him, and seeking information from him to find a deaf ear turned to their prayers and entreaties, would we consider him an impartial being or a just father? Yet this is the idea entertained by the world concerning God. He revealed himself to our forefathers eighteen centuries ago, and here we are to-day as willing to be led by him, as eager to receive his blessings as they were, and the sectarian world tell us he will not hear or answer us, that the heavens are closed against our entreaties and God has changed. I thank the Lord that it is not so, but that he has again deigned to reveal himself from the heavens, and that I have learned for myself he is as willing to bless us as any other people who ever lived upon the earth; and, if we do not receive his blessings it is because of our own unfaithfulness. When we ask why the gifts, which Jesus promised should follow believers, are not enjoyed by the Christian world now, the answer is, they are no longer needed; they were only given to establish the Gospel, and now that we live in the blaze of Gospel light they are no longer necessary. But when we refer back to the time of Abraham, and ask why the blessings enjoyed by him, by Isaac and Jacob and some others, were not enjoyed by the rest of the world, the answer is, the people were too wicked. Strange logic; the ancients could not enjoy these gifts because they were so wicked, and the world cannot obtain them now because they are so righteous—not wicked enough in fact! It is admitted that like causes produce like effects, it would be natural then to infer that the same causes hinder the people

from enjoying these blessings now as anciently, that in reality they are too wicked. If we could find one righteous man upon the earth now, would he not have the same claim to enjoy them that a righteous man in any former age possessed? And as God is unchangeable, would he not bestow them upon that man?

He then reasoned upon our unpopularity, which is the result of our actually believing the Scriptures while it is very popular to nominally believe them; stated that the Evil One hated us, and the powers of the Enemy are combined to destroy us because we have covenanted to keep the commandments of God and aid in building up his kingdom; and testified to the progression and increase of the kingdom of God and its eternal duration and glorious destiny.

President J. F. Smith then called upon the Branch Presidents present to speak, and Elders Abel, Orme, Banks, Hobson and Betts occupied, in a profitable manner, the time till the close of meeting. Adjourned with prayer by Elder S. H. B. Smith.

6, p.m.

After singing and prayer, Elders P. Pratt, S. H. B. Smith, H. C. Fowler, Charles Parkin, H. W. Parkin, George Stannecforth, William Fowler, J. D. Chase, Thomas Taylor and E. L. Sloan severally addressed the meeting. The Spirit of God was enjoyed in much abundance, and the brethren speaking under its influence gave utterance to many precious truths and bore faithful testimonies. Where all were inspired by the same Spirit, and blessed the Saints with counsel, instruction and exhortation, it would be invidious to make a selection, and lack of space precludes the publishing their remarks in full, or even giving a condensed report of them. Elder Chase spoke at some length, quoting from the ancient Prophets relative to the preparing the way for the second Advent of Messiah, and showing that many of the prophecies were not fulfilled when he appeared in the flesh in the meridian of time, but must have reference to his second coming. President Smith made a few appropriate remarks, and after the congregation sang a hymn, closed the Conference with prayer.

HISTORY OF JOSEPH SMITH.

(Continued from page 713.)

Monday, 8.—About this time a letter was received from D. S. Hollister, reporting progress for the Baltimore convention to nominate candidates for the Presidency.

Elders B. Young, H. C. Kimball, O. Pratt, L. Wight, E. Snow, Daniel Spencer and J. L. Heywood, held three meetings in the Concert-hall, Salem. The house was full and the brethren felt well.

The following is extracted from the *New York Tribune* :—

“THE TROUBLES AT NAUVOO.

We begin almost to fear that the terrible scenes of cruelty, devastation of peaceful homes, and indiscriminate hunting down of men, women and children, which disgraced Missouri a few years since, during the expulsion of the Mormons from that State, are to be re-enacted in Illinois.

The history of these deeds has never been, and probably never will be written; but enough of their atrocities has been heard from casual recitals of eye and ear witnesses to make the soul sicken with horror at their contemplation.

We are not the apologists of Joe Smith, or of the mummeries of Mormonism; we are ready to admit that the existence of that sect in the shape which it would seem Smith is bent on imparting to it, is fraught with danger, and should be looked to by the proper power; but in the name of common humanity, we stand up for the lives and security of helpless women and innocent children.

The executives of Illinois and Missouri have had loud and fair warning by the meetings in Carthage, Warsaw and St. Louis, of the dreadful scheme of arson and assassination that is going on to exterminate the Mormons; and if they permit the monstrous crime of the sacking of a city, the murder of men in cold blood, and the sacrifice of women and children to the demoniac fury of an inflamed mob, they will not, they cannot be held guiltless.

There are other means by which the course of the Mormons, if unlawful or destructive of the rights of others, can be restrained and punished; but, even if there be no immediate legal redress, are murder, rapine, desolation, the brand of civil war hurled among those who should be friends and neighbours—are these a suitable substitute for a little time and patience?

Let the citizens of Illinois *look to their votes* when next they approach the ballot box, and examine well for whom and for what principles they are cast, and they can restore the Government of their State to hands that will remove their grievances and reassure them in their rights much more speedily than they can rebuild one log hut sacrificed to brutal war, or atone for the blood of a single human victim.”

Tuesday, 9.—Elders Willard Richards and John Taylor wrote as follows:—

“Nauvoo, Illinois, U.S.,
July 9th, 1844.

Elder Reuben Hedlock, Presiding Elder of the Church of Jesus Christ in England, and the Saints in the British Empire.

Beloved Brethren, — As Elder James Parsons is about to leave for England, we embrace this, as the first opportunity, to communicate to you one of the most signal events which has ever transpired in the history of the Church.

It has been declared by all the former Prophets and Apostles, that God had reserved unto himself a peculiar people for the last days, who would not only be zealous in good works, but who should be purified as gold in the furnace seven times, and who would have to endure through faith and patience in all long-suffering, in meekness, forbearance, love, and every God-like virtue unto the end as good soldiers, and meet all the scorn, scoff, and derision and chiding, buffeting and persecution a wicked world could heap upon them, and even death itself, not counting their lives dear unto themselves, that they might obtain their inheritance in that kingdom of their heavenly Father, which Jesus, their elder brother, had gone to prepare for them.

It is in this period of time that we are permitted to live. It is at the dawning of that day of days in which our heavenly Father is about to usher in that glorious period when times and seasons shall be changed and earth renewed, when after rumours and commotions, turmoils, strife, confusion, blood and slaughter, the sword shall be beaten into ploughshares, and peace and truth triumphantly prevail o'er all the footstool of Jehovah. The day of these events has dawned, although to human view a cloud has o'erspread the horizon.

You are acquainted with the general history of the Church to which we belong. From our lips and pens you have learned

its rise and progress; you have heard of the persecution of the Saints in Missouri, and their expulsion from thence, together with their kind reception by the citizens of Illinois, where we have been located for the last four years.

For some months past we have been troubled with the wicked proceedings of certain apostates in our midst, who have striven to overthrow the Church and produce trouble and anguish in the mind of every virtuous being, but their designs having been frustrated by the wise and judicious management on the part of the Prophet and the Saints.

These apostates, reckless of all consequences, made a deadly thrust at our overthrow, leaving the city suddenly, and, afterwards, by themselves or agents, fired their own buildings, doubtless thinking they would charge it upon the Saints, and by that means excite a mob in the surrounding country, who would fall upon and burn the city, but in this they were disappointed, our vigilant police discovered and extinguished the flames.

Their next course was to arrest the Prophet, the Patriarch, and others, by legal process and false pretence, and take them to Carthage, the county seat, for investigation; but they gave themselves up to the requisition of the law, on the pledge of Governor Ford that they should be protected from all personal violence, and went voluntarily to Carthage, without even the attendance of the officer.

Considerable excitement prevailed in the neighbourhood, to allay which they voluntarily gave bonds for their appearance at the next session of the Circuit Court. Their voluntary and noble conduct should have satisfied every mind, but certain individuals of the basest sort swore out a writ for treason against the Prophet Joseph and the Patriarch Hyrum Smith, and they were thrust into jail *without trial, without examination, without any legal course or procedure*, on the 25th of June, where they remained till next day, when they were brought before the magistrate, that a day might be set for their examination.

They were immediately remanded to prison, where they remained until the 27th, when but few of their friends were permitted to see them.

Between five and six o'clock, p.m., of that day, a company of 150 or 200 armed, disguised and painted men rushed upon the guard who were set to watch the prison door, overpowered them, rushed up stairs into the entry adjoining the room where Joseph Smith and Hyrum Smith were, and John Taylor and Willard

Richards sitting with them to keep them company.

As soon as the mob arrived at the head of the stairs, they fired through the door and shot Hyrum in the face. He fell instantly, exclaiming, 'I am a dead man.'

The mob instantly forced open the door with the points of the bayonets, and recommenced an indiscriminate discharge of firearms upon all in the room.

Mr. Taylor, in attempting to leap from the window, was shot and fell back in the chamber. Joseph, in attempting to leap from the same window, was shot, and fell on the outside, about 20 feet descent, when the mob gathered instantly round him and again shot him.

Joseph and Hyrum received each four balls, and were killed instantly. Elder Taylor received four balls in his left wrist and left leg—is doing well and is likely to recover.

Dr. Richards was marked on his left ear and cheek, otherwise remained unharmed. The whole scene occupied only two minutes, when the mob fled rapidly towards Warsaw.

The bodies of the murdered men were removed to Nauvoo on the 28th, and were buried on the 29th. This event has caused the deepest mourning among the Saints, but they have not attempted to avenge the outrage.

The Governor has promised that the whole treacherous proceedings shall be investigated according to law, and the Saints have agreed to leave it with him, and with God to avenge their wrongs in this matter. There has been considerable excitement in the surrounding country, which is now in a great measure allayed. The action of the Saints has been of the most pacific kind, remembering that God has said, 'Vengeance is mine, I will repay.'

For further particulars we refer you to the statements of Messrs. Reid and Woods, and other statements in the *Nauvoo Neighbour*, which we send you with this; and now, beloved brethren, we say to you all, as we say to the Saints here, be still and know that God reigns. This is one of those fiery trials that is to try the Saints in the last days.

These servants of God have gone to heaven by fire—the fire of an ungodly mob. Like the Prophets of ancient days they lived as long as the world would receive them; and this is one furnace in which the Saints were to be tried, to have their leaders cut off from their midst, and not be permitted to avenge their blood.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 22, 1862.

A VISIT TO THE MISSIONS ON THE CONTINENT CONTINUED.

We arrived in Hamburg from Copenhagen on September 22nd, and on the morning of the 23rd we took leave of Elders Samuel H. B. and Joseph F. Smith, (who had accompanied us from England on the visit to Scandinavia,) they returning by steamer to Hull, and we—Elder Jesse N. Smith being in company—crossing the Elbe to Harburg, where we took rail to Amsterdam, Holland. We reached the latter city on the 24th, and were met by Elders Van der Woude and P. A. Schettler, who had been appointed on Missions to Holland at the General Conference in Zion, in April, 1861. They had been instrumental in the hands of the Lord in leading several forth into the waters of baptism, and had organized a Branch in the city of Amsterdam numbering sixteen members. They were all pleased to see us, and we spent an agreeable time with them, meeting with them and instructing them on the principles of the Gospel. Though they were but new members of the Church, and had not had the privilege of seeing any other Elders than the brethren who had carried the Gospel to them, they possessed the same Spirit which the Saints elsewhere receive after they bow in submission to the commands of the Lord, and rejoiced in the truth, manifesting faith in the ordinances of the Gospel, as was evidenced by one of them—an aged sister, who was much afflicted—being instantaneously healed when administered to at her request. Satan had not been idle, however, in their midst. A wrong spirit had been indulged in, and had produced unpleasant fruits in one instance. We were blessed in healing up the division which this bad influence had caused, and in giving such instructions as, we hope, will put the Saints on their guard against listening to it in future. Elder Schettler had translated the Book of Mormon into the Dutch language since his arrival from the Valley, and much instruction had been given to the Saints by reading portions of the manuscript to them in their meetings.

The situation of the Saints and the people there was such—the former being very poor and the latter manifesting but little inclination at present to listen to and obey the truth—that one Elder could labour to nearly or quite as much advantage as two, we deemed it wise therefore to remove Elder Schettler, who could speak and write German perfectly, to Switzerland, where his knowledge of that language would be of assistance to President John L. Smith.

Leaving Amsterdam on the 25th, we reached Basle, Switzerland, on the 27th, where we met Elder John L. Smith, President of the Swiss and Italian Missions. On Sunday, the 28th, we met with the Saints in that place, and though it was deemed wise to speak in a subdued tone of voice, and to omit singing in our meeting, to avoid creating excitement, yet we had a happy time together, our hearts being filled with joy in speaking upon and in listening to the principles of

the Gospel. Neither was this meeting an exception. For the same reason that we met quietly in Basle, we met together in secret in other places; and in every meeting of this character, we enjoyed as much of the Spirit of the Lord, filling us with joy and love, as we did in meetings held openly. Accompanied by President John L. Smith we next visited Zürich, where the Saints have much greater liberty in preaching and meeting together than is allowed them in the small country towns and villages, and where we had the privilege of meeting with them on two different occasions—having to pass through the city three times—and of dedicating a new meeting-house which had been fitted up expressly for their use. From this city we went to Herisau, the capital of Canton Appenzell, where there are a number of Saints living, and to Wattwyl, a town in Canton St. Gallen, where we also met with the Saints. From Wattwyl we went to Ziezelbrücke, a small town on the line of Canton Glarus and Canton St. Gallen, where we met with a few Saints who came there from Canton Glarus, they having learned of our visit. It would have been scarcely possible for us to have met with these Saints at their place of residence without having a visit from the police, and receiving some indignity at their hands. A few weeks previous to our visit Elder John Huber, a native Swiss, and who was then with us, had visited these Saints at their homes, and had been found there by the police. They seized him, took his books from him, and locked him up for the night in a woodshed. The next morning he was escorted by the police to the boundary of the Canton, and was told never to cross there again. Returning from this place by steamer on Lake Zürich to the city of Zürich, we went to Landschlacht, a town on the borders of Lake Constance. Here we spent Sunday, the 5th of October, in Conference with the Saints, who came from far and near—some coming 36 miles, most of the way on foot, to be there—this being one of the few places where they could meet together and sing and pray and be instructed without fear of molestation. The day was happily and profitably spent in meeting, and much precious instruction was given. We have rarely seen a more bountiful outpouring of the Spirit of the Lord than was experienced in the meeting on that day. Every heart appeared to be filled with gladness. The people could not refrain from shedding tears of joy in thinking of the goodness of the Lord unto them. We afterwards met with the Saints in St. Imier, where Elder John T. Gerber, from Zion, is labouring, and at Steffisburg, near Thun, in Canton Berne. From this latter place we went to Geneva, where we held meetings with the Saints on October the 10th and on Sunday the 12th. At all these places the Saints manifested a great desire to hear, and enjoyed the meetings exceedingly.

We left Geneva on the afternoon of the 12th of October, parting with reluctance with President John L. Smith and Elders Schettler and Gerber (in whose society we had enjoyed ourself much) and the Saints, and reached Paris on the 13th. Here we remained a few days in the society of Elder Louis A. Bertrand, who has been labouring in France, principally in Paris, since the winter of 1859, in which year, at the October Conference held in Zion, he was appointed a mission to that country. In company with him we visited the Saints in that city. From Paris we proceeded to Granville, where, after a detention of some days in consequence of a violent storm, we took steamer to the Channel Islands, having been met at Granville by Elder De la Mare, who is presiding in those Islands. We held two meetings here, one with the Priesthood and one with the Saints and strangers. These meetings were more interesting to us in consequence of their being the first in which we were able to make ourself understood in the English

language since leaving England. We reached Southampton on the 29th of October, and met with Elder Bramall and the Saints there on the evening of that day, and proceeding from there, we met with Elder Bull and the Saints at Cambridge on the 31st, reaching Liverpool on the 1st instant.

While travelling from Harburg to Amsterdam, and from Amsterdam to Switzerland and through Switzerland, we had not a doubt enter our mind respecting the success that would attend the preaching of the Gospel to the people of those lands, if perfect freedom of conscience were granted. They would rally around the standard of truth, when reared by an authorized servant of God, in thousands. Let the yoke of mental despotism which now enthalls them once be broken, as it assuredly will be before many years elapse, and Germany, Holland and Switzerland will contribute their thousands to swell the hosts of Zion. From every quarter of those lands would the people stream forth, with peans of thanksgiving and praise on their tongues, to ally themselves with the people of God in the land which He has chosen as their dwelling place. Our feelings were peculiar in passing through those countries. We felt that many of the seed of Israel were there, and that the time would come when, at the voice of God, the shackles which man had wrongfully bound upon his fellow-man, to prevent him from exercising the free agency which his Almighty Father had given him, would drop off, and he would be enabled to stand up in the dignity of his manhood and choose the truth for himself.

In Holland sectarianism is very popular and flourishes. Priestcraft has a strong hold upon the people. This makes the labours of the Elders more arduous. But there is no cause to be discouraged. There are thousands of honest-hearted men and women in that land; and though it may be difficult to reach them at first, they will yet hear the truth and be obedient to it. In Switzerland it is not so much the popularity of sectarianism among the people that interferes with the dissemination of the principles of truth, as it is the want of liberty of conscience. Switzerland, though called a free State, and its people a free people, is far from enjoying that condition which is known among the Anglo-Saxon race by the name of freedom. The country itself is a fit habitation for free men. It is truly a beautiful land, and its towering and rugged, snow-capped mountains, and lovely valleys watered by crystal streams, forcibly reminded us of our own mountain home. But tyranny has a foothold there. The liberty which grants unto every man the right to worship his Maker according to the dictates of his own conscience, without fear or molestation, is not enjoyed there in many places. The Elders in visiting and preaching to the Saints have to be exceedingly cautious. That freedom of intercourse which is so common in this country is not permitted there. In many places if the Saints were to entertain an Elder, and keep him over night, without previously informing the police, and it were to come to their ears, they would likely be fined for the first offence, and, if repeated, be imprisoned. We understand by letters received from brother John L. Smith since we parted with him, that the newspapers have alluded to our visits to the Saints, and call loudly upon the authorities to look after us.

In France brother Bertrand has the same difficulties to contend with, and added to which he has a people to labour among who seem to be impenetrable to the influences of the Gospel. In Switzerland this is not generally the case. The people are quite susceptible to the power of truth, and when they have a fair opportunity to hear the principles preached they frequently embrace them, and are quite firm in their adherence to them. In our meetings with them we had

excellent liberty, as had also the other brethren. Brother Schettler, who interpreted, did so with much facility and correctness. In many instances the Saints walked upwards of twenty miles, and some as high as thirty, to be at meeting, and after the meeting was ended in the evening, started to walk that distance back, so that they might be ready to go to their labour at the regular hour in the morning. Where such faith and zeal are manifested the Lord will not withhold his blessing.

We are convinced that this visit to the Continental Missions has been productive of good to ourself, at least; and we also have the assurance of the Spirit that it has been and will be a benefit to those visited. The extent of that benefit will, of course, depend upon their diligence in giving heed to the counsels and instructions they have received. The Spirit has been abundantly poured out, and much instruction has been given under its influence. Our sincere prayer is, that the word spoken may be like good seed cast into fruitful ground, that it may produce an abundant increase, and bring forth such a harvest of righteous acts as shall tend to the glory of God and the salvation of his children.

C O R R E S P O N D E N C E .

—o—

ENGLAND.

LIVERPOOL CONFERENCE.

President Cannon.

Dear Brother, — Knowing that the work of God in the Isle of Man shares, in connection with the other branches of the widely spread European Mission, your solicitude and wisely-directed care, I feel to set aside a deep-rooted disinclination which I have to write anything that may appear in print, and give you a brief account of my visit to that portion of the Liverpool Conference.

I left Liverpool, Sept. 12th, on the packet *Douglas*, for Douglas; and as this was the first time I had the privilege of bearing to strangers the glad news of salvation, I particularly felt my own weakness, which feeling, happily, led me to fly to the great Source of strength; and with a strong determination to lean on the mighty arm of Jehovah, I earnestly besought him to accept me for the work I was sent to do by his servants; and as he ever giveth the increase to the planting, sowing and watering of his servants, that he would crown my Mission with success.

Some five hours pleasant sailing brought the green hills of "Ellan Vannin" to view, and shortly afterwards the pleasantly-situated town of Douglas, the principal town of the Island, though

not the capital, appeared in sight. Its stuccoed terraces, rising in succession one above the other along the gentle hills which stretch away inland, from a crescent shore—a shore blessed with all the facilities for a comfortable summer sea bathe—presented to the eye a scene well worthy of the artist's delineating skill. I must say (and it was not that novelty gave charms to the scene) that the first sight of Douglas won my admiration and the praise of many of my fellow passengers. I was met on the quay by two friends, who conducted me to a place of lodging, and I soon found, as I was led to expect before leaving Liverpool, that the work of the Lord was comparatively dead in the town. I felt it my duty to apply myself to the work of revival, and I was delighted to find, after some little battling with hard circumstances and difficulties, that the remnant left in the town were still susceptible of the influences of the truth; and indeed I found it quite easy to bring them along to re-baptism and reformation. With the assistance of some who I understand ever liberally sustained the work, I was enabled to take a meeting-room, in which, subsequently, we spent some precious moments, which resulted in the baptism of three persons.

During my stay on the island, I

paid several visits to Peel, and preached on the quay, and to very attentive audiences in brother James Corkan's house. Before leaving Peel I had the happiness to baptize brothers James Corkan and John Kelly. There had been a good Branch in this place at one time, but it was quite broken up years ago, and no vestige of it remained, nor did the people ever expect to hear an Elder again preaching in Peel, until it was visited a little over a year ago by brothers E. L. Sloan and John C. Graham, who preached on the quay, and were spoken to immediately after by the two I have named. In subsequent visits paid by brother Sloan, they received him kindly, and manifested a desire to see an organization of the Church there once more. I shall ever gratefully remember the kindness I experienced from them, and from other well-wishers of the good cause in Peel, and pray that God may abundantly bless and prosper them. Nor can I in this communication, as I have mentioned other names, neglect to mention the names of sisters Robinson and Gracey, who, with others in Douglas, rendered me great assistance in prosecuting the duties of my calling and Mission.

I have become quite attached to the Manx and to their lovely island. I think them a noble, intelligent branch of earth's family, and as the Gospel continues to win its way through the ranks of the intelligent and truly noble, in the various lands to which it has been introduced, I cannot see why it should not win its way in the Isle of Man as well, gathering out from thence to a better, happier and holier land such as will be saved in the kingdom of God. I fully agree with brother Sloan, and can endorse his statement concerning the island, that "prospects there bid fair for a revival of the work."

Praying God to bless you, I remain yours very truly,

RICHARD SMYTH.

PRESTON CONFERENCE.

Preston, November 4, 1862.
President Cannon.

Dear Brother,—After a silence of some months, I have much pleasure in addressing a few lines to you to inform you of the state and progress of the Preston Conference. Since my last

communication we have been vigilantly endeavouring to spread the principles of the Gospel of the Son of God in this part of his vineyard, and our labours have been owned and blessed by an increase of numbers.

In August, we were favoured with a visit from Elder J. G. Bigler, when a Conference was held, at which the authorities of the Church were presented and unanimously sustained. The Presidents of Branches gave a brief report, and it was truly gratifying to learn that all was peace, with a growing increase of union among the Saints, after which Elder Bigler addressed the Conference on the subject of the kingdom of God set up in the last days, and the blessings which always follow obedience to the laws of Heaven. He also made some appropriate remarks upon the order of the Priesthood, and gave much good instruction by way of encouragement to the Saints, causing the countenances of all present to beam with joy, and concluded by bearing testimony to the fidelity of Joseph Smith as a Prophet of God.

My time has been occupied in travelling from Branch to Branch, laying before the Saints the all-important duties necessary for them to attend to that they may obtain salvation, and I am happy to say, that, notwithstanding the dark and gloomy prospects of the approaching winter, the Saints feel to combine faith and works, relying upon the promises of God, knowing he will help those who try to help themselves, and they are blessed above the rest of the world, and are fed from day to day, while thousands of their neighbours who do not possess the same faith are found in a state of want.

There has been some out-door preaching done during the summer months, which has resulted in good. The people listened attentively without any disturbance, and many are investigating the truth. We have baptized some 14 in the last quarter, and prospects are good for baptizing more. The spirit of emigration seems to be on the increase among the Saints, for they see the storm-clouds gathering which causes an increasing desire to make every lawful exertion to obtain means, so as to be able to gather to the Zion of our God the coming season, where they can be

taught more fully of the principles of the kingdom, and thereby escape the judgments of God.

The local Priesthood, as a general thing, are united with me in administering comfort to the Saints, so as to make their burdens appear light, which are caused by the closing of factories and consequent suspension of labour.

Fearing lest this letter should become too lengthy, I conclude, praying God to bless you in all your labours to facilitate the great cause of truth. With kind love to you, brother C. W. West and all in the office, I remain your fellow-labourer in the Gospel of Christ,

W. S. SNOW.

KENT CONFERENCE.

Faversham, Nov. 5, 1862.

President Cannon.

Dear Brother,—Believing that a few lines are ever welcome to you when they treat of the Mission and the labours of the Elders, I feel to occupy a short time in giving an account of some of our doings here.

On the 12th of October we held a Conference meeting at Faversham. The day was very wet and stormy, yet our meetings were well attended, and even crowded, and quite the opposite from what was without, for all was peace and harmony within. The Saints were blest with the counsels and society of Elder Bigler, and all felt comforted and edified under his fatherly and wise advice. We took the usual course of presenting the authorities of the Church, both of Zion and the British Mission, and all were unanimous in upholding and sustaining them, if voting one way could tell the story and is an evidence. We held three profitable meetings, and several Elders had a chance to bear their testimony and represent their Districts and Branches. The reports were very cheering, giving us to understand that there was quite an improvement in spirit and feelings since last April Conference, and a growing desire in almost all to go "home" next spring.

The increase in baptisms for the half-year is 64, and prospects are good for further increase.

In some parts of Sussex the brethren have done considerable out-door preaching, which has been attended with great success, and a good spirit and influence

prevails, whilst in other portions of the Conference the people manifest a spirit of opposition, and seek to mob the servants of God whenever they attempt to preach to them.

A Financial and Statistical Report was read to the Conference, which gave general satisfaction.

On Monday, the 13th, we held a social tea-party at our meeting-room, when liberty was given to sing, recite pieces, and otherwise spend the evening as Latter-day Saints generally know how to do. All passed off agreeably; and to judge from the happy, cheerful countenances, all felt firstrate, and could without doubt say, they felt it good to be there; and although we had a little commotion and noise outside, from some rabble that seemed to begrudge us our enjoyments and the peace within, no harm was done to anyone. Brother Bigler was one with us, and enlivened the party by his speaking and sociable company. We closed our meeting early, all satisfied with the evening's enjoyment, and the good spirit that attended the Conference throughout.

After staying in Faversham a few days, I left in company with Elder Bigler to visit other portions of Kent Conference. We visited the ancient city of Canterbury, and of course its Cathedral. While witnessing their meaningless form of worship, I could not help but contrast it with the simple, yet truthful worship of the Saints, and felt to thank God for a Prophet's voice, that has swept away the mist of superstition and bigotry. After visiting the Saints, we passed on to Dover. In the evening we met with the Saints there, and had a profitable time, and a good talk (as the Indians say) from brother Bigler. After visiting the principal places of note, such as the castle, fortifications and pier, Elder Bigler left Dover for Brighton, where he met with the Saints on Sunday, the 19th. Myself, Elders Sanders, South and others, met at Heathfield on the same day, and held Conference there for the Sussex District. We had an unusual wet and blustery day, which will be long remembered by those exposed to its fury; yet, notwithstanding the unpropitious state of the weather, we had good meetings, and many turned out that had to walk six, eight, and nine miles. Some few

ventured home after the meetings were over, but most of the Saints preferred staying up all night round the fire. Our meeting-house being quite in the country, it was not possible to get beds for all; but the night was spent very agreeably, many of the songs of Zion were sung to enliven the time, and we really could call it a protracted meeting. I am satisfied it was a profitable one. The same good spirit of counsel, love and union prevailed in this meeting which was enjoyed at Faversham, and much liberty and freedom were felt by the Elders in their speaking.

On Monday morning all separated to their respective homes and fields of labour. I went to Brighton and again met with brother Bigler, and spent a few days with him very agreeably to me. He suffered considerably from a cold, which prevented him from going round as he would liked to have done. On Friday, the 24th, he left Brighton for London, with the prayers and blessings of those who had made his acquaintance in the Conference, their only complaint being that his stay was too short.

I feel satisfied that most of the Saints in this Conference are doing their best to carry out the counsels of the servants of God and live their religion: on the other hand, some are willing that they should do so, and bear the burden (if burden it can be called) of paying Mission Fund, Book Cash, Tithing or anything wanted to roll on the kingdom; they seem to be willing for them to do the work, and also to obtain the blessings, and they are satisfied with a

name on the books, or if they do anything it is but nominal. We can say that an increased interest is shown and felt in the perusal of the *Star and Journal*, and many of late have expressed to the Elders their satisfaction in the counsel given through the Editorials; all look forward with delight to the end of the week, when the *Star* appears.

I take pleasure in labouring amongst the Saints; I feel that I am blessed in so doing, and all that I can say is, that I do the very best I can to carry out the counsels of those over me. I realize in very deed (in my own case) that God has chosen the weak things of this world to preach the Gospel, yet I have never known what it is to doubt the authenticity of Joseph Smith's and Brigham Young's missions, or that the work they represent is the work of God; but if there is anything to fear or doubt, it is about myself being able to endure in the race unto the end, and always carry with me the Spirit of the Gospel; yet if I may trust and judge for the future by the past, I shall always find help in every time of need, if I do my duty, for I have ever found, as the good old hymn says, "That as thy day thy strength shall be."

With increased love and desire for the spread of the principles of truth, and prayers for the blessings of God to rest upon all his servants engaged in disseminating the Gospel of Peace, I remain your brother and fellow-labourer in the kingdom of God,

JOHN NEEDHAM.

S U M M A R Y O F N E W S .

AMERICA.—Great activity is observable on the part of the Confederates, who are in strong force between Winchester and the Potomac. Large bodies of Confederates are moving without baggage along Front Royal Road, and others towards Shannon Vale Springs and Castleman Ferry. The Federal General Stoneman has occupied Leesburg without opposition. The Federals have also occupied Charlestown, Western Virginia. The Federal governor of North Carolina proposed to hold a conference with the Confederate governor of North Carolina, to confer upon the state of public affairs and the aspect of the war. The object of the proposition is not stated. The Federals occupy Grand Junction, Mississippi. The Confederates are in force nine miles from Grand Junction.

General Curtis reports that the Confederates have been routed near Fayetteville, Arkansas. Deserters from Richmond report that the steamer *Merrimac* (No.2) is a complete success. Washington despatches assert that many Southern slaveholders are running their slaves through the blockade, and selling them in Cuba. A Southern journal states that the Federal General Butler had landed at Pensacola with 7000 men. It was expected that he would advance to the junction of the Mobile, Montgomery, and Pensacola railroad. The *Advertiser* asserts that Nashville is surrounded and the inhabitants are nearly starving. The New York municipality has resolved to issue \$3,000,000 paper currency in amounts under \$1. Numerous strikes had occurred in different branches of trade, but the employers consented to pay the wages demanded. A large republican meeting has been held at New York. The speakers declared the determination of the republican party to subjugate the South, and endorsed Lincoln's proclamation. The Confederates are in force at Winchester, in the Shenandoah Valley, and on the road from Winchester to Gordonsville. Mitchell suffered a severe repulse in an attempt to cut off the railway communication between Charleston and Savannah. The General is blamed by the Northern press for his rashness. The democrats expect to carry the States of New Jersey and Massachusetts. The election of the Democratic ticket for the state of New York, on Tuesday, the 4th instant, was considered certain.

MEXICO.—It is reported from Mexico that the French have strongly fortified all the approaches to Orizaba, and made Orizaba a safe base of operations. The French had erected a battery of rifled cannon on the heights leading to El Eugenio, and rendered other strong positions impregnable. General Forey has left for Orizaba, after having installed a new municipality into office. The effect of General Forey's late proclamation has been such as to cause hopes of a speedy solution of the Mexican question. Eighteen vessels with troops and stores have arrived at Vera Cruz.

DENMARK.—The Government has published the despatches sent to Vienna and Berlin on the 6th of November in reply to the Austrian and Prussian notes. These despatches, which are accompanied by documentary evidence energetically reject the Austrian and Prussian demand of the 26th August with reference to Schleswig and Holstein, and explain what the Danish Government considers to be the real bearing of the convention of 1851 and 1862. The Danish Government requests that the negotiations should be confined to the affairs of Holstein, and renews the offer to grant autonomy to Holstein.

GREECE.—The decree calling together the National Assembly ordains that Greeks residing abroad shall be competent to elect delegates to that body in the ratios of one deputy to one thousand votes, of two deputies to ten thousand, and of three deputies above ten thousand. The Turkish envoy has protested against the demand made by the Provisional Government on Greeks residing in all countries to send deputies to the Greek Chambers. The Porte on the other hand, recognises the passports signed by the Provisional Government.

NEW ZEALAND.—An unexpected impetus was given in the early part of the month by the receipt of news from Otago announcing the discovery of a new gold field, from which two men had obtained 87 lbs. weight. The effect was an immediate rush, which carried away between 3,000 and 4,000 people from Melbourne within a fortnight or three weeks, and more would probably follow.

TURKEY.—The village of Bagnani has revolted against Vacafovitch, who has fallen back upon Zubzi with 500 men. Turkish troops have been despatched to his assistance. The Turks are fortifying all the strategical positions.

ELECTORAL HESSE.—For the last two days a ministerial crisis has prevailed. In reply to explanations requested by Herr Oetker in reference to the budget and the affair of the Government pawnbroking establishment, the parliamentary commissioner stated in public sitting that he was unable to give any answer, but that he hoped to do so at the next sitting.

VARIETIES.

NOTHING DUE.—The pompous epitaph of a close-fisted citizen closed with the following passage of Scripture:—"He that giveth to the poor lendeth to the Lord."—"Dat may be so," soliloquized Sambo; "but when dat man died, de Lord didn't owe 'im a red cent."

AMERICAN.—A late Eastern paper says:—"In Saturday's paper we stated that among the skeddaddlers to Canada the butchers were represented. We were misinformed. That class of citizens say they will meat the draft, come weal or woe, and will not cut steaks for Canada or any other foreign parts."

TO DETECT WHITING OR CHALK IN FLOUR.—Mix with the flour some juice of lemon or good vinegar; if the flour be pure they will remain together at rest, but if there be a mixture of whiting or chalk, a fermentation, or working like yeast, will ensue. The adulterated meal is whiter and heavier than the good.

NOBLE SENTIMENTS.—Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the judge of all.—*John Wesley.*

A QUAKER WOMAN'S SERMON.—"My dear friends, there are three things I very much wonder at. The first is that children should be so foolish as to throw stones, clubs, and brick-bats up into fruit trees, to knock down fruit; if they would let it alone, it would fall itself. The second is that men should be so foolish, and even so wicked, as to go to war and kill each other, if let alone they would die themselves. And the third and last thing that I wonder at, is that young men should be so unwise as to go after the young women; if they would stay at home, the young women would come after them."

POETRY.

A SONG OF ZION.

TUNE:—"When Other Lips."

O, I have heard of many lauds,
But never, never yet
Have heard of one my heart could love
Like thee, sweet Deseret.
I'll leave thee filthy Babylon,
And o'er the seas I'll roam;
O, bear me safe to Deseret—
The "Mormon's" happy home!
In Deseret the orphan's tears
For want of bread ne'er flow;
But wretchedness in Babylon
We see where'er we go;
Her aged poor, they oft regret
That death don't sooner come;
While all rejoice in Deseret—
In Ephraim's fruitful home.

Manchester.

I cannot love my father-land,
No charms in it I see,
Its fruitful fields, and hills, and dales
Are barrenness to me;
They reap them who have never sown,
Then why should I regret
A land of sorrow to disown
For thee, sweet Deseret?
How can I love a land like this
Where the brave are never free,
Whose happiest places still resound
With the cries of slavery?
I cannot love thee, so farewell,
Across the seas I'll roam;
O, bear me safe where Saints can dwell
In Zion's happy home!

H. H. CONLIFE.

ADDRESSES.—William Bramall, 3, St. Mary's Church Lane, Southampton.
David M. Davies, 10, Cambrian Place, Carmarthen.

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LIVERPOOL

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, FLORENCE STREET ISLINGTON,
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JERL.

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SEMI-ANNUAL CONFERENCE.

(From the *Deseret News*.)

The Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Bowery, Great Salt Lake City, on Monday, October 6, 1862, at 10 a.m., President Brigham Young presiding.

There were on the Stand—

Of the First Presidency—Presidents Brigham Young, Heber C. Kimball and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow and Franklin D. Richards.

Of the First Presidency of the Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge and Jacob Gates.

Of the Presidency of the High Priests' Quorum—John Young, Edwin D. Woolley and Samuel W. Richards.

Of the Presidency of this Stake of Zion—Daniel Spencer, David Fullmer and George B. Wallace.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

Of the Patriarchs—John Young.

Reporters—George D. Watt and John V. Long.

Conference was called to order by the President.

Choir sang—"The towers of Zion soon shall rise."

Elder John Taylor offered the opening prayer.

Choir sang—"All ye that love Emmanuel's name."

President Brigham Young said, the mission of the Latter-day Saints will not be through with until Jesus has finished *his* mission—men may have intervals of rest, but only for a short time. Jesus has sealed his testimony with his blood, but he has not accomplished all the work for which he was sent into the world, and how long it will take him I do not know, but he will never cease from his labours, nor yield one particle until he brings into subjection all things pertaining to this earth. Quoted the text—"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," and remarked that He would seek to have it organized in its purity and holiness. The Saints should know first of all that the kingdom is organized, and that they have an interest in it, and that is an internal work; then they should know that they love it more than anything and everything else. Know then that this Spirit of the kingdom is ours, and that we enjoy

it day by day. This is the first lesson for you and me to learn.

The people have received and embraced the Gospel, but now comes the temporal warfare. We have to cross the Plains; we have to organize a company, and here let me ask how many there are who are capable of leading a company across the Plains. Independent companies are generally too independent for the good of the people. When we find an independent company we find a republican form of government, which can alone be sustained upon the principles of truth and virtue. Made mention of his experience in travelling with the Saints, first in Zion's camp, then in leading the pioneers to this Valley. Some may ask what good was there in going to Missouri? He would say that he was well paid with the experience he obtained in travelling with the Prophet of God; others might form their own conclusions. The Saints might stay in England, France, Germany, Switzerland and the Islands of the Sea, and organize and build up the kingdom of God; but is Zion organized? No, it is not. There is not a Wurd in this Territory that is organized according to the order of Zion; but the time would come when this order would be established in every town, village and hamlet throughout the land of Joseph. He felt and knew it to be his business to teach the people to preserve and take care of this present life, for it is just as valuable as any that is enjoyed in all the eternities of the Gods. The faithful Saints may rest assured the Almighty will restore all the fertility to the soil that is necessary for the benefit and blessing of the people.

President Heber C. Kimball made remarks on the necessity of continual progress in the knowledge of God, and said if a man be too old to improve, he is too old to live; bore testimony to the doctrines taught by President Young; referred to the travelling of the first company across the Plains, also to Zion's camp which travelled under the immediate guidance of the Prophet Joseph.

Choir sang—"O Lord responsive to thy call."

Benediction by Elder Orson Hyde.

2, p.m.

Choirs sang—"Hark the song of jubilee."

Prayer by Elder Ezra T. Benson.

Choir sang—"The glorious plan which God has given."

Elder Charles C. Rich said he felt truly thankful for the opportunity of meeting with the Saints in Zion. He had been on a mission ever since he entered the Church; and while he had been in England, of late, he had been engaged in preaching the Gospel of salvation to the people. He reasoned upon those principles of salvation that pertain to the saving and preserving of the natural life of man. In the past ages of the world, or rather from the time the Apostles fell asleep, there was no man who had authority to dispense the words of life; but not so with us. Heaven has been looked upon as being very distant from the world, but when the servants of God touch the principles of the kingdom it is brought near unto us, and all the principles which the Almighty has revealed bring a present salvation. If the will of God were done on earth, what would be the great difference between us and heaven? If we do not live the truth in this life, what is there to show us that we shall live it in another life? That which will not produce good in this life I would not like to trust in the world to come.

President Brigham Young made some instructive remarks on the spirit world. We shall then be free, he said, from the power of Satan; yes, as free as ever we shall be, but we shall not be satisfied, for our happiness will not be complete. We shall not be perfect, nor can we be until we receive our bodies again. Then reasoned on the beauties and glories of the celestial kingdom.

Hon. William H. Hooper felt well in being at home again, and said he rejoiced in the society of the Saints, and that if he knew there was nothing beyond this earth he would still adopt the principles taught and the doctrines believed in by the Latter-day Saints. What, he asked, are the great objects of our lives from the time we breathe the breath of life? The pursuit of happiness. He then made some excellent remarks on the application of our talents, and the necessity of making proper use of our time; contrasted the present condition of this Territory with its condition twelve years ago; argued

in favour of rearing the great super-structure upon the foundation which we have already laid, in order that we may all receive the benefits of the one grand co-partnership, and we shall have in return a thousand per cent. profits; spoke of the importance of raising cotton, flax, wool; of the manufacture of iron, steel, and everything else that we need for our welfare and comfort.

Choir sang—"Happy the man that finds the grace."

Elder George A. Smith dismissed the meeting.

Evening.

At half-past 6 the Bishops held a meeting in the Tabernacle, which was called to order by the presiding Bishop.

Choir sang—"Glorious things are sung of Zion."

Bishop L. W. Hardy offered prayer.

Choir sang—"How great the joy that promised day."

The Bishops transacted some little business relative to the incoming Immigration, counselling and directing the brethren who had not got homes.

Bishop Hunter then made a speech on the subject of flax, arguing the propriety of classifying our labour and producing flax and such other articles as we need, in those localities which are found to be the best adapted to their successful culture; gave good instruction on the proper method of settling difficulties, how to make peace and how to create good feelings in the house of Israel.

Elder John D. T. McAllister was called to the Bishop's stand, and sang—"Do what is right."

President Brigham Young arose and said that he had a few matters to lay before the Priesthood and the people, and while he attempted to do this he wished them to be quiet that they might hear him. One thing which he wished them to consider was the propriety of our brethren being dictated in their labour by the Priesthood; made a pathetic appeal on behalf of our brethren in foreign lands that are desirous of coming to the land of Zion—to the gathering place of the Saints. He remarked that we had thousands of head of stock roaming at-large on the prairies, and what can we and what shall we do? Argued the importance of

producing and making all we want for our consumption.

President Daniel H. Wells took up the text contained in John ix chap. 4 verse:—

"I must work the works of Him that sent me while it is day; the night cometh, when no man can work."

Brother Wells reasoned upon this text, showing the propriety and the necessity of the Saints of Latter-days going to work to produce the common necessities of life.

Choir sang—"Let every mortal ear attend."

Elder Lorenzo Snow dismissed by prayer.

Tuesday, Oct. 7, 10 a.m.

Choir sang—"Know then that every soul is free."

Prayer by Elder Wilford Woodruff.

"Come all ye Saints that dwell on earth" was sung, after which

Elder Orson Hyde addressed the Conference, taking for a text, Matthew xiii, 44:—

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

He also spoke of the subject of Titling, showing the brethren their duties regarding it. We are required to do our part, and we must not expect something for nothing; no matter what the cost of the field, or the price that we pay for the kingdom, it is the kingdom we want. Said if the Saints will be faithful to their calling and position, the cup of trembling which has been in the hands of the people of God will pass away forever, and be and hang over the enemies of God's people. It will be as the Prophet Isaiah has predicted:—

"Thou hast drunken the dregs of the cup of trembling, and wrung them out. Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again, but I will put it into the hands of them that afflict thee: which have said to thy soul, bow down, that we may go over; and thou hast had thy body as the ground, and as the street to them that went over."

Elder Amasa M. Lyman followed with an eloquent discourse on mental

and physical culture. He remarked that he had been upon a mission, but did not feel that he had returned from one, for he realized that he was always upon a mission. His text was furnished him in the people he saw before him. Why all this mixed multitude? he asked. The mere gathering of the people is not an intellectual operation; it does not particularly inform the judgment or enlighten the mind; but that there might be something connected with this constituting a community, the Gospel was preached. The people are to acquire a knowledge of God at home, where they live; they are not required to go abroad to learn the character of the Almighty. He then reasoned upon the proper method of acquiring a knowledge of the truth. The way he did he commenced living in the world without quarrelling, and his compliance with the laws of the Gospel had saved him from quarrelling with his wife, or his child, his brother, his neighbour, or with any man. In this way he found that so much of the Gospel was true; argued in favour of the development and education of the intellectual man, and the necessity of labouring for the building up of the kingdom of God; admonished the Saints to live so as to woo the Spirit of God not to be a casual visitor merely, but a constant and abiding friend; instructed the sisters to remember when they were implanting in the minds of their children principles of truth and virtue, that they were determining and fixing their destiny in that great future of happiness, glory and ineffable bliss which we are all looking for; and it is our business to continue our labours in this great work until untold millions of earth's children shall repose beneath the banner of King Emmanuel.

Choir sang—"On the mountain's top appearing."

Benediction by Elder J. V. Long.

2 p.m.

Choir sang—"O God, thou great, thou good, thou wise."

Prayer by Elder Franklin D. Richards.

Choir sang—"Ye wond'ring nations now give ear."

Elder William C. Moody gave a brief account of his late mission to Europe,

and of his experience in the Church of Christ; made some remarks on the importance of those who have means assisting to gather the poor from the old countries.

President Brigham Young observed that with regard to the poor he would say, if there were any man that would take his property, which consisted of mills, houses and lands, and give him one-half of what it was worth, he would donate every farthing of it towards the gathering of the poor. Some might say that he was perfectly safe in making such an offer, for there was nobody able to buy his property; but he knew and contended that the Lord was just as capable of raising up a man to do it, as he was to give him the property. Some of the Elders are anxious to go on missions, but it never enters into their hearts to think that they are called upon to gather the poor, and help to build up Zion; referred to the Perpetual Emigrating Fund, the principles upon which it is based, showing that the brethren who were in debt to that fund should do all in their power to square up their accounts, so that the Presidency might be able to send the money to Liverpool to help to gather others; spoke of the doings of the Almighty in regard to the people in their first settlement here; when they were destitute He caused the gold in California to be discovered, a vast emigration to come from the east, bringing with them large quantities of clothing and other necessities of life, which they sold here at less than St. Louis prices. The Latter-day Saints should remember the maxim, "He that giveth to the poor, lendeth to the Lord," for it is a true one. It is for us to strive to gather the poor, to exert ourselves all we can for the attainment of this desirable object. The Lord deals with, dictates and brings forth the result of the acts of the children of men; called attention to the Scripture which says, "They shall come with weeping, and with supplication will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born." As Joseph was a saviour to his father's house, so is Ephraim to the house of Israel; and, said he, this congregation

I am looking upon are nine-tenths of them Ephraimites, yes, I will say 999 thousandths. We shall gather them first, then others, until they are all gathered from the nations of the earth. It is all folly to suppose that there are Jews in this Church; they will not believe the Gospel at present; they are in the same position as the Cainites are, they cannot come in until the rest of the family come in and receive their blessings, then they can have an opportunity. Let us not trouble about our trials, but be determined to overcome them; counselled the brethren to look at their blessings, and not occupy all their time in looking at their troubles and trials. He had been in the habit of using tobacco, but he had left it off; he did not drink whiskey, brandy, rum, wine, tea nor coffee, and he felt so much better for his abstemiousness that he would recommend others to follow his example.

Elder John Van Cott said that he realized his imperfections and also his inability to instruct the Saints without the aid and assistance of the Spirit of God, still he rejoiced in being home again, and once more in the society of the people of God in Zion; reviewed his experience in the Church and his mission abroad; bore testimony to the truth of the Gospel, and said that he had long seen that the Lord controlled the hearts of the children of men for the good and benefit of his people; gave a concise account of his experience in his travels in Scandinavia while upon his last mission.

Choir sang—"Glory to God on high."

Elder William W. Phelps dismissed with benediction.

Half-past 6 p.m.

A Conference of the High Priests was held in the Tabernacle in the evening, John Young presiding, at which most of the Priesthood attended.

The meeting was opened by the choir singing—"Sweetly may the blessed Spirit."

Counsellor Woolley offered prayer.

Singing—"Lift up your heads ye scattered Saints."

President John Young said that he rejoiced in the society of the Saints—in the blessings of the holy Gospel which have been revealed unto the Saints.

He knew that the Priesthood was restored to man, and that the Lord had set his hand to build up his kingdom. He then called for the business, all of which was transacted in a few minutes; after which Counsellor E. D. Woolley made some remarks on the duties of Presidents and Clerks of the Branch Quorums in reference to their half-yearly reports.

Bishop Lorenzo D. Young rejoiced in the privilege of meeting with the High Priests, and in such a Conference as the present one. He often thought that every Conference he attended was the best he had ever been at, and he felt precisely so in reference to this.

President John Young quoted the text, "How shall we escape if we neglect so great a salvation," and then offered some timely and instructive remarks upon it. He testified that we were living in the day spoken of by John the Revelator, when an angel should fly through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth; referred to his coming into this Valley fifteen years ago, and felt to rejoice in the prosperity that had attended the Saints since that time. In speaking of Patriarchal blessings, he said he could testify to the truth of his brother Brigham's remarks in reference to the blood of Ephraim, for in all the blessings he had conferred he had only found two of the blood of Ishmael, but few of the tribe of Manasseh, and all the rest of the blood of Ephraim.

Elder George D. Watt delivered a short address, in which he spoke of the temporal and spiritual organization of the kingdom of God in the last days.

Elder James McAllister sang "O Zion."

The meeting was dismissed by Elder Wilford Woodruff.

Wednesday, Oct. 8, 10 a.m.

Choir sang—"Jesus, thou all-redeeming Lord."

Prayer by Elder Amasa M. Lyman.

Choir sang—"The glorious Gospel light has shone."

Elder Orson Hyde was called upon and presented the authorities of the Church as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day

Saints; Heber C. Kimball, his First, and Daniel H. Wells, his Second Counsellors.

Orson Hyde, President of the Quorum of the Twelve Apostles; and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of this Stake of Zion; and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, Thomas B. Broderick, James H. Hart, John Squires and William H. Folsom, members of the High Council.

John Young, President of the High Priests' Quorum; Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the first seven Presidents of the Seventies; and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the first seven Presidents of the Seventies.

William Squires, President of the Elders' Quorum; James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel M. Moore, President of the Priests' Quorum; Richard W. McAllister and George Openshaw, his Counsellors.

McGee Harris, President of the Teachers' Quorum; Adam Speirs and David Bowman, his Counsellors.

John S. Carpenter, President of the Deacons' Quorum; Samuel G. Ladd and Warren Hardie, his Counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather

the poor; Heber C. Kimball, Daniel H. Wells and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff his Assistant.

The foregoing Quorums and authorities were all voted for separately, and each and all unanimously sustained by the Conference.

President Brigham Young said no man had any business to enquire whether he would apostatize or not, nor should any Latter-day Saint ask what the Almighty was going to do with him when he got him into the kingdom of heaven. He had made some remarks relative to the blood or lineage of individuals, and he would further say that there were a very few in the Church who had in their veins the blood of Judah, but they could not stay in unless that was purged out; but if they were faithful, the Holy Ghost would come upon those of the Ishmaelitic blood that brother John spoke of, as well as those of Judah, and it would purge that blood out of their systems.

Elder Orson Hyde next addressed the Conference, speaking upon the renovating influence of the Holy Ghost upon those who obey the fulness of the Gospel.

President Heber C. Kimball arose and gave some instructions on the present situation of the Churches in these Valleys, showing that the present calling of the Twelve Apostles is among the Settlements and Stakes of Zion, to instruct the Saints and to direct their energies in the building up of Zion.

He then said that President Young and his brethren felt like shouting Hosannah after the order taught by the Prophet Joseph in Kirtland, and invited the congregation to join with him that he might teach them the correct order. The vast concourse of Saints rose to their feet *en masse*, and shouted "Hosannah, Hosannah, Hosannah to God and the Lamb, to God and the Lamb, to God and the Lamb, Amen, Amen and Amen." This increased the heavenly feeling that already existed in the Conference, and caused every heart to rejoice with joy unspeakable and full of glory.

On motion of President Kimball, the Conference adjourned, to meet in the

Bowery, at 10 a.m. on the 6th of next April.

Choir sang that excellent anthem—
“God is my song.”

Patriarch John Young was called upon to pronounce the closing benediction, which he did as follows:—

I have felt, during this Conference, that I wanted to bless the people, but more particularly since yesterday; and I was almost upon the point of asking the President if I might have the privilege, but the Spirit told me that if it was my privilege I should be called upon. I have been called and ordained to that calling, and it is my delight to bless the Saints of God.

I am naturally of a diffident turn of mind; and, notwithstanding I have been labouring in the vineyard almost from the commencement, there is some impediment to my boldness and confidence that I have never been able to overcome.

I feel the importance of my mission, and delight to bless the Saints of God. My heart is always full of blessings for the people of God—for the poor pilgrims that are struggling through this vale of tears to work their passage back to our Father's kingdom from whence we came. I have wet my pillow many times in consequence of the feelings I have had for my fellow-men, and in feeling this I have not forgotten myself.

I feel, in the name of Israel's God, to bless the First Presidency of the Church of Christ; but can the greater be blessed by the lesser? Yes, they can. I feel to bless my brother Brigham, my brother Heber, and my brother Daniel, and to say that the blessings of God shall rest upon them, in connection with the Apostles of the Lord Jesus, who have stood forth in vindication of the Church of the living God; and I say they shall be blessed from this time forth and forever, in their fields and flocks, in their gardens and vineyards; these and all needful blessings shall rest upon them like the dew of heaven; they shall go forth as mighty chieftains, for they are mighty men of God, and I can say that to them and to their increase there shall be no end, but their posterity shall be as numerous as the stars of the firmament, or as the sand upon the sea shore, and the time never

shall come when there shall be an end to their increase in time nor worlds without end. I feel to bless all the Saints and faithful children of God. My brother Brigham has been the Joseph of his father's family, and to this people he has been a Moses in connection with brother Heber, who has been long associated with him. He told me when I was sick at the Bluffs, and nigh unto death, that if I would rise up and go to the Valley I should live many years. Has it been fulfilled? It has, to the very letter, and I have been privileged with the enjoyment of the blessings of the Saints of God.

I feel to bless the Saints of Latter-days, and I say you shall go from this place rejoicing in the things of God; and I ask my Father to bless you, for you love the truth, and you are right on the way home to the enjoyment of the blessings of heaven, and the river of life shall flow unto you, and you shall be blessed with everything that you can desire, even beyond what you can now comprehend, and the Holy Ghost shall thrill through you, and it shall be like the river of life within you and round about you.

Be of good cheer, my brethren and sisters, we are Christ's, and Christ is God's. May the blessings of heaven and earth rest upon every man, woman and child that love the truth and wish to do right. Let us put our trust in God, and all is ours. Let us do all we can for the gathering of Israel, and the establishment of righteousness upon the earth, and continue so to do until He shall reign whose right it is, and rest assured that the day of his appearing is not far distant, and blessed are they that look for his appearing. I have rejoiced in spirit, and as some of the brethren have expressed themselves, I have felt like shouting hosannah to God and the Lamb, forever and ever. Why do I feel like shouting? Because God has had mercy upon us, and because I have had the privilege of living in the days of the Prophets of God, in the days of the Apostles, and I have seen the handy-works of the Almighty in bringing his people out of Babylon to this promised land. Who can comprehend it? We did not see, to be sure, when we left Nauvoo, the great blessings that were hid away in these

mountains, but the Almighty had us sit under the pavilion of his wings, and he will sustain us; we are being sustained, we are growing and thriving, and in a little time the armies of Israel will become as terrible as an army with banners, and the power of God will rest upon his servants to a wonderful degree—they will be clothed with the power of the Priesthood and their faces shine like that of Moses of old. Let us hold up the hands of our file leaders by our faith and prayers, and we shall all be blessed and prospered together from this time henceforth and forever.

I do not feel to detain you, but I bless you, and I bless everybody that are in the faith of the Lord Jesus. I see people before and around me that

have brooked the storm, persons that I have been with; and I have seen a great many things, that I cannot now take time to relate, in the history of the building up of the kingdom of God. When I look back for fifteen years to the time when the first Conference was held in this Valley, and that, too, under the shade of a hay stack, and see the blessings which the Almighty has bestowed upon us, I feel to say, Roll on the mighty work, my prayer is for Thy kingdom to come, and Thy will to be done upon the earth as it is in heaven. May God bless you, brethren and sisters, and I bless you all in the name of the Lord Jesus Christ. Amen.

J. V. LONG,
Clerk of the Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 29, 1862.

FINANCIAL MATTERS—PROPER METHOD OF MANAGING THEM:

SINCE our arrival in these lands we have repeatedly sought to impress upon the minds of the Elders, who are labouring in the Ministry, the great necessity there exists for punctuality and strictness in all financial matters committed to their charge. While the Elders are compelled, from their position and their relationship to the people, to handle means to a greater or less extent, they must, if they wish to preserve their influence, take such a course that the Saints among whom they labour will be able to repose the most implicit confidence in their uprightness and honesty. And they must not only be upright and honest, but they must seek for wisdom, also, in counselling and managing. An Elder who possesses wisdom in the management of means, who is himself prudent and economical in the expenditure of that portion which comes into his own possession, giving the Saints an example in this respect which they can profitably imitate, and counselling them wisely respecting the application of their funds, is a benefactor to all with whom he may be associated. He is truly a minister of salvation in the broadest sense of the term. But an Elder who is unwise, improvident and careless upon these points, however gracefully and eloquently he may discourse in public, fails to magnify his office and calling, and comes far short of administering that salvation which the people need. The people are in a position to require wise counsels and examples and good management of monetary matters to enable them to escape from Babylon and gather to Zion. The Elders who are capable of imparting these needed counsels and giving these examples and managing prudently for them, are not improvident and reckless either in the use of their own means or of the means with which they are entrusted.

If a President of a Conference manage the funds of his Conference in such a manner as to be constantly embarrassed and in debt, when the exercise of prudence and care would keep him free from such evils, how can he reasonably expect the people to have confidence in him and in his management and counsels upon those points? If an Elder be not "faithful in the unrighteous mammon, who will commit to his trust the true riches?" And how frequently we see unfaithfulness in managing and using properly the former attended by an absence of the latter, or "true riches!" "He that is faithful in that which is least is faithful also in much." In past years carelessness in these matters was not uncommonly witnessed among the Elders. As a people, we occupied a very different position then to what we do at present. A looseness in managing and handling means which was tolerated then could not be permitted now. In the days of our ignorance many things were winked at, which, if practised now, after receiving years of experience and volumes of instruction, would bring severe censure, accompanied, probably, by a forfeiture of position. When we reflect upon the character of this work, the propriety of this must strike us—the conviction must force itself upon our minds that every man occupying a responsible and trustworthy position at the present time must be held to a stricter accountability than those who held positions years ago. The accountability ought to be stricter now than then, because in those days the Elders themselves lacked experience as well as the people, and in their zeal on some occasions, and in their ignorance on others, they did many things which they would now view as being unwise at least, if not wrong. Besides, financial matters now admit of being systematized; indeed, such is the condition of the Work, they demand it.

In Zion, a progressive change in these matters is and has been plainly discernable for years. Every man who acts in a public capacity is held strictly responsible for all entrusted to him; and a wide-spread and deep-settled feeling is taking possession of the people, that no man whose character for rectitude and integrity is not beyond question can long hold any position of trust. The fact is, the kingdom of God has been so long established upon the earth that there is a comparative abundance of material gathered within its pale to select from, and the Lord is not confined to such narrow limits in his selection now as formerly. Every year increases the experience and number of the servants of the Lord, and if any are unfaithful now, it is no longer necessary to retain them in their positions because there are none who are any more suitable who can be selected to take their places; for there are others who will be faithful, and will comply with the necessary requirements, who can be obtained to replace them with but little or no difficulty. Such being the case, then, every right-feeling public man will put forth his highest exertions, and the most noble efforts of which he is capable, to magnify his position and calling. He will have the strongest incentives that can operate upon the human mind to urge him forward in this direction. That miserably contracted idea—that because a man is selected to fill some position or calling in the kingdom of God, he must, therefore, always retain that position or calling so long as he lives, and does not deny the faith, no matter how slothful or unfaithful he may be in the discharge of the duties of such calling—will be dissipated, and the result will be that, eventually, the men who hold public positions in Zion will obtain such wisdom in counselling and directing, and reach such a standard of perfection in the management of affairs as would have been thought unattainable a few years ago. This must be the case to fulfil the predictions concerning Zion; and that it will be, no one who has watched the progress of affairs there the past few years can doubt.

Though we can scarcely expect to attain to the perfection of Zion in the management of our financial matters throughout these Missions, we must endeavour to follow the example set before us by the servants of God there, and do all in our power to have everything entrusted to us in a proper condition. We have been grieved to see a want of this disposition in many who have been placed to control and manage finances and act as Presidents of Conferences in this Mission. On many points connected with their duties they have been entirely too lax, permitting themselves and others to take liberties with means which are quite unwarranted. This cannot be permitted to go on unchecked. At this late day, after so much has been said in these columns and elsewhere—instructions which have been so pointedly and repeatedly given at home in Zion and in this country respecting these matters—unfaithfulness or carelessness in this respect cannot be tolerated. To suffer such things to pass by unnoticed would be criminal in us, and more so, if possible, at the present time, when the position of the Saints calls so loudly for prudence and care to be exercised by those who preside over them. Their means must be handled wisely and economically. We must earnestly press this matter upon the attention of the Elders, and call to their remembrance the teachings of the past on this subject. The contraction of debts by them on the account of the Conferences must particularly be avoided, and especially debts for individual purposes. And we desire the Elders, in all their reports to this office, to give us as clear and explicit statements of the condition of the different Conferences which they labour in as they possibly can. Elders C. W. West and J. G. Bigler will travel from one Conference to another, as much as convenient, and visit the Elders and Saints. Our instructions to them are to examine the books of every Conference, and ascertain its exact condition, as far as practicable, and we hope that the Elders will afford them every facility and what assistance they can to enable them to comply with these instructions. That they may do so it will be necessary that they regularly and correctly make the proper monthly entries in the Conference books, and have them carefully balanced, as well as see that the entries are duly made in the Branch books.

In the different Branches care should be taken that every penny paid in by the Saints for their emigration should be entered in their pass-books, and the Saints themselves should carefully see that they have an entry for every sum they pay in for this purpose. Reports should be read, also, at stated intervals to the Saints in the Branches, of the amounts of Tithing and Mission Fund which they have paid in, that a proper check may be kept on all monies for which no entries are made in their pass-books, and that no money be misappropriated unintentionally or otherwise by those whose duty it is to collect it. The pass-books of the Saints should be audited as often as once a month, if practicable, by suitable men in each Branch appointed for that purpose. By comparing them monthly with the Branch books, no errors will be likely to creep in which cannot be properly traced and corrected; but, if a longer time than this elapses, the labour of making a correct examination becomes a very serious and difficult one, especially if any errors occur. Where there are no suitable men in a Branch to attend to this, the President of the Conference should select some elsewhere, and he should exercise vigilance in having this examination properly and reliably conducted. At the end of every quarter of a year a statement is furnished by this office to every President of Conference of the amount to the credit of his Conference on the Individual Emigration Account. When he receives this statement, he should collect the Branch account books and submit them, with his Conference account

book, to the examination of two suitable men selected out of the Conference as auditors, who shall carefully compare the Branch books with the Conference book, and see that the amount collected from the Saints on the Individual Emigration Account, as entered in the Branch and Conference books, agrees with the amount to the credit of the Conference in the statement received from this office. If there be a President of District, he should also see that this examination is correctly made. And when it is made, a certificate of audit should be signed by the auditors and the President of District (if there should be one) and the President of Conference, and forwarded to this office. The printed form of the half-yearly certificate of audit differs in one particular from those sent at other times. It states that the auditors have examined and audited the Individual pass-books, as well as the Branch and Conference books. Where it is practicable this should be done half-yearly by the Conference auditors; but, as it may not always be in their power to make this examination, they should, at least, have satisfactory evidence given them by the President of the Conference that it has been properly and correctly done before they sign the half-yearly certificate of audit as it now stands.

We here repeat that we desire to press these instructions upon the attention of the Elders. A little care on their part is all that is required to have them fully complied with. There are some Branches, probably, where slight obstacles may interpose; but an Elder whose mind is on his ministry and its duties, and who possesses that wisdom and energy which as a servant of God, and, consequently, a minister of salvation, he should have, will easily overcome them. Every one who seeks to abide by these instructions, and systematizes his labour, will find that what would otherwise be difficult of accomplishment will become plain and easy. He will also find that he is gaining the confidence of his brethren and of the Saints, and that a feeling of confidence in himself, which always accompanies the correct performance of duty, and which enables a man to go before his Father in faith and ask him for the blessings he needs, is increasing within him.

NEWS FROM HOME.

We have received dates from the Valley to the 15th October, by which we learn that all is peace and prosperity in our mountain home; and great exertions are being made to rapidly develope the internal resources of the Territory for the welfare, comfort and independence of the Saints. We have much pleasure in laying the following extracts from a letter from President B. Young before our readers:—

We commiserate with you the straitened condition of the Saints in the British Isles, but rejoice to learn that our God is manifestly mindful of and blessing the faithful and obedient in their poverty, and rest more and more assured that, if they continue faithful in well-doing, their way will be signally opened in His own time and manner. At the same time it behoves them to wisely use the means, skill, energy and economy the Lord blesses them with for their own deliverance, and in so doing they can confidently trust the rest with him. As an indication of the feeling of many here in their behalf, in addition to the late annual sending of many teams to Florence, I will here mention that I stated to the congregation, during our October Conference, as I have several times publicly stated before, that if any person or persons would purchase all my property at one-half its cost and pay the money, I would gladly sell all, devote the whole sum to gathering the poor, and begin anew to build and plant, and thus not only greatly bless thousands who are distressed, but also prove again, as I have already proved scores of times, that there is a giving that enriches. We are becoming wealthy

in improvements and stock, but money is rather scarce here, and only money will answer beyond Florence; but we will continue to aid the Gathering in such increased ratio as it may please the Lord to bless us with increased means for so doing.

Sept. 1st, with a company of brethren, I made a tour through our southern settlements, visiting nearly all of them, and returning on the 25th, having in that short time travelled some 800 miles and held thirty public meetings, in twenty-four of which I addressed the congregations. We found the brethren in Washington County very energetic and zealous in developing the resources of that region, though the unprecedented high water the past season so damaged their dams and sects that they laboured somewhat at disadvantage. They are, however, raising quite an amount of cotton, much of it of excellent quality, a great amount of cane, and starting large vineyards and orchards. The brethren manifested much joy in our visiting them, we were pleased to meet with them in their several localities, and returned with the assurance that our trip had benefitted both visitors and visited.

On the 17th inst. I purpose visiting Cache Valley and intermediate settlements; and holding a two days' meeting in Ogden City and Logan, and meetings in North Ogden, Willow Creek, and Brigham City.

Our October Conference adjourned at 1 p.m. of the 8th inst., to the 6th of April next. It was numerously attended, and both speakers and hearers apparently enjoyed an unusual degree of the Holy Spirit, expressing themselves instructed, edified and strengthened for the great work before us.

The immigrating companies arrive in good health and spirits, and speedily disappear to their new homes among their brethren and acquaintances. All are now in except one independent company, two Church trains, and a freight train. The Lord has signally blessed our operations on the Plains this season, for, notwithstanding the hindrance through snow and high water in the spring, we have been enabled to bring, in good time and condition, all the persons and freight from Florence.

Oct. 15th. The remainder of the immigrating companies and returning trains are all expected to arrive this week, except the freight train, which will also arrive in good time.

The weather continues very pleasant, our crops are abundant, the people are healthy, and home affairs continue peaceful and prosperous.

NEWS FROM THE CONFERENCES.

LIVERPOOL CONFERENCE.—A Conference was held in Liverpool, on Sunday, November 2, at which President G. Q. Cannon, Elder C. W. West, Elder J. M. Kay, District President, and others of the Priesthood were present. In the morning reports were received from the Presidents of Branches, after which Elders W. H. Shearman and R. Smyth each spoke for a short time. Elder E. L. Sloan, President of the Conference, then read a Financial Statement which was received. The reports from the various parts of the Conference were on the whole of a favourable character, prospects being good for an extension of the work and the Saints evincing increased desires to continue in the path of improvement and progression. In the afternoon, after the usual presentation of the authorities, who were unanimously sustained, President Kay spoke for a short time and enjoyed the Holy Spirit while addressing the Saints; President Cannon followed, and the power of God rested upon him; his counsels and instructions cheered and strengthened the Saints, many of whom had come from a distance anticipating receiving a renewal of strength in righteousness. In the evening, Elder West addressed the congregation on the principle by which blessings are obtained, pointing out the necessity there exists for the Saints so living that the power of God may rest upon and abide with them continually, else they will not receive the realization of their hopes. President Cannon followed on the principle of personal revelation, showing that unless an individual secures for himself the revelations of the Spirit of God he is not in the way to eternal life. The Conference was dismissed by benediction from President Cannon.

CORRESPONDENCE.

ENGLAND.

LIVERPOOL CONFERENCE.

Liverpool, Oct. 29, 1862.

President Cannon.

Dear Brother,—Although I have nothing of particular interest to communicate since my last, a few words concerning the portions of the Conference I have visited may not be out of place.

On Sunday, the 19th inst., I took the morning train for Pimbo Lane, where I was met by brother Rowbottom, and proceeded to Upholland. This is a very antiquated place, and like most of the towns and cities in this part of the country which were honoured by a visit from the illustrious founder of the English Commonwealth, contains evidences of his destructive genius and hatred to Popery, in the shape of a ruined abbey and some other manifestations of his religious zeal. The village with its narrow, hilly, cobble-stone-paved streets and ancient looking houses reminded me very much of Malta, in the Mediterranean Sea, where the sidewalks of many of the streets in Valetta, the capital, are long rows of steps, so that travelling through portions of the town is like going up and down stairs.

I met with a very kind reception from the Saints there, a few of whom I had seen at a District meeting at St. Helens on a previous occasion. At 10½ a.m., we assembled in an "upper room" which looked old enough to have been the one the Apostles met in, had it been in the right place; whether owing to its situation or resemblance to the Apostolic chamber or not I cannot say, but we had a good spirit present, and of course a good meeting. In the afternoon we again assembled, a few strangers meeting with us. After tea I walked to Wigan in company with brother John Young, the President of the Branch in that place. It was a very stormy, blustering night, and as the wind blew in fitful gusts round every corner, making umbrellas of very little use, and driving the rain full in our faces, it detracted considerably from the pleasures of the journey. We ar-

rived at Wigan by 6½ p.m., and found the Saints already assembled in their room, which was warmed with a large red-hot stove that in our *damp* condition presented a very cheerful and comforting appearance.

The Saints in these places, I believe, generally feel well, and, with a few exceptions, are doing the best they can for themselves and for the work of God. One or two, however, seem to think that if they lay up all they can for their own emigration they are doing all that is required, and one would imagine, to judge from their conduct, that they suppose they are conferring a great favour upon the Lord by so doing. Now, I do not see that they are benefiting anybody but themselves by endeavouring to emigrate, neither need they expect to receive any particular credit for so doing. Others, however, manifest by their works that they realize their true position before God, and feel that to him and his work are their first obligations, and that self is a secondary consideration. Such will be remembered by God and his servants, and will live, grow and prosper when those who allow their souls to be swept by the blasting sirocco of selfishness will, unless they repent, wither and die, and by their own acts debar themselves from eternal life and all its included blessings.

On the 26th inst. I visited Southport, and met with the few Saints there in brother Carr's house on Sunday evening. While there I saw the house President Young and Elder Hyde preached in when they first came to England, and I could not but think of the saying of Jesus, "Woe unto thee Chorasin! woe unto the Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes." The beach here was strewn with fragments of the recent wrecks, and the sea had washed so high during the late storms that portions of the walls round some of the building lots in the town had been washed away. I was received very kindly by the few Saints

who reside there, as well as by a friend not in the Church, and enjoyed my visit much.

There are, I find, throughout the Conference, some who embraced the Gospel, or fancied they did, fifteen or twenty or more years ago, but who have remained and still remain in the places where they were baptized, having raised up families in the midst of Babylon to strengthen Satan's kingdom, (though they do not realize that such is the case) instead of standing and governing as Patriarchs and men of God among his Saints, where their every effort would tend towards the establishment of his kingdom. The dividing line must some day be drawn, and how dreadful will be the reflections of those parents who by their own negligence and want of faithfulness have raised up children to see them fighting against the truth and perishing among the enemies of the Almighty.

Praying the Lord, continually, to bless all the Saints in this Conference and throughout the earth with his Holy Spirit, I am your brother in the Gospel,
W. H. SHEARMAN.

CHANNEL ISLANDS CONFERENCE.

St. Heliers, Jersey, Nov. 10, 1862.
Editor Millennial Star.

Dear Brother,—Believing that a communication from the "Islands of the Sea" would not be without interest to you, I have much pleasure in giving you a brief account of how matters are prospering in these isolated specks of earth's surface, which rise out of the watery world around like oases out of the great Sahara. I was very much gratified, as were also the Saints, when President Cannon announced his intention of calling here on his return from visiting the Continental Missions, and a Conference was appointed for the 19th ult.; but the elements proved unpropitious and raged with such fearful violence, not only round the rock-bound coast of Jersey, but through the entire channel, that it was impossible for him to arrive according to appointment, the steamer which should have brought him from Granville being weather-bound here for a little over a week, though the distance from St. Helier's to that part of the French coast is only some 26 miles. However, on Saturday the 18th,

Elders W. Bramall and E. L. Sloan reached from Southampton, the steamers on that station being larger and better appointed, and on Sunday we held two meetings in "Zion Hall," our neat little meeting-room, which were well attended, considering our numbers, and during which the good counsels of Elder Bramall in the afternoon and the remarks of Elder Sloan in the evening were received in the spirit of gladness by the Saints, as the words of those who bear the Priesthood ever are by all who possess the Spirit of God. On Monday evening, the 20th, we held a social party in our hall, which was gaily festooned and adorned with evergreens and flowers. We enjoyed ourselves much and all were happy and joyous; the only source of disappointment being the unavoidable absence of President Cannon.

The boisterous weather continuing during most of the week, preventing communication with the mainland on either coast, we spent the time to the best advantage, visiting among the Saints and enjoying their kind and liberal hospitality, inspecting a few of the natural and artificial places of interest on this side of the island, and steadily and regularly consulting the weather, the storm-signals and the barometer, casting many anxious glances over the foaming waste of waters between here and the coast of France, with as much anxiety to hear from it as the French ever entertained to cast their troops across the narrow belt of sea which intervenes with the hope of wresting this, the last Norman possession England holds, from the grasp of Britain.

On Friday, the 24th, the storm having abated, Elder Bramall returned to Southampton, and in the afternoon I crossed to Granville, and was much rejoiced at meeting President Cannon who was suffering from nothing but uneasiness at his delay. The storm having again arisen we were detained there until Monday, the 27th, when we re-crossed to Jersey, brother Cannon being very sick, as the little *Comete* (steamer) which carried us was tossed to and fro on the boiling waves, now flashing on the crest of a racing sea like her namesake in the blue deep above, anon buried bow under as the water swept her fore-deck. At length the Saints were gratified; that

same evening President Cannon addressed a meeting of the Priesthood. On Tuesday after a visit to Gorey, with its crag-crowned castle, and a drive through a part of the island, we held a meeting in the evening when President Cannon preached, and, judging from the expressions of satisfaction, not only were the Saints strengthened, built up in the faith and edified, but the strangers, as well, who attended were led to believe that "Mormonism," so called, is something other than they had previously considered it to be.

On Wednesday, 29th, we bade farewell to President Cannon and those with him as they left by steamer, and I then turned round to improve upon the visit we had received. Though the Saints here are not very numerous, still,

considering the population, I believe they will compare favourably with England, abundantly blessed as it has been. They are warm-hearted and generally devoted to the truth, and my delight is to labour with them to aid them in reaching a higher standard of excellence by imparting to them the principles of truth. The visit of President Rich last spring, and the still more recent one of President Cannon have resulted in much good, and my prayer is that the good work may go on here till the honest-in-heart may become obedient to the Gospel of salvation, and the Saints be gathered among the assembling hosts of Israel.

With kind regards, I remain yours sincerely,

PHILIP DE. LA MARE.

SUMMARY OF NEWS.

AMERICA.—The Democrats have carried Illinois. McClellan's army occupied Ashby's Gap. No Confederates could be seen from the heights commanding the Shenandoah Valley. Another portion of McClellan's army, after a successful skirmish with Stuart's cavalry, occupied Barbours, near the mouth of Chester Gap. "Stonewall" Jackson is at Chester Gap. All the approaches to Manassas, on the left of the Blue Ridge, are in possession of the Federals; they also occupy Warrentown. No information received of the position or movements of the Confederates. Despatches from Bolivar state that General Grant, with several divisions of the Federal army from that place and Corinth, marched into Lagrange, Mississippi, on the night of the 4th. The Confederates, about 50,000 strong, under the command of General Van Dorn, are encamped at Holly Springs. It was expected that a very severe battle would take place at Holly Springs before many days. A Federal expedition composed of 12,000 men and several gunboats under the command of General Foster left Newbern, North Carolina, by land and water, on the 28th ultimo. Its destination was unknown. The corps of General Reynolds, belonging to Gen. McClellan's command, took possession of Warrentown on the 6th. The Confederates evacuated the place without stopping to fight. The Times New York correspondent, writing on the 7th, says that the depredations of the Confederate steamer *Alabama* upon American trading vessels continue to excite alarm. Among the vessels seized is one belonging (both ship and cargo) to British owners, who have notified the fact to Mr. Archibald, the British consul at New York. He telegraphed to Admiral Milne on the West India station. The foreign relations of the Federal Government are generally believed to be in a delicate, if not unsatisfactory condition. Rumours of a change in the Administration have been current ever since the election of Mr. Seymour.

GREECE.—Disturbances have broken out at Patras. The telegraphic communication has been re-established between Chios and Syra.

FRANCE.—We copy the following from the *Liverpool Daily Post* of the 21st instant:—"The cotton market at Havre is in a state of absolute stagnation, and yesterday not a single bale was sold." It is generally considered that the publication of M. Drouyn de Lhuys' diplomatic note on Italy is the distinct avowal of the reactionary policy which has been attributed to the French Government.

VARIETIES.

The process of respiration in plants is exactly the *reverse* of that in animals. Animals *absorb oxygen*, and *give out carbonic acid*; plants, on the contrary, *absorb carbonic acid*, and *return oxygen*. It is estimated that the population of London adds to the atmosphere daily 4,500,000 pounds of carbonic acid. This immense quantity of deleterious gas is removed from the atmosphere principally through the agency of *plants*, which absorb it. The carbonic acid with which to-day our breathing fills the air, to-morrow seeks its way round the world. The date trees that grow round the falls of the Nile will drink it in by their leaves; the cedars of Lebanon will take of it to add to their stature; the cocoa-nut of Tahiti will grow rapidly upon it; and the palms bananas of Japan will change it into flowers. The oxygen we are breathing was distilled for us some short time ago by the forests of the Susquehanna, and the great trees that skirt the Orinoco and the Amazon, and the giant rhododendrons of the Himalayas contribute to it.

A MISER'S DISLIKE FOR LONG DAYS.—A man made a fortune by industry and close economy, and used to loan his money on interest. One day, in midsummer, a friend happening to say to him "How pleasant it is to have such long, bright days." "Why, y-e-s," replied he, "but these long days the interest comes in slow."

YIELD OF CROPS IN ONE STATE.—The yield of wheat in the State of Iowa, U. S., is estimated at 20,000,000 bushels this year, being 1,750,000 bushels more than the crop of 1861. There have been 1,325,000 acres cultivated this season in Indian corn, which will yield 76,250,000 bushels, being an excess over the crop of last year of 16,000,000 bushels. Oats will reach 10,000,000 bushels; hay, 1,000,000 tons; sorghum, 3,000,000 gallons; and potatoes double last year's quantity. The State will be able to export this year 175,000 cattle and 900,000 hogs. The increase of sheep has been about one-third during the past year, making the number in the State 350,000.

POETRY.

NEVER DESPAIR.

Never despair when the dark cloud is lowering—
The sun though obscured never ceases to shine,
Above the black tempest his radiance is pouring,
While faithless and faint-hearted mortals repine.
The journey of life has its lights and its shadows,
And Heav'n in its wisdom to each sends a share;
Though rough be the road yet with reason to guide us
And courage to conquer we'll never despair.
Never despair when with troubles contending;
Make labour and patience a sword and a shield;
We'll win brighter crowns, with courage unbending,
Than ever were gained on the blood-tainted field.
As gay as the lark in the beams of the morning,

London.

When young hearts spring upward to do and to dare,
The bright star of promise our future adorning,
Will light us along and we'll never despair.

The oak in the tempest grows strong by resistance;
The arm at the anvil gains muscular power;
And firm self-reliance that seeks no assistance,
Goes onward rejoicing through sunshine and shower.
For life is a struggle to try and to prove us,
And true hearts grow stronger through trials and care;
While hope like a seraph still whispers above us,
And confidence cheers us we'll never despair.

A. E. R. PIKE.

ADDRESSES.—Willard G. Smith, 5, Francis Street, Bath Road, Cheltenham.
Thomas E. Jeremy, } 48, Union Terrace, Thomas Town, Merthyr Tydfil.
George G. Bywater, }

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"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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SELF-KNOWLEDGE—BENEFITS RESULTING FROM ITS POSSESSION.

It is a wise and beneficent provision of nature, that those things which are most essential to life and most necessary to ordinary comfort are the most abundantly provided and the most easily obtained. Yet we find thousands destitute of the ordinary necessities of life, because the order of nature has been inverted, and men have been disposed to speculate on the productions of other countries rather than to develop the resources of their own. It is the same in the mental and moral world as in the physical. That knowledge which is most necessary to qualify us for useful positions in life, and to enable us to discharge the duties pertaining to those positions with pleasure to ourselves and profit to others, is within the reach of every man and woman. It is a *knowledge of ourselves*. And yet the vast majority of the human family give daily proofs that they are destitute of this knowledge. Men will dive into the earth or the sea; explore the air, the sky, or the illimitable regions of the starry heavens in pursuit of knowledge and wisdom, but few will ever look into themselves or examine their own minds. An understanding of, or we should rather say an acquaintance with, all the varied sciences pertaining to our planet or the heavenly bodies may constitute a *learned* man;

but a knowledge of self, of the deep recesses of the heart, of the nature, passions and prejudices of the soul, and the secret springs of human action can alone make a *wise* man. He who has not this knowledge, however much besides he may possess, is not qualified for any responsible or prominent position. He who does not know himself cannot govern himself; and he who cannot govern himself, cannot govern others. Such a one may occupy a subordinate, but not a commanding station. But the man who thoroughly understands himself, who can analyze his own feelings and govern his own desires, can direct and control others, and do it in such a way as to win their confidence and esteem. He who has trained himself to form a just estimate of his own powers, and to pass an impartial and unbiased judgment upon his own motives as well as actions, will be able very readily to weigh the calibre, and form a correct estimate of the character of the men and women with whom he may daily come in contact.

This is the most useful knowledge we can possess, and is not so difficult to obtain as at first sight it may appear. It needs a little determination, reflection and candid self-examination; scrutinizing our own motives, words and actions by the same standard that we

apply to others. It is not necessary to ascend into heaven, nor to descend into the earth, nor to go to the uttermost parts of the sea for wisdom, "for the word is nigh thee even in thy heart;" and if men would only heed more faithfully the whisperings of the Spirit in their hearts, and cultivate the spark of divinity within them, they would commit fewer excesses, make fewer mistakes, and become wiser, better, more consistent and noble than the majority are at present. But it is so much easier, and at first so much more pleasant to examine everybody else, to criticize the actions of others and to speculate upon their motives, than to examine ourselves, that most men are so exceedingly busy minding everybody else's business that they have no time to attend to their own. But he who will make it part of his daily business to become acquainted with himself, though he may find at first much to discourage and pain him, will make such progress in wisdom and in every principle that is calculated to make men happy, and to ennoble and exalt their characters, that he will feel fully repaid, and that which was at first a task will, ere long, become a pleasure. He who is thoroughly conversant with himself has learned the most difficult and important lesson in the book of nature; and the reason why we see so many men and women giving way to the inordinate and unnatural gratification of their passions, is because they are ignorant of themselves and their own natures; they do not know what is requisite to make them happy, and in their blindness and ignorance they rush into excesses, which, because contrary to the requirements and true nature of the human soul, only make them increasingly miserable. If an individual were to take a dose of virulent poison to cure himself of some slight bodily ailment, he would justly be regarded as a lunatic or a suicide. But the man is equally unreasonable who thinks to satisfy the wants and desires of the human soul by plunging into the vortex of vice.

Self-knowledge is the only road to an acquaintance with God. It is in the silent recesses of the heart that the voice of wisdom is to be heard. It is there that the Spirit says, "Behold, I

stand at the door and knock, if any man will open unto me I will come in and sup with him and he with me." But most men are so busy with external affairs, and with knowing what is taking place around them, that they take no time to listen to the voice of wisdom or the knocking of the Spirit, or to learn what is going on *within* them; yet the latter is by far the most important part. He who truly knows himself, who realizes the dignity of his nature and his high and holy origin, will feel something of the Divinity stirring within him, and will shun every thing that might tend to degrade the true nobility of the soul, and seek to know and practise all those pure and truthful principles which will exalt him in the scale of mental and moral being, and enable him to approximate by degrees, in character and attributes, to the divine Author of his being. Every man who has this hope within him "purifieth himself even as He is pure."

Every man has within himself the elements of true greatness. In every human soul are implanted the germs of all those virtues and talents which are necessary to, and if developed will qualify him for usefulness and happiness in any sphere which he may be called upon to occupy in this life, and for a glorious exaltation in that which is to come. An intimate acquaintance with self will enable us to comprehend the innate powers of our mental and moral, as well as physical organizations, and not only to see, but to remove every obstacle that impedes their growth and complete development. Thus, through a growing knowledge of ourselves, our foibles and failings, our powers and capabilities, and an increasing understanding of the principles of truth, we can learn to govern and control ourselves aright, and thereby lay the foundation for certain exaltation, and obtain power to govern all that may be committed to our charge.

There is in the mind of every man an instinctive desire to govern. It is the latent spark of Divinity which we have inherited from our divine Parent, which still exists amid its surrounding darkness, corruption and degradation, and which is destined to be developed and gratified if we will be content to learn and submit ourselves to the true

mode of government and its righteous administration. The principles of the Gospel, if understood and practised, are designed to make us a nation of kings and priests. But, as the child must submit to be taught and educated before he can be capable of instructing others, so we must learn the correct principles of government before the economy and wisdom of God will allow us to be made rulers in his kingdom; and we must not only understand, but practise the principles of truth and righteousness before we can be endowed with that authority from Heaven to administer them to others. In order that we may obtain, and be qualified for these exalted and holy positions, it is necessary that we should be instructed how to attain to them, and what the duties and responsibilities belonging to them are, so that we may be able to fill them with dignity and honour, otherwise they would be a curse instead of a blessing to us. To receive such instruction we must have teachers, and these teachers must be adapted to our capacities, wants and circumstances, and while they should certainly possess a greater degree of knowledge and intelligence than those they are sent to teach, still it is not desirable that they should be so far in advance of their pupils that they cannot descend to the level and understandings of those they are endeavouring to instruct.

The Lord, understanding the nature and condition of the human mind, has wisely and mercifully chosen teachers for mankind from among themselves, bestowing a limited, but from time to time increasing measure of light and intelligence on those whom he has appointed as teachers, which, they in

their turn, are required to impart to all those of the human family who are willing to be taught. By this means a continually progressive work is being carried on, and all who heed these divinely appointed teachers, are gradually, but surely, drawing near to the Great centre and fountain of all truth and happiness. There are some who, to judge from their actions, imagine because the Gospel designs to make them kings and priests, that they are so already, that they have no need to be taught, and that they already know so much that they are far higher in the scale of intelligence and knowledge than those who are sent to teach them; and unless a servant of God can accredit himself to their minds by some great, mysterious, wonderful doctrine, which is generally as untrue as it is incomprehensible, they will turn their backs on him as too humble and insignificant to be worthy of their notice. But each will find that they can no more attain to an exaltation in the celestial kingdom of God, unless they honour and obey the teachings of the humblest servants of the Lord who are duly authorized and placed to preside over them, than they can become men without passing through the progressive stages from infancy to manhood. If they knew themselves they would not permit this dangerous error to enter their minds, but realizing their own ignorance and consequent weakness they would in humility receive the instructions of those appointed to teach them, and thereby gain knowledge, by the continually increasing acquisitions of which they could ultimately obtain the exaltation God has organized and constituted his children to attain to.

CONFIDENCE.

BY ELDER THOMAS CRAWLEY.

O, how sweet it is to have the confidence and approbation of the servants of God, to hear the hearty "God bless you" drop from their lips, as an expression of their feelings and wishes towards you! To merit this we have to be up and doing, for confidence, like every other quality of the mind, can be increased or diminished in proportion

to the good or evil actions or intentions of individuals.

There are very few of us but would like to have, and would enjoy the confidence of the servants of God, for it is much better to live under the smiles of the wise and good than under their displeasure. When we first heard the Gospel preached by the Elders of

Israel, and the light thereof began to dawn upon our minds, through the evidence which they brought forth by the assistance of the Holy Spirit, O how our hearts burned with joy! And when we went forth and bowed in obedience to their teachings, by being baptized for the remission of our sins, how highly we esteemed them, because they were the instruments in the hands of God of making known to us the Gospel of Jesus; and how careful were we to act so as to prove ourselves worthy of their blessing, and to have an interest in their prayers, for we felt assured that the prayers of the righteous avail much with God. It would be well for us to ask ourselves whether we all feel so still.

But, we should not only endeavour to have the confidence of those who hold the Priesthood, but we should labour to secure the confidence of each other, for without this we can do but little good. No matter what we may say, or what principle we may speak upon, or how sweet our voices may sound, nevertheless, a lack of this essential feeling of confidence, will rob us of all our power, "charm we ever so wisely," and block up our way of being as effectual in doing as much good as we may desire. Now, as the actual performance of good and honest deeds will create and increase confidence with each other, so will the non-performance of them, and the performance of bad ones in particular, destroy it, no matter to what station our faithfulness may exalt us, or how much confidence it may have inspired in the hearts of our brethren and sisters with whom we may have associated; we will fall from that exalted station, and that love and confidence will melt away like the dew before the rays of the morning sun, unless our course is a consistent and righteous one. How we shall feel this when we get home to Zion and assemble with the Saints in their social or other assemblies! How much it will add to our joy to know that we have their love and confidence! But, on the other hand, how much will it increase our misery to think, and much more to know, that we have not merited and do not possess their confidence. This very feeling will prevent us from entering into the spirit of their enjoyments, and

will throw an icy chilliness over our feelings to the entire exclusion of that peace and joy which so freely flows from the conviction that we have the confidence and blessings of the Saints of God.

The habit of evil speaking is calculated to destroy our confidence in each other, upon the same principle that speaking of the good and kind actions of each other will increase our confidence. "But," says a good, kind-hearted sister, "is it wrong for me to talk about the bad actions of my brethren and sisters, if what I say be true?" Yes, unless those acts immediately concern yourself, and then they should be laid before the proper authorities, for there are those whose business it is to look after all who may be wanderers from the paths of righteousness, to instruct, counsel, and, if necessary, reprove them; and if you whisper round the real or supposed evil-doings of others, you aid in taking away the characters of those concerning whom you speak, and, perhaps, prevent them from receiving strength to aid them in doing right, through the exercise of the faith and prayers of their brethren and sisters, and you interfere with the duties of those whose right it is to investigate and judge in all such matters. Better take the advice of the poet:—

"Nay, speak no ill, but lenient be
To other's failings as your own;
If you're the first a fault to see,
Be not the first to make it known."

Who is there that has any understanding of the principles of eternal life, but knows that the spirit of contention is from beneath, "For God is not the author of confusion but of peace;" and again, "Blessed are the peace-makers, for they shall be called the children of God."

There are but few in the Church who have any experience but are fully aware of the fact, that when there is contention in a family, a Branch or a community of any kind, the blessings flowing from peace are not to be found there. Entire confidence in each member of the family, Branch or community, would drive this monster, contention, from their society, and thus open up a channel for the blessings of peace and salvation to flow in upon them. But that confidence can exist only where

all strive to live according to the laws of righteousness, seeking to bless, comfort and sustain each other, and using every power they possess in doing good, as they increase in the knowledge of the principles of truth. There are individuals who will stay away from their meetings in order to visit a family in which this spirit of contention dwells, and where it has been invited and cherished, and there indulge in evil speaking against their brethren and sisters, who, by-the-bye, are good Saints, only they have given utterance to some statement in opposition to the particular taste or feelings of those who thus revile them; thus they try to destroy the confidence of one another. But every one who pursues a course of this kind, unsaintly and unholy as it is, will destroy their own influence and sink in the estimation of all who are good and honourable who know them or their ways. If all such would act

upon the good old maxim of doing unto others as we would have others do unto us, they would speedily change very much, and would save the world much trouble. We would all like our own faults and failings to be forgiven, hence we should ever be ready to forgive, even as our heavenly Father forgives us. How beautifully did the Son of God endeavour to inculcate this heavenly principle on his Apostles when he taught them that prayer called The Lord's Prayer: "Forgive us our trespasses as we forgive them that trespass against us." And the Gospel which God has revealed through our beloved Prophet, teaches us that we should bear with the failings of humanity, and forgive them even, or in the same manner, as we expect our heavenly Father to forgive us, ever remembering that "to err is human, but to forgive is divine."

WHERE SHALL WE FIND HAPPINESS?

There are many unfortunate men and women who are wandering up and down in the world, and traversing to and fro like the "Wandering Jew" or "Japhet in search of a father," the only difference being that they are in search of happiness. They try change of scene, but what they want is a change of heart. They traverse sea and land; they roam through the various nations, hoping to find in excitement, or variety, or foreign lands that which they could not find in their own. They gaze on nature in her wild uncultivated grandeur; they watch her in her terrible magnificence, or wander with her when she is decked in all her charming and delicate loveliness, redolent with the perfume of ten thousand flowers, and preceded by the music of her joyous band of feathered warblers—but it is all in vain; their souls are not in harmony with her.

Poor things; they are looking for a country so charmed and hallowed that the moment the guilty, miserable sons or daughters of Adam shall set their feet upon its sacred soil, all their misery shall vanish, and they be suddenly

changed from gloomy, wretched, depressed creatures, to joyous and light-hearted mortals. But such a happy region exists only in the chimerical brain of whimsical genius, or in the dream-land which is watered by the ever-flowing, youth-restoring fountain of Vaucluse. But it is vain to roam in search of happiness; those who are not happy at home will not be abroad.

But, after trying every other scheme; after traversing the globe, and like Noah's dove, finding no rest for the soles of their feet; after sipping at every cup which the siren of pleasure places to their lips, and finding all to pall upon the palate and become nauseating to the taste; when neither change of scene nor air, nor even Italia's sunny skies can send a ray of peace and sunshine into their bosoms, they suddenly discover that "man was not made to be alone." "Oh! bright thought! We have found at last the goal of our hopes, and shall experience in the family ties and amid the sweet endearments of the domestic circle the happiness we have so long sought." Ah! vain hope. There is one little, but

important, unchangeable, eternal law which you forget. It is a principle in nature that no substance can possess, as a whole, any quality or attribute which it would not possess if divided into parts. If you divide a piece of iron into several portions, you do not take from it any essential principle or element that constituted it iron as a whole; neither if you unite those pieces again into one, do you impart any quality to the whole which was not characteristic of each part. It is the same in the mental and moral as in the physical world. If you are happy before marriage, you may reasonably expect to be happy after; but if you are miserable before, you will be morally certain to be so after. If two persons possessing a moderate share of good sense and a happy organization come together, their happiness will be mutually increased, just as two lamps will give more light, or two fires more heat, than one. But, on the same principle, if they are miserable before such union, they will be more so afterwards. Thousands have been disappointed and cursed the silken bonds of matrimony, when it

was *themselves* they should have found fault with.

"Where then shall we look for happiness?" *Within you.* There, if you are living as you should, will you find an inexhaustible fountain of happiness; and if you are *not*, you will find it an abode of scorpions and a consuming fire, which no earthly associations, no external change, not even human sympathy and love can remove or quench, unless you can get away from *yourself*. "But is there no way to be delivered from these internal sufferings?" *Yes,* if you will open your breast, Heaven's engine will throw in a stream of the spirit of truth and peace which will quench this otherwise "unquenchable fire," will drive out the stings of a remorseful conscience, will fill you with that "peace which the world can neither give nor take away;" and then as a husband or wife, father or mother, son or daughter, in all the varied relationships and associations of life, you will find happiness yourself and make others happy around you.

SIRIUS.

HISTORY OF JOSEPH SMITH.

(Continued from page 712.)

God has said, 'Vengeance is mine; I have not called mine Elders to fight their battles; I will fight their battles for them;' and we know, assuredly, that he will do it in his own due time, and we have only to wait in patience and pray for the fulfilment of the promise.

This event is one of the most foul and damnable that ever disgraced the earth, having no parallel in time. Innocent men imprisoned without law, without justice, and murdered in cold blood in the enlightened nineteenth century, in an enlightened country in open daylight.

It will call down the wrath and indignation of all nations upon the perpetrators of the horrid deed, and will prove the truth of the saying, 'The blood of the martyrs is the seed of the Church.' They died for the word of God and the testimony of Jesus Christ.

God has not left his Church without witnesses; as in former days, so shall it be in the latter days, when one falls another will arise to occupy a similar station. Our heavenly Father always

has had a leader to his people, always will have, and the gates of hell can never prevail against the chosen of Heaven.

The murder of Joseph will not stop the work; it will not stop the Temple; it will not stop the Gathering; it will not stop the honest-in-heart from believing the truth and obeying it; but it is a proof of the revelations we have received from heaven through him. He has sealed his testimony with his blood. He was willing to die, and desired only to live for the sake of the brethren.

Two better men than Joseph and Hyrum Smith never lived. Two better men God never made. The memorial of their godly lives is embalmed, printed with indelible ink in the memory of every honest heart who knew their upright walk and conversation; but they are taken away by the hands of assassins, and of the foolish things of the earth God will raise up others to comfort and lead his people, and not one item of his word can fail.

Jerusalem must be rebuilt and Zion must be redeemed, the earth be cleansed

from blood by fire, Jesus return to his own, and all who shall continue faithful unto the end shall rest in everlasting peace and blessedness.

We alone, of the Quorum of the Twelve Apostles, are here at this time to write to you, the remaining ten are in the Eastern States preaching the Gospel, and we expect them soon to return; and as soon as God will, we will write you again.

Proceed onward with all your labours as though nothing had happened, only, preach Joseph martyred for his religion, instead of living, and God will pour out his Spirit upon you, and hasten his work from this time.

Believe not every spirit, but try the spirits; believe not every report, for every false rumour that men and demons can invent is set afloat to gull the world. What we have told you by letter and papers is true, but time will not permit to tell you every particular now.

Be humble, prayerful, watchful, and let not the Adversary get any advantage of one of you, and may the choicest blessings of Israel's God rest upon you and abide with you, that you may endure faithful in all tribulation and affliction, and be prepared to be gathered unto Mount Zion, and enter into celestial glory, is the earnest prayer of your brethren in the new and everlasting covenant. Amen.

WILLARD RICHARDS,
JOHN TAYLOR.

P.S.—We would have said that while Joseph was on his way to Carthage, and on the prairie, he said to his friends around him, 'I am going like a lamb to the slaughter, but my mind is calm as the summer's morning, I have a conscience void of offence towards God and towards all men.' Joseph also said to his friends, 'I am going voluntarily to give myself up, and it shall be said of me that I was murdered in cold blood.'

Elders B. Young and O. Pratt were at Boston when they first heard the rumours of the massacre of the Prophets, but did not believe the accounts were correct.

Elders Kimball and Wight were in Salem this morning, and heard of the death of the Prophets. Elder Kimball recorded he was unwilling to believe it, though it struck him to the heart. They took cars for Boston in the morning, where they stayed during the day. In the evening they proceeded to New York.

Elder W. Woodruff was in Portland, Maine, and ready to step on board of a

steamer for Fox Islands, when he received the *Boston Times* newspaper, containing an account of the death of the Prophets. He immediately took cars and returned to Boston, stopping over night at Scarborough.

Wednesday, 10.—Elder Willard Richards, Patriarch John Smith, Elders Samuel H. Smith and W. W. Phelps, met in council in the Council Chamber.

Elder Willard Richards wrote as follows:—

"Nauvoo, July 10, 1844.

A. Jonas, Esq.

Dear Sir,—Yours of the 6th, per Mr. Meetze, is received, and I have only time to thank you for the information it contained, and all your endeavours for the promotion of truth and justice, and can still give you the fullest assurance that all is perfect peace at Nauvoo, calmly waiting the fulfilment of Governor Ford's pledge to redeem the land from blood by legal process. You can do much to allay the excitement of the country in your travels, and the friends of peace will appreciate your labours.

Most respectfully,

WILLARD RICHARDS."

Elder P. P. Pratt arrived at Nauvoo.

A committee of nine ladies, among whom were Mrs. Hyrum Smith, Mrs. John Taylor, Mrs. Arthur Milliken and Mrs. W. W. Phelps, waited upon Mr. R. D. Foster, and told him they would not bear his taunts and insults any longer. They ordered him to leave the city forthwith, or he would be visited by a stronger force to-morrow. These ladies having good reason to believe that Foster was accessory to the murder of their relatives, the Prophets, took the liberty of pursuing this course towards him.

Mr. Hiram Kimball obligated himself that Foster should leave before morning, accordingly he got his team ready and took him out of the city that evening.

We copy from the *Neighbour*:—

"Elder Taylor is recovering as fast as can be expected. His wounds are doing well."

"GOODNESS SHALL BE REWARDED.

The senior editor of this paper, Mr. Taylor, at the horrible assassination of Joseph and Hyrum Smith in Carthage Jail, on the afternoon of the 27th day of June, received three wounds in his left thigh and knee, and one in his left wrist; besides which a *fifth ball* spent its force against his

watch in his left vest pocket. This ball, but for the *timely* interference of this valuable watch, must have caused instant death, as it would have passed directly into his lungs. This watch, though dreadfully shattered, is a friend that points to the very moment when he stood between *life* and *death*, the hands pointing to 5 o'clock, 10 minutes and 26 seconds.

While upon this subject, Mr. Taylor and his friends wish, through this channel, to tender their thanks to Mr. Hamilton and family, and to all who assisted him in any manner during his stay at Carthage, while unable to be removed to his own home. Kindness, assistance, and the tender offices of humanity in such times of deep distress, give the noble mind a chance to appreciate *help when it is needed*, and to remember such friends in future. Nor should the

assistance rendered to lay out the bodies of the Messrs. Smith, preparatory to their removal to Nauvoo, be forgotten. Though the people of Carthage, under the excitement of the moment, generally fled, yet those who did stay did all they could to forward the bodies, as well as to make Mr. T. as comfortable as the circumstances of the case would permit.

One thing further: In this awful tragedy, Dr. Willard Richards, equally exposed to the shower of bullets which were fired into the room at the door and windows, *escaped unhurt*, and while he would render thanksgiving and praise to his God for this signal preservation of his life, he would also return his grateful acknowledgments to the Messrs. Hamilton and others, who rendered all the assistance in their power in this awful hour of murder and woe at Carthage."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 6, 1862.

A TIMELY WARNING—REFORMATION LOUDLY CALLED FOR.

THERE has never been a time when greater faith and diligence, sincerer devotion and a stronger determination to practice righteousness was demanded on the part of the Priesthood and Saints than at the present. Everything indicates the rapid approach of great and important events, and seasons of trial that will test to the uttermost the faith of all who have professed a membership in the Church of Christ, and prove the stability of the foundation on which they are building. At no previous time in our ministry in these lands, have we felt so much the necessity of being on the alert ourself, or of exhorting others to be on the alert. We have strong reasons to believe that evils have been permitted to creep in unchecked among the Priesthood and Saints which are withering and deadening in their effects, and that many have thereby lost to a great extent the Spirit of God—that, indeed, with many our holy religion has become a dead form, sectarian in its nature, and wanting the life and power of the Holy Spirit. This condition could only have been reached by the commission of sins which have grieved that Spirit, until it has forsaken those who once enjoyed it, and they are left in a worse condition than if they had never rendered obedience to the Gospel, having sinned against knowledge and turned away from righteousness. We have felt that there is a necessity for a reformation on the part of the Elders and the Saints. The Spirit whispers to us that the Priesthood must repent of their transgressions or the anger of the Lord will be poured out upon them. There are those who occupy leading positions who ought to repent and humble themselves before God. And, by the help of the Lord, we mean to do everything in

our power to uproot iniquity from the midst of the Priesthood and Saints. We have commenced with this office, and we feel determined to continue until there is that thorough reformation which we feel is needed throughout the entire Mission. We greatly fear that if there is not a change in the feelings of the Saints, and in their devotion to their religion, it will not be long before the faithful Priesthood from Zion will be drawn from their midst, and they be left to themselves. There is a spirit of formal sectarianism creeping in and taking possession of them, in many places, which if not speedily checked will result in the worst of consequences. This arises to a great extent from their refusing to obey the commandments of God. Its effects are blighting and soul-destroying, and would bring down the just anger of God on any people who indulge in it.

When the Saints first joined the Church in these lands the Branches were full of life and spirit. The gifts and blessings of God were bestowed in great abundance and power; and the people rejoiced exceedingly in his goodness in revealing the Gospel in its fulness unto them. The sick were healed; the spirit of prophecy was poured out; visions and dreams were enjoyed; the gift of tongues and the interpretation of tongues were not uncommon; the gifts of wisdom and discernment and knowledge were sought for and obtained. Every Saint felt upon joining the Church to take to heart the exhortation of an Apostle of old—an exhortation which was reiterated once more by living servants of God in the ears of living men and women, to “contend earnestly for the faith once delivered to the Saints.” Fast and prayer meetings were held in the Branches to beseech the Lord to pour out the gifts of his Spirit even as he had promised; and those who sought in this manner obtained all they sought for; and from one end of the land to the other, wherever Branches of the Church existed, there was heard the sounds of thanksgiving unto God for having restored his Church once more to the earth, endowed with a living Priesthood and blessed with the power and gifts which the ancient Saints enjoyed. This happy condition of things continued for years. Those of the Saints who were faithful and lived up to their religion gathered to Zion, and there continued in their onward growth. But there were many who did not feel that it was so important to obey that commandment of God. They had the blessings of God in these lands. This seemingly satisfied them. They appeared to have no conception that there were blessings to be obtained in Zion to which those they had received here were only a foretaste. They neglected, therefore, to avail themselves of the privilege God offered to them of gathering out from the nations of the earth and being associated with his chosen people. The result has been, that in almost every old Branch throughout the land, there are remaining some individuals who have had a membership in those Branches from the time of their first organization. The living, active faith which obtained so many gifts and blessings in the beginning, and which needed for its continued growth a continued obedience to the commandments of God, has become dead. A spirit which is not the true spirit of Zion has taken the place of the Spirit of God; and the result is that they stand as members of the Church of Christ more from habit and association than from any real, heart-felt devotion and love for the principles, or any deep enjoyment of the true Spirit of the Gospel. They go to their meetings as a matter of form and habit, just as they would to any sectarian meeting, yet lacking the zeal and sincerity which characterize the devotion and worship of many among the sectarians; they pray to God with their lips while their hearts are not engaged in it; they are pleased when some Elder mere eloquent, perhaps, than others of

his brethren preaches, because their ears are tickled with his words, but their hearts are not searching after the principles of truth he may teach to profit by them; and if they are warmed up for a moment under the influence which surrounds them, till they feel somewhat like they felt when they were younger members of the Church, it is chilled to death by the cold formality into which they have sunk, and they are satisfied with the nominal membership they possess, seeking not to possess that fulness of the Spirit of the Gospel by which alone they can enjoy communion with God.

All the old members of the Branches are not in this condition. There are some who have diligently and unceasingly laboured to effect their deliverance from Babylon, and in whose bosoms the light of the Gospel exists and burns as brightly as it ever did. But such cases are the exceptions and not the rule. Wherever there is a large proportion of these old, dried-up, formal members, they effectually check and deaden the growth of faith and the increase of the Spirit among the Saints who belong to the Branch with which they are associated. In conversing a few days ago with an intelligent gentleman, who had been investigating and fully believed our principles, we were informed by him that some persons who were nominal members of the Church had taken a course to stifle and crush out what little faith he had, rather than to increase and strengthen it. He said, had he been governed by their influence, relying upon their experience as the true experience of faithful Saints, he would have been deterred forever from joining the Church; but his knowledge of the principles enabled him to discern that they who thus endeavoured to influence him were themselves infidels thereto, and that the Spirit promised unto those who should live godly in Christ Jesus, if it had ever had an existence within them had entirely departed from their bosoms. This case illustrates the principle of which we are speaking. When new members join a Branch, their new-born zeal and love are effectually damped and stunted by the unwise remarks and the pernicious influences brought to bear upon them by those who should be nursing guardians to them if in possession of the right spirit, and to whom they naturally look up in consequence of their many years' connection with the Church. Hence we see at the present time, in nearly all the old Branches throughout this land, an absence of that faith and spirit and power which always prevail where the Saints of God live up to their privileges in meekness and humility. There is an absence of that comprehension of the Gospel—of that growth in the understanding of its principles which always characterizes those who possess the Spirit of the Lord in its fulness.

Now, this condition of things cannot be always continued. The servants of God cannot always be expected to labour among a people who do not appreciate their presence. The meek and the honest and the faithful Latter-day Saints will be gathered out. They will continue to enjoy that Spirit which they have received through their obedience to the Gospel; while those who have neglected to cultivate that Spirit will grow harder and harder of heart, and be filled with greater unbelief, until they will fall into complete darkness.

We feel, as a servant of God, to lift up our voice and solemnly warn the Priesthood and Saints of the necessity there is that they should humble themselves before the Lord. If they are practising sin or indulging in anything that grieves the Spirit of the Lord, let them repent and utterly and sincerely forsake all such wrong-doing before it is too late. We know that the day is now come, when, if they do not utterly forsake their sins and turn unto the Lord with full

purpose of heart, his Spirit will be taken from them and given to another people, and they will remain under the condemnation of God. You may think that your sin is not known, that you can cover it up, but be assured that no effort of yours can conceal it from God, or can prevent his Spirit from communicating it to his servants. We again repeat, that the Lord being our helper, we will not cease our efforts to have sin and iniquity rooted out from among the Saints of God and those bearing the Holy Priesthood. The Elders should take the initiative by putting away every evil from themselves, that the power of God may rest upon them to aid in purifying the Saints.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder W. W. Cluff, dated Hjørring, Nov. 11th, we learn that the work is still progressing with rapidity in Scandinavia, the Lord having greatly blessed the Elders in their ministrations since our visit to that region. President Jesse N. Smith and himself had attended a Conference held in Christiania, Norway, on the 18th and 19th of October, when a large number of Saints and strangers assembled, and the Spirit of God was richly enjoyed. Baptisms continue frequent, and increased good feelings are manifested by the Saints.

President John L. Smith, writing under date Nov. 19th, from Geneva, informs us that the excitement consequent upon our recent visit to Switzerland is not yet allayed, and the Saints are strictly watched; while the newspapers and clergy are hounding on the police to look closely after them and handle them severely. But the persecution they are enduring is only tending "to strengthen those who have entered the Church from pure motives, and they are determined to cling to the faith of their choice, let what will come. Such has ever been the case in all countries."

Elder Miles P. Romney, writing from Mossley, Manchester Conference, Nov. 11th, informs us that the meetings are well attended by strangers who manifest an interest in the teachings of the Elders. Notwithstanding the distress in that district of country, the Saints are bearing up under it, manifest a lively faith and continue to place their trust and confidence in God.

By letter from Elder David M. Stuart, President of the Scottish District, dated Nov. 21st, we learn that all is moving on well in Scotland among the Saints. A good spirit is manifested by them, all through the District, and new members continue to be added to the Church in the various Conferences. The Sabbath-schools continue to flourish; many strangers attend the meetings; the poor are rejoicing in the Gospel, and great efforts are being made by the Saints to emigrate the coming season.

NOTICE.—Elder Eugene Henriod, formerly President of the Southampton Conference, and more recently labouring in this office, has been excommunicated from the Church of Jesus Christ of Latter-day Saints for adultery and dishonesty.

GEORGE Q. CANNON, { *President of said Church in the British Isles and adjacent countries.*

CORRESPONDENCE.

Liverpool, Oct. 29, 1862.

Editor *Millennial Star*.

Dear Brother, — While travelling across the great plains of Nebraska Territory, in the months of June and July last, my attention was much attracted by a heavy emigration which I daily met travelling westward. As usual, upon many of their waggon covers were written the names of the States they hailed from, and also the places of their destination. My daily readings of these outside advertisements informed me that their travels had commenced in the States of Minnesota, Iowa, Wisconsin, Illinois and Missouri, and that they were bound to Great Salt Lake City, Salmon River and Oregon. Some of these emigrants drove good teams, while at some distance were bands of horses and mules, which, I afterwards learned, were their property. The aggregate number of these teams was over 3,000. Seldom a day passed without meeting forty or fifty.

In these companies were not only men of vigour that might be successful in sifting from the sands of Salmon River their golden grains, but many couples that had grown grey together, and, now feeble with years, were seen riding in their waggons. Here, also, young men accompanied by their wives, who carried infants in their arms, followed by their little children, were travelling along the prairie. Many of these outfits were of a superior character, evincing that the owners were persons of means, and had not been forced by poverty to seek a country where more of this life's blessings could be obtained; however, the conveyances of many afforded proofs that the ingenuity of their owners had been brought into action by their poverty. Waggon bodies that had been once painted were now patched up with new rough timber, and rolling along on well-worn axletrees; women and children exhibiting on extended crinoline faded and tattered calico skirts. Sometimes, when these gold-bound travellers, during the time of their "noonings," were resting against the wheels of their carriages, or

sitting on their provision boxes, I commenced conversing with them; their favourite subjects were the homes they had left, and the destinations they had started for. They were unanimous in the report they made that the difficulties their native land was involved in had induced them to seek another home. Their conversation showed that they felt these were sorrowful times for them; war and taxation, with their concomitant evils, were the causes of their exodus. They talked of Southern victories over Northern unionists, and regretted the fall of their once happy country.

I must not omit to mention a storm we encountered. I have travelled this road before, and have been caught in storms; I have seen lightening that has lit up the sky on a dark night and illumined the atmosphere so that I could have seen to read a newspaper; but I never before encountered so severe a storm as we did on the 8th of July. The rain descended in torrents. I passed over a waterproof coat to my travelling companion, and buttoned my own across my bosom. The thunder, like the booming of a discharge of heavy artillery, pealed directly over the roofs of the waggons; now and then the lightening fluid struck the ground, and the dust rose several feet in the air, and we involuntarily put our hands to our eyes lest our sight should be injured. The cattle, much to my satisfaction, made a dead stop, for I had been fearing they would stampede. Fearful lest the lightening might be attracted by our rifles, which were hung to either side of the waggon-bows, I covered them over with some loose clothing. My fears increasing, I sat down between two bundles of bedding, meanwhile the lightening forked in many directions, and threatened fearful things. While sitting, many thoughts passed through my mind. I thought of angels, and whether they would protect us. Enquiries ran through my mind about the power of Satan in his capacity of "Prince of the power of the air," and how many storm fiends were employed in darkest

ng the heavens and agitating the elements. In a moment I received a severe shock on my left hip, and thought I was injured; soon after this the storm abated, and after a little arranging we were again on our journey. When I awoke in the morning, instead of finding I had taken cold as I expected, I was unusually well, and my limbs extremely lightsome; I could attribute this only to the previous electric shock. All persons within the reach of this thunder storm, however, were not so fortunate, for I afterwards learned that two men were struck dead by the lightening.

No accident worth mentioning again occurred until I was on the cars coming from St. Joseph to Hannibal, when the train stopped and two soldiers with four prisoners took seats in the carriage. The soldiers held their pistols on their laps, while a smile of satisfaction was on their countenances; not so with the prisoners, who appeared much dismayed at their capture. They were ill-looking men, and belonged to a desperate gang of "Jay-Hawkers," who a short time before had mercilessly fired upon a railway train and wounded some of the passengers.

When I see a nation, once the most prosperous on the earth, now having so many afflictions; their sky stormy, their power dwindling, their Government divided, and the feelings of both parties towards each other so bitter as to exclude all hope of a reconciliation, to me it appears to verify the words of Joseph Smith, who predicted that troubles would come to the American people; and I wonder that they cannot see it too, and embrace, before it is entirely too late, the only plan which offers them any possible hope of deliverance from their national troubles.

Yours sincerely,

GEORGE SIMS.

We have much pleasure in laying before our readers the following extract from a letter, written by a sister who emigrated this year, to her parents in Leeds. We know the good results which attend the sending and perusal of such letters, both to the Saints and those not members of the Church, and would be pleased to publish more of them if they were placed in our hands.

AMERICA.

Payson, Utah Territory,

Oct. 6, 1862.

Dear Parents.

It is with grateful feelings to God, my heavenly Father, that I write to you once more to let you know how I am getting along, and to answer your kind letter, dated July 14th. I am happy to inform you that so far all is well with me. I never enjoyed better health in my life than while crossing the Plains and up to the present time; not the least cause for complaint. We arrived in G. S. L. City on Sept. 23rd, having left Florence on June 23rd, being exactly two months, by the day of the month, in crossing the Plains, the quickest trip ever known to have been made with ox-teams. We had a good captain in Capt. Homer Duncan, whose train I came in; good teamsters and a good time of it altogether; no accidents of any account; no waggons upset, and the best of time with the cattle. I enjoyed myself very much while travelling, each day bringing its own trials, its pleasures and excitements. The journey to me was a source of much enjoyment and pleasure. The varied scenery, the aspect of the country, so new to me and different from anything I had ever seen, the splendid weather and some pleasurable associations, all combined to make the time pass swiftly along. If it had been possible for us to have jumped out of England to these valleys, we should have stood and gazed with amazement and wonder, while our thoughts and ideas would have become so mingled and indefinite that we would have seemed in a dream, until we had given another shake and started afresh to gaze with increased wonder and awe on the mighty bulwarks which surround these valleys of the mountains. Truly are they called "the secret chambers of the Lord," and truly is this a blessed and prospered people! That man or woman who has bade adieu to Babylon, and has come here with honest motives and a sincere desire to serve God, cannot fail to realize that a lifetime of gratitude to God, with ever continued and increasing good works is the only acceptable return which can be made to him for thus providing his people with so secure a refuge, and placing

them where they can be shielded from the judgments and misery so soon to come upon the nations of the earth.

I did not make any note of anything that transpired on the way, therefore when I look back I forget many little incidents which at the time were amusing or provoking, just as it happened. When the road was good we rode considerable, when it was bad we walked more. Fancy us girls up before the sun, walking from five to twenty miles up hill, all the time facing a strong wind, camping after sun-down, then fires to make, suppers to prepare and cook, clothes to wash, and so on; and then when all is done, gathering round our camp fires, singing songs, talking, joking and making merry till bed-time. Each day made us more familiar with the hills, rocks and mountains, the rivers and creeks which lie between the frontiers and the Valley. Some of the rivers that were shallow we waded, some we rode across, and others we were carried over. Fancy a lot of us crossing a creek; some have already gone over, others are waiting to follow, while some are in the act of crossing on a narrow strip of timber; then try and fancy me like a female Blondin carefully poising myself on the narrow board which serves as a bridge, apprehensive of tumbling into the water, the only danger attending which would be merely a wetting. These things we thought little of; still an occasional tumble was at times provoking.

We usually travelled from fifteen to twenty miles a day; we had plenty of food to eat suitable for such a journey; and thus we travelled day after day till we neared our destination. Our hearts were light, our appearance pretty good, and our faces cheerful that day we entered the city; and O, what a splendid place it was after travelling so many hundreds of miles! wending our way over hills and vales and sandy plains, through brushwood, over rocky ground and smooth, through canyons that echoed to the crack of the teamster's whip, or resounded with the merry shouts of some of the passengers. When passing through the last kanyon, three miles in length and just wide enough for a waggon to roll along, each face wore a look of wonderment, just as if they were waiting for the curtain to

rise and reveal to them one of the most splendid pictures that the eye ever beheld. That was just the case with us; we could not express our admiration at the beautiful city that rose so proud and stately about six miles from us, when we emerged from the kanyon. We all with one accord sat down to sing, "O, ye mountains high! where the clear blue sky;" then getting up we walked along, passing many pretty houses by the way. * * *

Your affectionate daughter,
MARY SENIOR.

ENGLAND.

NOTTINGHAM CONFERENCE.

Nottingham, Nov. 8, 1862.

President Cannon.

Dear Brother,—As it is some time since you have had anything in particular from the Nottingham Conference, and knowing your anxiety to be acquainted with the situation and progress of the work in the various parts of the Mission under your care, I thought perhaps a few words in regard to the state of affairs in this Conference might not be unacceptable.

The Saints in this Conference, with but few exceptions, feel well, which is a proof to me that they are striving to live their religion. As the work they are engaged in rolls on their faith increases, and their joy is in keeping with their faith; and they frequently express their thankfulness for the knowledge they have of the work. There have been three deaths in the Conference since the last emigration. On the 8th of September the Eastwood Saints had all necessary arrangements made to enjoy themselves in a tea-party, which was to come off at five o'clock in the evening; but the early hour of seven in the morning brought tidings of sorrow which cast a gloom over all their anticipated enjoyments, and the Saints were called to witness a scene which caused every heart to mourn. A brother by the name of John Clifford, who was working in a coal mine, was putting in a charge of powder for blowing out the coal, when it accidentally took fire from his candle, and he was brought home a mangled body; he lived until about ten in the evening. About an hour before he died I ordained him to the office of an Elder. He leaves

a wife and three children to mourn his loss.

The spirit of emigration is rife with those that live their religion, and, notwithstanding the hard times, I think a goodly number will get away this season. The work here I consider in a healthy condition, as we are gradually adding to our numbers. Our meetings are well attended with strangers, and a spirit to enquire after the truth appears to be on the increase with the people. The

Priesthood are united and manifest a willingness to do all they can for the spread of the truth. I feel thankful for the cheering news from home; for the peace and prosperity that prevail in Deseret.

Ever praying for your welfare and the prosperity of the great work in which we are engaged, I remain, as ever, your brother in the Gospel of Christ,

J. D. CHASE.

S U M M A R Y O F N E W S .

ENGLAND.—The distress in Lancashire continues rapidly on the increase. There is considerable newspaper agitation on the subject of Prince Alfred being elected to the throne of Greece.

FRANCE.—The prospective election of Prince Alfred as King of Greece is the principal topic on the *tapis* in Paris. The papers have manifested much energy and no little acrimony in dealing with the subject. *La France*, of the 22nd ult., says:—"The great Western Powers have common interest in the East, which ought to unite, and not to divide them. It is evident that if one of the Powers desired to obtain a preponderance to the prejudice of the other, the equilibrium of their relations would be disturbed, and a shock be given to the principles on which their good understanding rests." The cotton manufacturers are coming forward liberally for the relief of their distressed operatives. MM. Wherlin and Hofer, of Mulhausen, who closed their mill in August last, have undertaken to maintain all their hands on full pay until July next. The men are employed at field work about the grounds, and the women in knitting and needlework.

ITALY.—The Italian Parliament has been engaged in an animated discussion on the interior policy of the Administration, the Ministry defending their policy in the late Garibaldian excitement, and the Opposition attacking it. At latest dates the discussion had not terminated.

GREECE.—The Provisional Government is hardly able to control the excitable spirits that have returned from exile since the revolution. The old parties, know as the English, French and Russian, have been re-formed in this crisis. A letter from Athens of the 15th ult., says:—"The English party is the most turbulent, the most exacting, and the most daring, because it comprises all the madmen who style themselves the principal authors of the last revolution, and because the Government feel too weak to oppose them. They parade the bust of Prince Alfred, who is to bring to Greece millions of pounds sterling, an increase of territory, and to embrace the Greek religion. At Syra, the most mercantile town in Greece, the merchants are shouting for Prince Alfred as King of Greece. There are the same tendencies in Messenia, Achaia (Patras), Corinthia, and all Acarnania (Missolonghi).

MONTENEGRO.—Very great distress prevails in Montenegro, neither man nor beast having the means of satisfying the cravings of nature.

AMERICA.—General McClellan has been officially removed from command, and General Burnside appointed to command the army of the Potomac. This has caused considerable excitement, following so closely, as it does, upon the Democratic election successes. The reason alleged for superseding him was his not advancing upon the enemy across the Potomac, and giving them battle, when ordered to do so by General Halleck. The Confederates, under Lee and "Stonewall" Jackson, are somewhere in the Shenandoah Valley. No engagement of importance since former dates, although one appears imminent.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30, 1862.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Warwickshire ...	E. Cliff ...	1 2 9	Brot. fwd. ...	...	218 16 5
Newcastle-on-Tyne ...	J. S. Gleason ...	2 16 3½	Cheltenham ...	W. G. Smith ...	9 13 6½
Dublin ...	R. Brown ...	36 1 10½	Bristol ...	G. Halliday ...	2 9 0½
Durham ...	J. S. Gleason ...	6 10 7½	Carnarvonshire ...	R. Evans ...	0 13 3½
Herefordshire ...	L. Bowen ...	20 3 1	East Glamorgan ...	G.G. Bywater ...	14 17 3
Shropshire ...	W. Hopwood ...	1 19 5½	Lincolnshire ...	J. Bullock ...	8 19 1½
Worcestershire ...	W. Thurgood ...	2 12 10	Derbyshire ...	J. Bullock ...	7 4 0
Leicestershire ...	A. Ross ...	1 18 6	Cardiff ...	J. W. Morgan ...	9 8 9½
Nottingham ...	J. D. Chase ...	3 10 1½	Pembrokeshire ...	J. Gibbs ...	0 11 10½
Essex ...	J. Berrett ...	4 16 3½	Birmingham ...	W. G. Mills ...	0 19 1
Belfast ...	R. Scott ...	74 5 6½	Southampton ...	W. Bramall ...	6 0 1½
Monmouthshire ...	R. Palmer ...	10 0 9	Glasgow ...	R. Sands ...	2 3 4½
Flintshire ...	E. Price ...	1 15 7½	Edinburgh ...	G. Peacock ...	4 19 10
Staffordshire ...	W. Hopwood ...	4 15 3½	Bedfordshire ...	J. Bull ...	0 10 0
Dundee ...	W. S. Baxter ...	15 13 3½	Kent ...	J. Needham ...	0 9 6½
Channel Islands ...	P. DeLaMare ...	0 7 4½	Preston ...	W. S. Snow ...	0 4 1½
Denbighshire ...	R. M. Jones ...	1 12 10	MISSION.		
West Glamorgan ...	F. D. Hughes ...	6 11 7	Australian ...	T. Ford ...	307 8 5½
Manchester ...	J. M. Kay ...	1 5 9½	Scandinavian ...	J. N. Smith ...	2 1 10½
Llanelli ...	D. M. Davies ...	3 19 8½	South African ...	G. Ruck ...	92 7 3½
Lands End ...	W. H. Pitts ...	2 15 8½	San Francisco ...	...	85 5 6½
Liverpool ...	J. C. Graham ...	9 1 1			

Carried forward ... £218 16 5 Total £775 2 8

The invoice of September 30th is included in the above account.

P O E T R Y .

A F I G U R E .

The light shineth in darkness and the darkness comprehendeth it not.—John xvi, verse 5.

Once when the sun shone clear and bright,
On a cloudless summer's day,
Stretch'd on a couch, with fever'd brain,
A prodigal there lay;
Suspecting not the time was near,
When he must end his mad career.

The film of death had veil'd his sight
And life was ebbing fast,
When he called for light, and wondered how
Darkness o'er all was cast
'Tis midnight thick he said, and why
Do all so silently stand by.

Mistaken soul he saw not then
Nor heard as heretofore;
The room was light, his friends conversed,

Sheffield.

Yet he was cheer'd no more:
The blood soon curdled at his heart,
And now his spirit must depart.

Kind warning and good counsels oft
In life did he despise;
His haughtiness might indicate
That only he was wise.
The love which shewed him safety's path,
Was met by laughter, scorn or wrath.

Faint picture this of those who leave
The pure celestial light,
Forsake the covenant of peace
For woe and endless night;
Through stubbornness and self-conceit,
They're victims to an awful cheat.

W. C. Ross.

ADDRESS.—Thomas Taylor, 2, Thomas Street, Manchester Road, Bradford.

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L I V E R P O O L

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOSL.

No. 50, Vol. XXIV.

Saturday, December 13, 1862.

Price One Penny.

LITTLE SINS—CONSEQUENCES OF INDULGING IN THEM.

There is a disposition in the minds of many to look with a lenient if not careless eye upon what they consider little sins—slight departures from the path of rectitude and duty, more particularly in themselves. They are apt to consider them of trifling importance, and things which the Lord will view with equal leniency and readily forgive. White lies, as they are called, casual equivocations, occasional negligence of duty and remissness in attending meetings or prayer, indulging in habits which though not strongly reprobated are, nevertheless, admitted to be wrong, and other things of a like character are thus sometimes looked upon as wrongs of a trivial nature, because they are not so often and so sternly reproved as evils of a greater magnitude. We would wish all such to have a more correct and truthful understanding of the nature of these things and the lamentable results that follow a persistence in them. An acorn is but a tiny thing. Picked up by a passer by who was ignorant of what it was, its nature and the principles of vegetation, he would little think it contained the germ of a mighty oak, such as that from whose spreading branches it had fallen; that if planted it would germinate, grow and rear aloft its mighty limbs springing from a massive trunk

strong and durable enough to withstand the lapse of centuries. So with seeds of other kinds. How small and insignificant the seed appears compared with the matured tree or shrub or plant. And so it is with these little sins, these slight departures from the narrow path, these occasional neglects of duty. It is only in ignorance that they are viewed with indifference; the results that flow from them are not understood; otherwise they would be guarded against with all the power of the soul, viewed with deep and undying abhorrence; and strength would be sought from the Lord earnestly and continually to oppose and overcome them.

It is rarely that any man falls into the commission of a great wrong at once, from a walk of rectitude and honour. No one who has obeyed the Gospel and received the Spirit of God can do so. He must first have grieved that Spirit by tampering with evil, and given the Enemy power over him, and thus having weakened the fortalice of the soul he becomes an easy prey to the allurements of Satan, is unable to resist temptation, and in an unguarded moment is overcome. Hence the Divine injunction, "Shun the very appearance of evil." By giving way to what are considered trifling evils, faith becomes weakened; and the individual who

does so is unable to approach the Lord in prayer with that confidence and faith which is powerful and able to draw down the blessings of God.

Our life is not inaptly compared to a warfare. The enemy we have to encounter is sin; and that enemy has auxiliaries within us. The traditions of past generations which have begotten unbelief in the minds of the children of men, hereditary desires and promptings and the effects of early teachings and associations have all their influence; while the powers of evil around us in the world, the many temptations to which old and young, but especially the young, are exposed, are skilfully used by the Adversary to second these internal foes for the accomplishment of his purposes in the ruin of mankind. The general who besieges a fort or fortified town does not endeavour to obtain possession of it by casting his troops against the massive and uninjured walls by which it is protected; but by sinking mines and opening his batteries against it he endeavours to make a breach in them by which he hopes to effect an entrance. Neither does Satan attempt to gain full power over men by at first tempting them to commit some great and heinous crime. It is by sapping the foundations of truthfulness and rectitude, by glossing over some apparently trifling departure from righteousness and making it appear as a thing of slight consequence, that he leads men on to the commission of other and greater sins, each one giving him increased power, and widening the breach by which wrong enters and takes possession of the soul.

Our present actions form the basis on which we build for the future. If the foundation be good and solid, then the superstructure will be permanent and durable; but if the foundation be bad, if it be rotten, then the building erected upon it will sooner or later totter and fall and destroy us in its destruction. The child who is permitted to indulge in little fibs and petty pilferings will, if unchecked, grow up a liar and a thief. It will seek associations kindred to its own depraved habits, and from them become strengthened in its evil practices. The little ones who at the family table are permitted to imbibe "a little" alcoholic

liquor, stand a thousand chances to one of becoming the victims of intemperance and eventually sinking into the drunkard's grave. And men and women are, in many respects, but children of a larger growth. The experience of all teaches them how much easier it is to form a bad habit than to correct it; to learn how to indulge in the use of anything, no matter how injurious, than to leave off using it. The horrid visions, mad and fevered dreams, fits of insanity and untimely death of the opium-eater, were not thought of by the unhappy victim of that fearful habit when first commencing to indulge in it. The soothing lassitude which shut out all worldly troubles, the glorious visions which filled the soul with ecstasy, when the vile narcotic was first indulged in, were little thought to be the precursors of such mental and physical torments that the heart sickens in barely contemplating them. And the practice of indulging in these "little sins" is no less baneful and horrible in its results. A slight equivocation is practiced, a truth being told to the ear but a lie to the sense, and the conscience is troubled at first—that is, if the mind has correct conceptions of the heinousness of falsehood; it is practiced again, and conscience does not speak so loudly; again and again is it practiced till conscience becomes dumb, its voice being unheeded; and it becomes as easy with such a person to equivocate and descend to downright falsehood as it was before pleasant and esteemed honourable to speak the truth. The Spirit of God will not abide with those who pursue such a course, but will leave them in their meanness and untruthfulness, the slaves of a dishonourable habit which renders their words utterly valueless. A meeting may be neglected and there is uneasiness, the mind is unsatisfied for a duty has been neglected, a privilege cast aside; the neglect is repeated and re-repeated and carelessness is the result. The blessings to be obtained there are unprized. Any cause becomes sufficient apology for stopping away, and if none present themselves readily, one can be easily framed. It is too hot or too cold; it rains or it is rather stormy; it is a nice day for a walk or it is not suitable weather for going out; it is too far to where the meeting is

held or it is not a sufficient distance to enjoy a little fresh air; tiredness, sleepiness, a headache or no ache at all but some little matter to attend to elsewhere, these all become apologies satisfactory to the mind sunk in carelessness; and thus privileges are trifled with, blessings looked upon with a careless eye, and the Spirit of the Gospel driven from the soul through indulging in the habit of neglecting meetings. They who understand the meaning of the title Saint, who appreciate its worth and prize its value, will not neglect these or any other means appointed for renewing and increasing their spiritual strength; but many who have professed the name deceive themselves, and vainly imagine they can receive that exaltation which they have been taught lies in the future for all who are faithful, and yet neglect their duties as Saints of the Most High.

But there is a worse feature of the question than even this, and that is where the effects are transitive, or pass from one person to another, in a greater degree and with more injurious consequences than is the case in the illustrations cited. Indulging in the use of stimulants, which can be refrained from without injury to the health, though moderately at first, is laying the foundation of a habit which grows in power and intensity with years, and is perpetuated in its results in the succeeding generation. There is little need here to depict the fearful consequences of intemperance in the use of strong drinks. It is the beginning of such a career that is now being pointed out. Many a man of bright intellect, high sympathies, warm heart and noble powers has been disgraced, ruined and destroyed through not standing with a resolution of adamant against a "first glass." That resolution he may have lacked of himself, for the convivially inclined are usually "good natured," as it is called; but if he had sought strength from God to overcome the insidious temptation, if he had wrestled and struggled in prayer for power and had utterly and at once broken off the habit, he would have received strength from the Lord; and his talents, which sodden in drink became worthless even before death struck him in early years, would, if consecrated to the service of

God, have made him a mighty instrument in establishing truth and doing good upon the earth. But "a little" stimulated the high-strung powers to increased exertions; it was taken and repeated, while unconscious of danger the habit grew upon him till it became stronger than life itself, bound him the slave of its hideous power, and crushed out with his earthly existence all the hopes his promising morning of life had given birth to. The consequences of this sin passes to the family that depended on him (if he had one) and looked to him for guidance, counsel and example; to every place where his influence extended, and to all mankind, for whose benefit as well as for his own he had been endowed with powers and abilities and received a being on the earth. This, too, often leads to many other sins; it might almost be said, is the parent of other sins. The passions are excited to such a pitch that gratification of them will be sought, and if he who is pursuing this downward course is not speedily arrested in his career, the worst crimes and most heinous sins may be expected to follow. The crime of adultery, the extreme atrocity of which seems to be but little understood, even by the Saints, with all its fearful results so constantly follows intemperance, that the individual who indulges in the latter is almost certain, in nine cases out of ten, to sooner or later perpetrate the former. This climax of iniquity can be and often is reached by other and gradual stages in sin. The moral tone of society is so low, and the departures from virtue so frequent, that the loss of that which should be dearer to woman than her life, and which should be preserved by man with more care than the apple of his eye, or even his existence, is viewed with comparative indifference and elicits little more than a passing remark. Hence, the young of the opposite sexes look upon unrighteous intercourse as a sin of a very trivial nature. The purity of the female mind is sullied by light conversation and obscene allusions. Indelicate observations and loose jests on things which should be held sacredly private, or referred to with all the gravity and seriousness which their importance demands, familiarize the mind to evil

thoughts, from which to evil actions is but a step easily and too frequently taken. Young men are influenced by the same things. They hear other young men, who are sunk in depravity and degradation, boast of conquests over virtue and perpetrations of crime till they become familiarized to it, and it loses its hideous aspect in their eyes through that familiarity. Hence these light speeches and indelicate allusions, that often raise a titter or call forth a laugh, are sapping the foundations of virtue, and opening the way for the perpetration of deeper wrongs which fill the land with corruption and degradation. The female who understands and appreciates the worth of virtue would repel any man, no matter who he might be, with indignation and loathing, who would dare to insult her purity by hinting, in word or action, at the commission of a wrong which would degrade them both in the sight of all pure beings, and bring punishment and disgrace upon them. Men of experience and knowledge permit themselves to take liberties with females, which, though apparently harmless, lead on to fearful consequences. An occasional kiss, a private walk, and the avenues to the soul are opened to the entrance of wrong. Liberties are taken which give Satan power. Quick to perceive, he pours into the mind evil thoughts and stirs up the passions, till in an unguarded moment, with, it may be, no great wrong designed, the tamperer with evil falls into gross iniquity and covers himself with eternal infamy. There is no more fruitful source of apostasy than this. Men commit adultery, and the Spirit of God leaves them in utter darkness; they turn away from everything virtuous, honourable and pure, and deny the truth. The Lord has expressly declared that this should be the result; he has even said that whosoever looketh on a woman to lust after her hath committed adultery already in his heart; and all such, unless they speedily repent, shall deny the faith: "He that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit, and if he

repents not shall be cast out." No one, therefore, can be too careful in guarding against the approach of everything which leads to this dreadful crime and its terrible consequences. And the Saints, above all people, should cultivate a due appreciation of the inestimable worth of virtue, and a holy horror of depravity; and should carefully impress the same upon the minds of the young.

Many, by continuing in a course of sin, so far lose sight of the principles of truth and the power which God bestows upon his faithful servants, and become so blinded, that they imagine they can proceed in the perpetration of wrongs without being discovered, and that all will be well with them so long as their iniquities are unknown. This is one of the most delusive thoughts that could enter the mind; and all who indulge in it will awaken from the spell into which they have permitted Satan to cast them, to find themselves covered with everlasting shame and disgrace. Unless they repent and put away their sins from them they will neither have part nor lot in the kingdom of God.

If the Saints would be preserved from the calamities which are fast coming upon the inhabitants of the earth, they must not only avoid the perpetration of wrongs of a heinous character, but they must put away from them everything of a nature that would grieve the Spirit of God. Every day the dividing line between the Saints and the world is being more distinctly drawn; and the Saints cannot indulge in the evil practices of the world, no matter how trifling they may appear, and escape condemnation. The Lord bore with many things in the days of our ignorance which could not be passed over now for a moment; and every deviation from the path of righteousness, no matter how slight it may appear, will certainly have to be met and rendered an account of. And the steps from these so-called little wrongs to others of a grosser character will every day become fewer and more easily taken.

Ambition is but avarice on stilts, and masked. God sometimes sends a famine, sometimes a pestilence, and sometimes a hero, for the chastisement of mankind; none of them surely for our admiration.—*Landor*.

THE ATMOSPHERE.

"The heavens declare the glory of God, and the firmament sheweth his handiwork."—
PSALM XIX, 1.

"We view His kind, His life preserving care
In all the wondrous properties of air."

Among the varied and admirable works of our heavenly Father, that of the atmosphere is not the least interesting. Like every other arrangement of infinite goodness and wisdom, usefulness and beauty here combine. For it

"The streams their beds forsaking upward move,
And form again the wandering clouds above;
Hence rich descending showers, hence balmy dews,
Their pleanoms sweets, through bright'ning fields
diffuse."

The air in which we move and breathe is a very light, thin, transparent fluid, everywhere surrounding us, and extending several miles higher than we can see on the clearest day. Its essentiality to our present existence is evident to every sensible person. This vast body of air encircling our globe is called the atmosphere, from two Greek words signifying vapour and a ball. Owing to its extreme clearness and rarity we are incapable of seeing it except at a distance, when it shows itself under a light blue colour. The sky or firmament above is nothing more than the distant appearance of the great mass of the atmosphere. It is generally believed to extend forty-five miles above the surface of the earth; and this great extension produces its pressure, from which proceeds many interesting and important effects.

The following experiment will illustrate and prove that air transmits pressure equally in all directions, whether upwards, downwards, laterally or obliquely. Suppose we procure a tube or pipe with a rod of equal length: at the end of the rod fix a plug, stopper or piston made so as to fit the bore of the tube very exactly. One end should be open to admit the piston, and the other occasionally closed air-tight by a cap so constructed as to screw on and off at pleasure. Push the piston down to the extremity of the tube, and hold it there until the moveable cap is fastened on. The inner side of the cap and the lower surface of the piston ought to be in close contact. If the rod is now extracted we shall have, besides the

exertion necessary in lifting it, to use an extra force proportional to the width of the bore. Supposing its width a little more than an inch, and the weight of the rod and piston eight ounces, we should then have to pull up with the same force as if we were lifting a weight of 15½ lbs. It is clear we pull against a resistance of some kind, and evidently that of the atmosphere, for there is none other. If we loose the piston while drawing it along the tube, it will immediately force itself back again to the other end, and will always so act whether the rod be drawn upwards, downwards or in any other direction whatever. This and the following principle are common to all fluids, of which air is one. If the piston be drawn upwards, and the moveable end be taken off at the same time, the air will rush in under the piston and counterbalance the pressure above it. Hence, whenever air can act upon the opposite sides of an object it presses them with equal force. For instance, when an ordinary-sized man stretches out his hand he bears a weight of nearly 280 lbs. upon the upper surface; this is counterpoised by the same weight pressing against the under side. So nice is the balance and gentle the pressure, that so far from obstructing our motions we are scarcely aware of their counteractions. What tenderness and care is displayed by our Almighty Father in this single property of the atmosphere!" Who shall not say He is "gracious and merciful," "and abundant in goodness!" The body of a man or animal having a surface of 2,000 square inches sustains an external pressure of about 15 tons. Were it not for this property of fluids, by which they press equally on all parts at the same time, we would instantly be crushed to death. We need not multiply examples; our object is to furnish principles and leave them to the reflecting mind.

Again, suppose we had a pipe of

uniform smooth bore, accompanied with an air-tight-fitting piston and rod. If the lower end of the tube were inserted in water and the piston drawn up, the water from the bottom would closely follow it. For the sake of illustration, suppose the pipe stood thirty-five feet high, then the water would rise about thirty-two feet inside the tube, but no higher; and should we still force the piston upwards, the water would remain stationary. The reason of its rising no higher is, that the atmospheric pressure will only support a column of water or similar liquid of that height. The surrounding water sustains under the atmosphere an equal pressure at every point; therefore, upon the removal of the air by the piston, the water underneath, having lost its counterbalance, immediately ascends. The common pump and the leather-suck act on the preceding principle. This experiment also furnishes us with a method whereby we may nearly approximate the weight of the whole atmosphere.

Air has also the property of being elastic; that is, if a given quantity be compressed into a smaller space than it originally occupied, it will upon removing the pressure restore itself to its original bulk. The escape of the air from our lungs and that of the wind from the bellows' pipe result from this property. So, also, the action of the various kinds of air-guns. If nine-tenths of the air were extracted from a vessel, the remaining tenth would expand and occupy the same space that the whole had filled. It will always be found that a portion of air, denser than the surrounding atmosphere, will seek to intermingle with it and become of the same rarity. This is how people ascending to a great height in balloons feel severe pain in the sensitive parts of the body; for the more elevated the air the more rarefied, or thinner it becomes. Hence, the air inside their bodies, endeavouring to equalize with that surrounding them, bursts through their eyes and ears inflicting great pain. The rarefied atmosphere of lofty mountains causes the traveller's skin to crack, the blood to gush forth, and impedes both his hearing and breathing.

A bladder, containing a small quantity of air, being tied up at the neck and held to the fire will gradually swell

out. This is termed the expansibility of air, and is owing to the heat coming in contact with it.

We will now proceed to the constitution of the atmosphere. It is principally composed of two airs or gases called oxygen and nitrogen, combined with a small portion of carbonic-acid gas. These, in addition to the various exhalations and vapours drawn up from the earth, constitute the air we breathe. Pure water weighs about 819 times heavier than its equal bulk of atmospheric air. Of the chief components, oxygen and nitrogen, one part of five is oxygen and the other four nitrogen. Oxygen is an invisible gas, heavier than common air, and without colour, taste or smell. Owing to its invigorating properties it has been called vital air. It is essential to combustion, animal life and heat. It is very abundant and energetic. Had we a larger proportion in the atmosphere, we should stand in danger of continual conflagrations, the animal functions would be so stimulated as soon to exhaust the frame by their intensity, and fires, when once lighted, would burn with ungovernable swiftness. Nitrogen is chiefly distinguished by its non-effective powers, as it neither supports combustion nor animal life. It is also devoid of taste and smell, and is lighter than atmospheric air. The effects of oxygen are modified by it, although its exact use in the animal and vegetable economy has yet remained undiscovered. Carbonic acid bears to the rest of the atmosphere the proportion of about one, to two thousand. Like nitrogen, it is fatal to anyone breathing it exclusively.

The animal and vegetable kingdoms are so adapted that one prepares and gives out what the other requires. Thus carbonic acid, which we throw off in breathing, is absorbed by plants, and they in return evolve for us their oxygen. For this reason the country is healthier than the town, because we get a greater supply of oxygen. The atmosphere is the means of equally diffusing light, warmth and moisture. It enables the clouds to form and float,

"And feathered warbler, hence, with rapid wings,
Borne through etherial clouds, exulting sings."

The construction of many useful instruments depend wholly on the foregoing principles, such as the water and

air-pump, the gun and barometer. Without it we should have no cold water, as it and all other liquids would soon evaporate; nor should we ever feel the purifying wind or heavenly breeze.

"Where'er the active vapour flies,
It drives the clouds and ventilates the skies."

Deprived of it we could hear no sound; we should dwell in eternal silence and lose the blessings of hearing and seeing. It is necessary to the respiration of plants and animals, for without it both would soon quickly cease to exist. In short, the more we search the more wisdom we find displayed in its nature

and purposes, and the deeper we are struck with admiration and delight.

Every department of nature affords a never-failing source of delight and instruction, from which the pure and innocent mind may deeply drink. Let us, then, ever be ready to learn its great truths, and contrast our weaknesses with Infinite wisdom, power and holiness. Let us feel thankful for our present privileges, purify ourselves before the Lord our God, and so prepare for that perfect state in which we shall enjoy all knowledge, might and goodness, through Jesus Christ. Amen.

SACERDOS.

HISTORY OF JOSEPH SMITH.

(Continued from page 776.)

Elders B. Young and O. Pratt went from Boston to Lowell.

Elders Kimball, Wight and William Smith, proceeded by railway from New York to Philadelphia.

The *Neighbour* has the following notice:—

"THE PROPHET.

A well disposed newspaper called '*The Prophet*,' was started in New York, in the month of May last. The *ruptures* of our neighbours, and the murder of our best friends, have prevented us from giving our readers *timely* notice. It is published by a society for the promotion of truth, and we must say that in a city so large as New York, if the people have virtue, holiness, and the kindred spirits which have ever won the affections of humanity, they will sustain the *Prophet* liberally. Nor should the country be less magnanimous: by comparing opinions, and proving contrarieties, *truth* manifests itself."

We copy from the *St. Louis Evening Gazette*:—

"PUBLIC OPINION

Of the press on the assassination of *Joseph and Hyrum Smith* by a mob in the jail at Carthage, while under the sacred pledge of the State for the protection of their lives.

With reference to the recent bloody affair at Carthage, the *O. S. Democrat* says:—

'From all the facts now before us, we regard these homicides as nothing else than murder in cold blood—murder against the plighted faith of the chief magistrate of Illinois—murder of a character so atrocious and so unjustifiable as to leave the blackest stain on all its perpetrators, their aiders, abettors, and defenders.'

The *Republican* pronounces the deed 'unprovoked murder.'

The *Reporter* says:—'The conduct of the mob at Carthage cannot be justified.'

The *Reveille* says:—'Joe Smith has been 'lynched' while under the protection of the 'Laws.'

The *New Era* says:—'It was cruel and cowardly to murder the unarmed prisoners when they had surrendered themselves, and were in custody of the laws.'

In fact, the press of St. Louis denounces this bloody deed without a dissenting voice."

From the *Lee County (Iowa) Democrat*:

"We also endorse the whole of the sentiments of the St. Louis press, and say it was a *premeditated murder*, and that the offenders ought to be ferreted out and dealt with according to the strict sense of the law."

From the *Illinois State Register*:—

"JOSEPH SMITH, THE MORMON PROPHET, AND HIS BROTHER HYRUM, MURDERED IN PRISON.

The following particulars of the most disgraceful and cold blooded murder ever committed in a Christian land, is copied from an extra from the office of the *Quincy Herald*. Rumours of the bloody deed reached this city several days ago, but were not believed until Tuesday evening, when there was no further room left for doubt. Next week we will have all the particulars. Every effort will be made to bring the assassins to punishment:—

'From the *Quincy Herald extra* of *Saturday*.

Governor Ford arrived in this city this morning, much worn down by travel and fatigue, having left Carthage yesterday. It is now certain that only Joe and Hyrum

Smith are killed, and they were murdered in cold blood.

It seems that while Governor Ford was absent from Carthage to Nauvoo, for the purpose of ascertaining satisfactorily the strength of the Mormon force, an excited mob assembled near Carthage, disfigured themselves by painting their faces, and made a rush upon the jail where Joe and his fellow prisoners were confined.

The guard placed by the Governor to protect the jail were overpowered by superior numbers, the doors of the jail forced, and Joe and Hyrum both shot.

Hyrum was instantly killed by a ball, which passed through his head. Joe was in the act of raising the window, when he was shot both from without and within, and fell out of the window to the ground.

Richards, whom we supposed yesterday was dead, escaped unhurt. Mr. Taylor, the editor of the *Nauvoo Neighbour*, was in the room with the Smiths, and received three balls in his leg, and one in his arm. He is not considered dangerous. Three of the assailants were slightly wounded.

It will probably never be known who shot Joseph and Hyrum Smith, but their murder was a *cold-blooded, cowardly act*, which will consign the perpetrators, if discovered, to *merited infamy and disgrace*. They have broken their pledges to the Governor, disgraced themselves and the State to which they belong. *They have crimsoned their perfidy with blood.*

The dead bodies of the Smiths were conveyed to Nauvoo, by order of the Governor yesterday. It was supposed by many, that the Mormons on seeing them would break away from all restraints and commence a war of extermination.

But nothing of the kind occurred. They received their murdered friends in sorrow—laid down their arms and remained quiet. Colonel Singleton and his company of 60 men are still in Nauvoo, and the Mormons submitted to their authority.

The 300 that left our city yesterday on the *Boreas* are at present in Warsaw. A man was knocked down with a musket in Warsaw yesterday, for *presuming* to express disapprobation at the murder of the Smiths."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 13, 1862.

IGNORANCE OF PROFESSED SAINTS—CLEANSING OF THE BRANCHES NEEDED.

In last week's *Star* we called the attention of the Elders and Saints to evils which are in existence in the midst of many Branches of the Church throughout these lands. There are a few more remarks which we wish to make upon this same subject, and we necessarily trust that what we say in the columns of the *Star*, especially in our Editorial articles, will not be lightly laid aside and forgotten, but will be taken to heart and made the rule of action, not only this week but so long as the Elders continue to labour in the Ministry in these lands. The neglect of this by the Elders and Saints increases the burden which rests upon those called upon to preside, and retards their own progress in the things of the kingdom of God; because, they who are appointed to teach and counsel have not the spirit to impart anything unto them beyond what has been already given, for they see that the instructions already given have to be constantly reiterated to obtain a proper observance. In this respect many of the Saints are in the condition of those unto whom Paul said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." They are in a condition to need milk and not strong meat.

We have often been surprised, in visiting the various Conferences, at the want

of knowledge and understanding displayed by many men and women who have had long years of acquaintanceship with the principles of the Gospel. Many of them have been very many years in the Church, and might naturally be expected to have a broad comprehension of the principles which God has revealed, and the character of the kingdom which he has established; but when an Elder who has had experience, whose mind has been enlightened by a faithful practice of those counsels which God has given, converses with them, he finds, that though men and women so far as the length of their standing in the Church is concerned, they are but children in the knowledge of God. They will talk as ignorantly, and seem to entertain as narrow views and conceptions of the purposes of God, and of the order of his kingdom, as though they had but joined the Church yesterday; and what is worse in their case, they really think they have an understanding of these things. A new member of the Church is aware of his or her ignorance, and, in the majority of instances, is willing to be taught; but these individuals, priding themselves on their lengthy acquaintance with the servants of God and their years of connection with the Church, imagine that they understand it all, and cannot, therefore, be taught. Cases of this kind are by no means uncommon; and wherever they exist in a Branch of the Church and are successful in obtaining influence, (their being old members of the Church giving them influence when nothing else will,) they are the most unmanageable individuals the Elders have to deal with. Instead of being an assistance to the Elders, as they should be, they are a serious drawback, and their influence operates injuriously. That experience which, if they had been faithful and had drunk deeply into the Spirit of Zion, would have made them useful, renders them more mischievous. Some of the old members have even got so far that they think they have a right to a standing in the Church let them do as they please, and almost imagine there is no authority that can cut them off. Of course in speaking upon these matters we speak in general terms. There are numerous exceptions among the members of the Church whose conduct and influence are exemplary and beneficial, and who entertain no such erroneous conceptions as those we have referred to.

For two years past, and upwards, the Elders have been counselled to take a mild and conciliatory course in all their dealings with the people. They have been required to bear with patience any departures from the law of the Gospel — to plead with the people, bear with their imperfections, and not to be hasty in excommunicating them from the Church. And this policy has been so thoroughly adopted by the Elders generally, that in most of the Conferences there has scarcely been an individual cut off since this course was counselled. The result has been, that there is a class of persons who retain a nominal membership in the Church who by their actions have cut themselves off from all communication with the Spirit of God. We do not feel here to say to the Elders, Be harsh and severe with the people; but we feel to say, Let not your disposition to be kind and forbearing suffer you to countenance flagrant wrongs on the part of those who are numbered among the Latter-day Saints. If men and women in the Church will not live the lives of Saints, but will absent themselves from meetings and pursue a course which you know is abhorrent to the Spirit of the Lord, and to all persons actuated by it, take the necessary steps to warn them of their danger and of the necessity of repenting. If they repent, then you have saved them and they will bless you for the interest you have taken in them; but if they will not repent, and persist, despite your counsels and warnings, in their evil

course, then take the necessary steps to sever them from the Church. We feel it is time, after so long a season of leniency and forbearance, that the dead branches should be lopped off the tree; and to do this and do it properly, wisdom must be exercised. Be not hasty, neither adopt a severe policy, yet be firm and remember that you are placed to watch over the work of God and to see that it does not receive injury by the course of those who are professedly connected with it. When a man or a woman belonging to the Church is taking a wrong course, see that he or she be visited by the Teachers—officers appointed in every Branch for this purpose. If it should be convenient, visit them all yourselves also; but, at any rate, be sure that nothing is left undone to warn them faithfully of the danger they are in. If they do not repent then, bring the matter before the officers of the Branch, having first notified the transgressors of your intention to do so, and take the necessary action upon their cases. No Branch President, however, should proceed in this matter, to the full extremity, only under the counsel of the President of Conference; and let the Presidents of Conferences where they are labouring under the direction of a District President, lay the matter before him, that having the benefit of the united wisdom of all they may act righteously.

Whenever it shall be necessary to excommunicate a person from the Church, be careful that the proper record of the testimony of the witnesses to the cause for which he or she shall be excommunicated, be entered in plainness on the Branch Record. We wish care to be taken in this respect, because, when the Elders have gone to Zion who have acted upon their cases, and others have come and taken their places, those persons may then say that they were cut off unjustly; and if there be no record to which reference can be made, the Elders will have no means of disproving their statements.

We would like to see every Elder act in all these matters on the earth, in such a manner that when he shall be called, in the great day of final accounts, to receive a reward for the deeds done in the body, every action of this kind that he may have participated in will receive the approval of his Father and his God. It is a solemn power which is intrusted in the hands of the Elders, and they should wield it in solemnity and holiness.

If these instructions, with others which have been given in these columns previously, are carefully studied and reduced to practice, the Elders and Saints will realize their importance and value through the results which shall follow. But we fear there has been much neglect of this in the past. The teachings of those who have been appointed to counsel and dictate in matters pertaining to the kingdom, have not been treasured up in the hearts of the Elders and Saints as they would have been had their importance been properly appreciated. When the instructions have been read they have been thought to be good, but they have been entirely forgotten in the course of a few weeks. One reason of our thinking that this has been the case is, that many plain and pointed instructions and counsels given to the Priesthood, within the short period that we have been in these lands, have been utterly disregarded; the Priesthood acting in many instances as though they were altogether ignorant of the publication of such counsels and instructions. No Elder who takes this course can be wise or successful in his Ministry. Where an item of counsel is given by those having the authority to dictate and instruct, a wise Elder will seek to comprehend the spirit which prompts that counsel, and to feel respecting its importance as the man who is led to give it does. Then his actions and his teachings will correspond with the actions and teachings of the man or men who may preside over

him. It is that the Saints may grow and keep pace with the growth of the kingdom of God that instructions are given, not only through these columns, but through every appointed source; and all, both Priesthood and Saints, but especially the Priesthood, should diligently and carefully study them that their actions and rule of life may be in conformity with the counsels which God inspires his servants to give. Those who do so are thrifty in the things of the kingdom, and are prepared for every event as it approaches; while those who do not do so become stunted in their growth, remain in ignorance, and, like the foolish virgins, will find themselves asleep and unprepared when they should be on the alert. We sincerely hope there will be a complete reformation on this and every other matter pertaining to the lives and duties of the Priesthood and Saints.

STAR AND JOURNAL FOR 1863.

The current volumes of the *Star and Journal* are so near completed, that it becomes necessary we should *immediately* know the quantity each Conference intends taking the ensuing year of both periodicals. If we have deferred calling for the subscription lists up till now, it is because we have believed the Book Agents in the various Conferences would be prompt with their orders when they were called for; and, of course, the nearer it is to the end of the year, the better will the Agents be able to make out their lists of subscribers. But the orders from the Conferences must reach here, for next year's volumes, *not later than the 23th or 24th of December*, so that we may know the quantity to strike off of the first number. It has been the custom in past years for subscribers, who intended to emigrate, to drop their subscriptions at the close of the year, believing that they would be compelled to complete the volume if they subscribed for it at the beginning. As we stated in the General Council, held last January, in Birmingham, there is no necessity for their doing so now. The printing being done in this office makes it different from what it was in former years, when a contract was made for a certain number which had to be continued through the year; so that those who desire to do so, can take the *Star and Journal* up to the time of their leaving, and then, if they wish, they can drop their subscriptions. But, while wishing to offer every encouragement to intending emigrants, so that they may receive the benefit of the teachings and instructions contained in these periodicals, without being bound to continue taking them longer than they conveniently can, we would likewise wish to impress upon the Elders and Saints the importance of sustaining them, both as a means of instructing themselves and of making known the principles of the Gospel to honest inquirers after the truth. We are convinced that many could take the *Star* who do not now do so, but remain satisfied with obtaining a partial knowledge of its contents at second-hand, or do not trouble themselves at all about what is contained in it. All such will learn, when it is, perhaps, too late, that they have been neglecting a valuable means of keeping pace with their brethren and sisters in the knowledge of the Work, and they will remain ignorant on many points on which they require to be instructed: that ignorance will rob them of the very blessings which they set out to obtain. Many, too, after taking the *Star* regularly for a time, grow careless concerning it, because they too often grow careless in other matters, and a quantity of dead stock is permitted to accumulate in the Branches which produces

debts. This the Branch, as well as Conference Book Agents should carefully avoid permitting, so that the Branches and Conferences may be kept free from debts; for old stock of this kind is of comparatively little value, and often has to be sold for a mere trifle, while others than those who contracted the debts are at many times called upon to pay them to free their respective Branches from this burden. It becomes, therefore, a matter of sound policy that all should use their influence, and by every legitimate endeavour seek, to avoid this. We have no doubt, likewise, that if the same interest was manifested in recommending the *Star* which is employed in extending the circulation of other periodicals, our subscription list would be materially increased. It is necessary that the subscription should not only remain as high as it is, but that more should be taken. We therefore hope that the Elders and Saints will use their efforts to increase the circulation from the beginning of the next volume; and we would again urge the necessity of the Agents being prompt in sending their orders in to this office.

ABSTRACT OF CORRESPONDENCE.

Elder D. M. Stuart, President of the Scottish District, in a recent letter, says:—"At the close of June, 1862, the Priesthood and Saints in this District numbered 1,436. The Saints are very much scattered, and we have in consequence a deal of travelling on foot. Everything is moving on harmoniously, so far as the Work is concerned; the good Spirit predominates, and the Saints, as a general thing, are feeling well. Two hundred and nineteen have been added to the Church by baptism during the past nine months."

Elder George Peacock, President of the Edinburgh Conference, writing under date Nov. 30th, informs us that the work is steadily progressing in his field of labour, and baptisms are frequent. They have added one hundred to their numbers, by baptism, during the past year, and prospects are good for a continued increase. By news he has received from a brother, named William McKay, who resides in the extreme north of Scotland, he has learned that a few have been baptized in that region, a portion of whom intend emigrating the ensuing spring; and the Gospel is being preached in Wick and its vicinity, also in the Orkney Isles.

APPOINTMENTS.

Elders Chauncey W. West and Jacob G. Bigler are appointed to labour in the Conferences at large, under the direction of the Presidency of the Mission.

Elder E. L. Sloan is appointed to labour in the *Star* office.

Elder W. H. Shearman is appointed to succeed Elder Sloan in the Presidency of the Liverpool Conference.

Elder William Foster is appointed to labour in the Leeds Conference, under the direction of Elder S. H. B. Smith.

Elder George Taylor is appointed to labour in the Herefordshire Conference, under the direction of Elder George W. Grant.

Elders Richard Smyth and Robert Wilson are appointed to labour in the Liverpool Conference, under the direction of Elder W. H. Shearman.

Elder James Bullock is changed from the Presidency of the Derbyshire Conference to the Presidency of the Lincolnshire Conference.

Elder John G. Holman is appointed to succeed Elder Bullock in the Presidency of the Derbyshire Conference.

Elders John Bird and Edward Eyre are appointed to labour in the Lincolnshire Conference, under the direction of Elder Bullock.

GEORGE Q. CANNON,

{ *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

C O R R E S P O N D E N C E .

ENGLAND.

SHEFFIELD CONFERENCE.

Sheffield, Nov. 21st, 1862.

President Cannon.

Dear Brother,—I have thought a few items from me would be welcome. On Friday, the 14th inst., I left this place for Stavely Branch, arriving at Barrow's Hill, where week-day meetings are held, in time to attend one in the evening, at which a good feeling was manifested by the Saints and some few strangers who were assembled. We had really an agreeable and a profitable time, to which the stillness and eager attention of the listeners, and the freedom and plainness of the speakers, accompanied by the calm, peaceable influence of the Holy Spirit which pervaded every breast and lighted up every countenance with joy, abundantly testified.

As there is no suitable meeting-room to be obtained at this place, we are under the necessity of meeting in the houses of the Saints, which, though commodious for houses in this region of country, are too small to accommodate as many as would attend if we had a suitable room. At New Whittington, distant about two miles from Barrow's Hill, we have a very comfortable and commodious meeting-room, which we occupy on Sundays; and our meetings there are generally well attended by intelligent strangers, who evince a growing interest in the work. At both of these places we met with considerable opposition during the summer in our out-door meetings; and at Barrow's Hill we were denied, in common with other denominations, the privilege of meeting out of doors. The reason of this was, that chapels had been built for the Church of England people and the Ranters, and, of course, nobody has any business to be anything else, unless, by-the-bye, they believe *only* enough

of the Bible, and practise only enough of what they *believe*,(?) to be popular, then, of course, a room or chapel would be prepared forthwith. On Sunday afternoon I met with the Saints at Chesterfield, and we had a first-rate time. In the evening, walked three miles through muddy fields and lanes to New Whittington, where quite a number of Saints and some twenty or thirty strangers, mostly young men, had assembled, expecting to hear from me, as it had been given out that I should be there. I spoke to them during the evening and felt well. Good attention was paid, and all seemed to be well satisfied that what they had heard was at least reasonable. I am convinced that much unfounded suspicion and prejudice has been removed from the minds of the people of this little place, and I hope that the fruit of our labours may manifest itself ere long in the honest-in-heart yielding obedience to the mandates of Heaven, coming from the follies of the world, and learning to live by "Every word that proceedeth from the mouth of God." On Tuesday night I spoke to a houseful of Saints and strangers at Barrow's Hill. At Chesterfield, on Wednesday night, we had a good meeting, at which the time was occupied by the Priesthood of the Branch in bearing testimony to the Latter-day Work, after which I made a few remarks on cleanliness and temperance in all our habits, these being essential to true advancement in the things of God through the possession of his Holy Spirit, which would not be and abide where they were not found.

On Thursday I returned to this place, and attended meeting in the evening, when we had another good time. The spirit of Gathering is alive in the breasts of the Saints, and they are praying and labouring steadily for means to effect

their deliverance. I rejoice in my labours, and am glad that I live to bear testimony to the truth of this Work.

May God bless you and all the faithful is the prayer of your brother in the Gospel,

JOSEPH F. SMITH.

SCOTLAND.

DUNDEE CONFERENCE.

Dundee, Nov. 12, 1862.

President Cannon.

Dear Brother,—Believing that you will be pleased to hear what our prospects are, and what progress we are making in this part of the world in establishing and building up the kingdom of God; and feeling, as I do, at the same time, that we are comparative strangers to each other, and not wishing to continue so, but desiring to know and be known, I address myself to you in this communication.

In accordance with the appointment which I received to labour in the Dundee Conference, I arrived here on the 8th of October, and had the pleasure of making the acquaintance of brothers Stuart and Baxter; perhaps it may not be considered too great a stretch of egotism to say, that I was much pleased with them both. I was introduced by them to the Saints of Dundee, amongst whom I have enjoyed myself much, finding them warm and open-hearted, and anxiously desirous to live their religion. Since then I have visited, in company with brother Baxter, the several Branches of the Conference. We visited Arbroath on the 16th ult., and had the privilege of preaching to them three times in their meeting hall. We had a good time together, and I was much gratified with the spirit manifested by the Saints, who seem to be fully alive to the great importance of the work in which they are engaged, though the spirit of enquiry does not seem to prevail much among the inhabitants of the town, as very few strangers attend the meetings. On the 20th we reached Forfar, where there is a very small Branch presided over by brother Stirling, who informed me that the people there were in a state of perfect apathy as far as the Gospel was concerned. The Saints there are so few in number that they cannot support a hall to meet in, but

assemble at each other's houses. Preached once, and enjoyed myself amongst them. Reached Aberdeen on the 22nd, the most northerly city of the Conference where a Branch exists. There, as in Forfar, the Saints are so few in number as to be unable to support a hall, consequently they meet in the house of brother McBeath, the President of the little Branch. Preached three times to the Saints, and once in the evening at "the cross," with the heavens for our canopy. At the latter place brother Gardnor, of Aberdeen, a warm-hearted, zealous brother, opened the meeting for us, and preached for a few minutes, followed by brother Baxter at some length on the first principles of the Gospel, after which I had the privilege of endorsing what had been said and adding a little to it. We had a large and most attentive audience. We then met with some opposition from one of the ministers of Aberdeen, who stated that they (the Aberdonians) had faith enough, and did not require people to be sent to them from England and America to teach them. I informed him that we had been sent to establish the truth, not to contend about it, and wished him good night. The people sided with us, and against the hireling; I therefore cherish the hope that something may be done yet in this granite city, though I do think the material of which their city is built to be rather characteristic of the hearts of the people, *hard*.

I find the Saints generally anxious to gather up to Zion, but many of them almost discouraged by the circumstances which surround them, finding it so difficult to lay by anything to gather with and live at the same time. Under the circumstances, I find myself called upon to speak encouragingly and to comfort them, believing, as I do, that all who wish it, and who will use their own best endeavours to gather, will verily go.

Looking at the state of hardship and poverty which the majority of the working classes exist under in this country, the wonder is not with me why so many suicides are chronicled in the newspapers of the day, but why they are not occurring in a ratio of ten for one. Is it to be wondered at that the heart should fail, and the mind

give up the struggle under the pressure of circumstances invariably leading to disappointment, and consequently to suffering; and that humanity should learn to loath a life that leads to nothing calculated to make its prolongation desirable; especially when we take into consideration the fact, that the religions of the day entirely fail to furnish them with that solace or support which the necessities of our nature or constitution crave for under circumstances of disappointment and suffering. It makes me feel to say, "O Lord hasten the time, and cut short thy work in righteousness!" A revolution throughout the whole earth is surely called for; the basis of society is corrupt, and it requires a complete re-organization on a basis calculated to gain, what man has a perfect right to expect, the full-grounded assurance of happiness as the result of a "patient continuance in well-doing," subject to the drawbacks consequent on disappointment, suffering, &c. This, the reception of the Gospel in its purity and power alone can give; and I also feel assured that society, as it is now organized, must act as a preventative to the reception of the Gospel in its power, (with a few exceptions) until the masses of the people are taught wisdom by the things that they suffer, and become thoroughly humbled by the judgments of God.

Desiring to be kindly remembered to the brethren in the office; and with best wishes for your prosperity and success in building up the kingdom of God in the British Isles, I remain, dear brother, your fellow-labourer in the Gospel,

MATTHEW M'CUNE.

SCANDINAVIAN MISSION.

Veile, Nov. 15, 1862.

President Cannon.

Dear Brother,—Permit me to return you my acknowledgements for all the pleasant hours I enjoyed and the blessing I received in your society, and that of the brethren, in Copenhagen. Our meeting there has left a store of pleasant memories with me. It was truly a blessing to be privileged to assemble

with so many faithful witnesses from Zion, far away from our dear mountain home; to behold the faces of the chosen servants of God and shake hands with them. The genial feelings which such circumstances produce are not to be forgotten. To meet with and be surrounded by a host of men who all labour for the same great Latter-day Work, was to me like being surrounded by my own family, in my lovely home; and we truly realized that the Spirit of Zion was present with us to bestow peace and joy upon her sons. I feel thankful to the Lord that I am favoured with an opportunity, in connection with my brethren, to bear my testimony to this great work among the nations of the earth.

You may remember, I was called at the April Conference, in 1860, in Zion, to go on a mission to Europe; and when I reached Liverpool I was appointed by Presidents Lyman and Rich to Denmark, where I arrived on the 1st of September of the same year, in company with four others of the brethren. I was then appointed to preside over the District where I am now, which includes the Duchies of Schleswig and Holstein, and the southern part of Jutland, also the islands of Fuen and Langeland, and three smaller islands.

In taking a glance back I can perceive that our labours have been blessed of the Lord. Many have been added to the Church here, and many have emigrated to the land of Zion. Our future prospects are very bright. The Priesthood are united and seek with zeal to spread the Gospel among the children of men. I have been blessed with good health, and have a desire to employ the power and ability I receive from the Lord, from day to day, to forward his work and to do good. I am happy to work in connection with those placed over me; they are men of God and full of love to their brethren, seeking their welfare in all things.

I have now given you a brief account of my mission in this land. Ever praying that the work of God may flourish, I subscribe myself your brother in the Gospel,

K. H. BROWN.

Vain is it at wide intervals to say, "I'll save this year," if at each narrow interval you do not say, "I'll save this hour."

P O E T R Y .

THE WORLD AS IT IS, AND AS IT WILL BE.

O! there should be less weeping, less misery and care;

The human heart should never be broken by despair;
The image of the Deity should not wear a look forlorn,
But enjoy the life that's given, and the blessings
which are borne

From the ever bounteous hand that freely sends those
sunny beams,

Which gild the green hill sides and glitter on the
streams;

That sends those pearly dew-drops which nestle in
the flowers,

And the varied coloured arch, with the pure refreshing
showers.

There's plenty here to cheer the heart and raise the
drooping head:

Enough to solace those who mourn o'er the dying and
the dead,

In this fair world of ours, where beauty reigns
supreme,

Through every fertile valley, by every rippling stream;
Where feather'd songsters warble on every leafy
bough;

Where the light of Heaven sparkles on each vine-clad
mountain's brow;

Where flowers in varied hues the velvet lawns adorn,
And all their fragrant leaves unfold to greet each
blushing morn.

Where the myriad throng of insects join with the
humming bees,

In murmuring tones of gratitude for the summer's
gentle breeze;

Where the chrysalis takes wings and gaily flutters in
the air,

Roving about 'mid sunlight gleams and flowers ever
fair;

Where gushing waters sparkle in the soften'd flood of
light,

Emitted by that glorious orb, the lovely queen of
night;

And everything to please the eye around us can be
seen,

Where'er our footsteps wander or where'er our home
has been.

Sheffield.

If mammon were not worshipp'd, nor gold an idol
made;

If justice ruled the heart of man through every rank
and grade,

This earth would be a paradise, where happiness would
smile,

And peace would spread its halcyon wings o'er every
sunlit isle

No youthful bud of the Creator's handiwork (the gem)
Would toil in early years, till time had made the stem

Strong to withstand life's bitter blasts, and strong
enough to bear,

Of the required toil of life its own allotted share.

The thin, wan seamstresses, who by the taper's
flickering light,

After a long and weary day, toil far into the night,
Would cease to tax their fragile forms beyond their
utmost power—

Would cease to weep tears o'er their work until the
midnight hour:

No soldier's blood would ever fall on th' gory covered
field,

Nor o'er his fellow's head his hand the murderous
weapon wield;

No widow's tears, through sadden'd years, would ever
then be shed

For one who dreamed of glory—for a soldier-husband
dead.

No father's sighs or mother's tears would then be
heard or seen,

In sorrow-blighted homestead, which once had happy
been,

Where a lovely daughter's presence had cheer'd their
wintry days,

Till by some human fiend allured from home and
virtue's ways.

Come join the stalwart warriors, then, who battle
'gainst the wrong

Of hateful crime and misery, which have held their
away too long;

Come, brethren, don your armour, and join our noble
band,

To drive the hosts of ignorance and error from the
land.

J. K. HALL.

ADDRESS.—Francis D. Hughes, care of Hopkin Jones, Neath Road, Morriston, near Swansea.

DIED:—In Logan city, Cache county, Sept. 21, of childbirth, Margaret, wife of Hugh Adams, aged 31 years, 5 months and 28 days. In Great Salt Lake City, October 11th, of dropsy, John Stevenson, late of Derbyshire, England, aged 56 years and 6 months. In Ogden city, October 17th, Edward Wheeler, aged 58 years, 9 months and 26 days. In Great Salt Lake City, of consumption, at the residence of G. D. Keaton, on October 26th, Joseph A. Tranchard, late from Jersey, aged 68 years. He has fought the good fight and kept the faith.

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LIVERPOOL

EDITED, PRINTED, AND PUBLISHED BY GEORGE Q. CANNON, 42, ISLINGTON

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 51, Vol. XXIV.

Saturday, December 20, 1862.

Price One Penny.

A DISCOURSE

DELIVERED BY PRESIDENT GEORGE Q. CANNON, IN LONDON, SUNDAY
AFTERNOON, APRIL 6TH, 1862.

(Reported by E. L. Sloan.)

I am very much pleased, this afternoon, in having the privilege of meeting with you in this place, especially on such an occasion as the present—the anniversary of the organization of the Church on the earth in these last days. For my own part, I feel as though to-day, the 6th of April, cannot be more profitably spent than in the capacity in which we have assembled, because we have reached, in the Providence of God, another anniversary of a day to which we all look back with peculiar feelings of thankfulness to God for his goodness to mankind in restoring his Gospel once more to the earth, and bestowing upon us those blessings which follow obedience to it. Thirty-two years ago, to-day, the Church was organized in the town of Fayette, State of New York, with six members; and since that time it has continued to grow and increase, until not merely six individuals, but the inhabitants of many lands have had the Gospel taught unto them, many of whom have been obedient to its mandates, and "the little one has become a strong nation." I, myself, cannot contemplate these things without feeling my heart swell with gratitude to my

heavenly Father for the many mercies extended to his people. The growth and development of the kingdom of God has far exceeded our anticipations; and we can, at the present time, with all confidence, put our trust in that God whose protecting care has been extended over his people thus far; for the past history of the Church, revealing what God has done for us, gives us abundant assurance of what he will do in the future if we are faithful to him. There is no blessing we can look forward to obtain, or anticipation we can reasonably indulge in, but we will receive, if we are faithful to the principles of righteousness we have embraced. When we trace the growth and development of the kingdom in the midst of the various difficulties through which it has had to pass, and recollect the opposition it has had to contend with, the fiery persecution it has encountered, and the peculiar and adverse circumstances which have surrounded it, since the organization of the Church, our hearts may well be filled with thankfulness to our Father and God; yet, what we behold to-day, is no more than was beheld in inspired vision by the servants

of God in the beginning of the work. They, filled with the Spirit of prophecy, foretold the progress of events of which we are the witnesses to-day, because, being enlightened by that Spirit, they were enabled to see that through the restoration of the Gospel in purity and simplicity, endowed with the power of God, and through its proclamation by men clothed with the holy Priesthood, the work spoken of by holy men of old would be accomplished. When its proclamation to the nations commenced, thirty-two years ago, they saw the work not only in its present condition, numbering the thousands it already counts, but far in advance of the condition it sustains to-day; they saw it developed in power on the earth, beheld it spread on the right hand and on the left, with thousands and millions obedient to the requirements of the Gospel, bowing in submission to its mandates and acknowledging the Lord Jesus Christ as its Author, the Saviour of the world, the rightful King and Lawgiver of the earth. Not only did they behold it then as we now behold it, but they saw it when it should bear rule and sway over the length and breadth of the earth, when none should hurt or dare to make afraid; when not only wicked men and those desirous of thwarting the purposes of God, but the spirit which prompts these men should be removed from the earth and Satan cease to influence the hearts of the children of men. Well, we who are now living in connection with the Church of God, if we will let our minds be influenced by the Holy Spirit, will have its light resting upon us, the peace and assurance which that Spirit ever brings will be with us; and we, to-day, animated by the same Spirit which inspired them, can behold with joy and satisfaction the fulfilment of the promises made respecting the onward progress and glorious destiny of the work of God. There is no Latter-day Saint to-day—no man or woman who has bowed in submission to the Gospel in sincerity of soul, no matter how humble they may be, how weak and limited their intellectual capacity, within the bounds of the British Mission, nor, indeed, upon the earth, but can have the knowledge within themselves that those things which the servants of God

saw in vision and spoke of in prophecy are verily true and shall all come to pass.

This makes the influence of the Gospel so mighty in the midst of the earth. When an individual comes bearing the message of mercy to man, clothed with the Priesthood, having authority from God, every soul who bows in obedience to the Gospel proclaimed by that man can and does receive the same testimony which he has received. This it is, that makes the influence of the servants of God so powerful. It is the chain that binds the Latter-day Saints together, that brings them from the various nations of the earth and makes them as one, triumphing over diversities of language and speech, overcoming traditional feelings of national animosity, and cementing together, in indissoluble bonds, the inhabitants of every land and tongue who render obedience to the everlasting Gospel, making of them one people and nation; it makes the Englishman, the Scotchman, the Irishman, the German, the Scandinavian, the American and the inhabitants of every other nation, lay down their national prejudices and hail each other as brothers—as children of God and citizens of his kingdom. By obedience to the Gospel they are put in possession of the Spirit of God, receive its testimony under the various circumstances which surround them, and are enabled to bear witness that they have received the Holy Spirit—that what the Elders have borne unto them is indeed the Gospel restored in power from Heaven. Men try to account for it; they strive to discover the hidden motives which underlie our actions; they rack their brains to find what it is that binds this people together and moves them with one mighty impulse, but they invariably shrink from admitting the true reason. They are not willing to acknowledge that it is possible for God to pour out his Spirit upon the people and communicate with the children of men now as in olden times, to quicken their intellects, open their understandings and give unto them a knowledge of the truth, and of his designs and purposes, which he has hidden from the world because they will not humble themselves to be taught of him through his servants.

Mankind have become so stupid in unbelief, so determined they will not believe that God is the same to-day he was anciently, that they will not permit themselves to admit that it is possible for him to do what his servants have testified of. Our enemies, many years ago, prophesied that but a short time would elapse, not near so long a time as has elapsed, before the organization of the Church would crumble to pieces. They gloated over the idea that in a few years the people would be scattered to the four winds of heaven. They indulged in these hopes year after year, and still continue to indulge in them, notwithstanding the frequent disappointments they have met with and the many times their hopes have proved fallacious, that the work of God would not prosper, but would soon perish from off the earth. They declared, in the first place, that people would soon discover the folly and delusion of becoming members of this Church, for circumstances would open their eyes to see the imposture, and it would dwindle away like impositions which had preceded it. Becoming tired of this, after persecuting the Saints in the most cruel and relentless manner and driving them from place after place, they thought to crush out the work by taking the life of the man on whom, they believed, the success of the Church as an organization depended. If they could only remove him, they thought, from the scene, all would be as they desired it; he was the master-spirit, they said, who guided, controlled and held together the crude mass of which the Church was composed, and on his life depended the perpetuity of the system. You know how many attempts they made to destroy his life before they succeeded; how often he was tried for alleged crimes and honourably acquitted; how he was persecuted and hunted—you all have an understanding of these matters for they are now chronicled in the pages of history, and you likewise know how his enemies, and the enemies of God and truth, succeeded in taking his life. But did they accomplish their purposes? Did they succeed in destroying the Church? Was it as they imagined it would be, that the organization would cease to exist when the mind that had built it up was no longer

there to hold it together? No; for though they sought his life with such hellish assiduity, and eventually succeeded in murdering him, their schemes and hopes were alike defeated, and they were unsuccessful in accomplishing their desired object. It was one of the worst moves Satan ever made. It only cemented the work more closely together, gave it an impulse onward and accelerated its progress.

They were not satisfied then with what they had done; finding that the Church increased and prospered, they still strove to destroy it, and hoped to be successful in doing so. They drove it forth into the wilderness, far from the abodes of white men, and then they concluded that they had at last succeeded in realizing their desires. They were ready to send gifts one to another, and congratulate themselves on their victory. They thought that starvation, the perils to be encountered with the red men of the wilderness, the difficulties attending our endeavours to settle in a desert country, added to internal disorders and disunion, would soon complete the work they had so mercilessly inaugurated. But they were again to be disappointed. The work grew and prospered; it continued to increase and develop itself, until they again became alarmed and imagined they must do something more to arrest its progress. It is needless for me to recapitulate in your hearing to-day, the subsequent attempt made by those who had ever striven to thwart the purposes of God and destroy his work from off the earth; how it has continued to flourish and how the Gospel has won its way through the nations, gathering out the honest-hearted from every land where the Elders have been permitted to declare it unto the people; how the Saints have received the blessings promised, and the honest-in-heart have received the testimony of the Spirit of God—I say it would be needless for me to rehearse these things to you, because you, yourselves, know that these are facts. You know that you have enjoyed the Holy Spirit; that God has communicated to you his blessings, enkindled in your minds a flame that burns pure and lambent, and bestowed upon you a peace the world are ignorant of; that

in the hour of persecution and trial, when the clouds have hung thick and dark over us, full of gloom and sadness, and the powers of the Enemy have been let loose upon us, we have had cause to rejoice. God has been near unto us; the still small voice of the Spirit has whispered peace to our souls; we have been at peace with God and with ourselves. That has been the reason why we have felt to rejoice in every hour of trial and suffering, and have astonished our enemies by rising from every season of adversity strengthened and invigorated, with more power as a people, more influence as an organization; God has been with us, his angels have been round about us, and his smiles have been upon us; this has been our consolation and strength continually.

The same God who has thus blessed us in the past will continue to do so in the future if we will continue to be faithful to him. There is no anticipation we can indulge in, that has a righteous consummation, but we will receive, if we continually keep the commandments of God and remain faithful to the truth. Is there any blessing you have sought for in diligence and faith which you have not received? Has there been anything withheld from you? If so, your experience is different to mine. I can bear testimony that God has bestowed his blessings upon me; nothing I have desired that was good for me has been withheld from me.

God is accomplishing a great work, at the present time, among the kingdoms of this world, turning and overturning for the fulfilment of his purposes. When we see the gloom that pervades the nations, the war, misery and distress that threaten them, and the doubts that fill the hearts of their inhabitants, and contrast them with the certainty, knowledge and peace implanted within us, it should fill us with peculiar feelings of gratitude and thanksgiving to God our heavenly Father. I find a great difference between the Latter-day Saints and the people of the world; I found it many years ago. In the United States, when all was uncertainty among the people concerning the future and the stability of the institutions, when men's minds were deeply agitated, I could find among the Latter-day Saints feelings

of calm confidence and certainty; they were not agitated in their minds, nor harrassed with fears. They knew what should transpire before the events took place, just as well as we now know in witnessing them taking place; they knew then, because the Lord had declared through his servant the Prophet Joseph what should occur, and the Lord had revealed unto them that the words of the Prophet should surely be fulfilled. The revelation which brother Joseph received nearly thirty years ago was the means of assuring the people respecting the future. They knew what God's designs and purposes were respecting that nation, if the people would not repent; and not that nation alone, but all the nations of the earth that should reject the Gospel; and they had the assurance, in the midst of their persecutions and bitterest sufferings, that if they were faithful, the greatness and power of the kingdom under the whole heaven would be given unto them. Well, they rested calmly in view of all these things, and as events continued to develop themselves, it became more and more apparent that the Lord was hastening the accomplishment of his purposes. Now we can see the rapid fulfilment of the prophecies, turn on which hand we may. There are wars and rumours of wars; nations arming themselves for the great struggle which they feel is impending, and in doubt and fear respecting the intentions and designs of each other; men's hearts failing them for fear, while anxiety grows in the minds of the people, but the Saints know that calamity and the judgments of God are to be poured out upon the nations.

The Prophets have spoken concerning these things, and nearly all who have spoken respecting the events of the last days, have declared that calamities should be poured out upon the nations, and judgments should fall upon the wicked, that the earth might be cleansed and made a fit inheritance for the Saints of the Most High. Yet, though the Prophets have so plainly foretold that such should be the case, the Christian world indulge in fond hopes that it will not be so, that their efforts to christianize the world will have the effect of bringing about a better condition of things than now exists,

and that a reign of peace and happiness on the earth will crown their efforts. Hence, the organization of Bible Societies, of Tract Societies and other institutions of a similar character among the people. But there is this difference between men who have the authority of God and those who have not—in ancient times when men who had authority from God preached the Gospel to the people, promising blessings to them as the result of their obedience to it, the blessings promised invariably followed that obedience; and so it has been in these days; while those who have run without being sent, and have assumed an authority they never received from God, have as invariably been unsuccessful in their efforts. They may mean good, as doubtless many of them do, but the motive is not alone sufficient. The Jews were actuated, doubtless, by as sincere motives when endeavouring to make proselytes as the Apostles were in calling men and women to a knowledge of the crucified and risen Redeemer; but the Jews had not the authority and power with which the Apostles were endowed. Although they were the custodians of the records of the Prophets and ancient fathers, they had not the authority to go and do what the Apostles did, hence they were not successful; for though they might make proselytes to their faith they had not the power of God with them, and instead of making them better than they were before, to use the expressive language of the Saviour, they made them twofold more the children of hell.

When we look abroad at the present time and see the labour that men are bestowing in the furtherance of their designs for the christianizing of mankind, and witness them travelling from land to land with the Bible in their hands, the question naturally arises, Why is it that they are so unsuccessful? that in London, here, for example, where almost innumerable churches appear on every side, whose countless spires rise towards heaven, there is so much crime, wickedness, misery and ignorance of the principles of the Gospel? How is it that here, where there is so much learning, zeal and devotion—and London is but a sample of the world, a small world in itself—how it

is, I say, that men labour faithfully from one year to another, going from house to house endeavouring to awaken the people to a sense of their condition, and yet so little good is accomplished? There must be some cause why they are so unsuccessful. It is not because the Scriptures which they have in their possession are not true and do not contain correct principles. They contain revelations of God, and the principles inculcated in them are true; but there is a destitution of that power, on the part of the men who professedly teach them, which God recognizes and which he must recognize before his blessings can be enjoyed by the people. It is not because the people who profess religion are not sincere, for I do bear testimony to-day that they are well-meaning and desire to do good, but they have not the power of God with them—the Lord does not own and recognize their efforts, for they are not endowed with authority from him, hence they are not successful.

I have often thought, since I have arrived at the knowledge I now possess, that if I were a man in this condition I would not rest contented; I would petition Heaven and wrestle with the Lord in prayer until the power of God attended my labours; and I would search the earth through but I would find a people, if they were to be found, who possessed such power as was enjoyed anciently; and, if I could not find them, I would continue to petition Heaven that this power might be once more restored to the earth. Is not God the same to-day, yesterday and forever? His promises fail not; and this book—the Bible—is replete with promises, from the beginning to the end, to those who will keep the commandments of God. There is promise upon promise, assurance upon assurance, that if we will be humble before him and obey his commandments, he will bestow upon us all the blessings ever enjoyed by any people who were favoured of him. These things are true and faithful, as true and immutable as the Lord himself. If we took this view of it, would we be satisfied with anything short of the blessings we could receive, and which were enjoyed by our brethren and sisters in ancient times? They were flesh and blood

like ourselves; and we are equally entitled with them to the blessings of our heavenly Father. "But it was necessary," remarks one, "that the power which was bestowed upon the disciples in the days of Jesus and the Apostles should be with them, for the Gospel was just being established." Go through London streets and view the sights that are to be seen in this great metropolis—sights of depravity, wickedness and abomination; examine into the ignorance of God and righteousness which its vast population manifests, and say if the gifts and blessings spoken of in the Scriptures are not as necessary now as they ever were—say if the Gospel does not need to be taught them with all the power which ever accompanied it when it was proclaimed to any people. What is it that prevents the people from receiving the blessings of God as they were enjoyed in ancient days? Why, go where you will throughout this city, or this Christian country, and you will find a large amount of unbelief respecting the promises made by the Lord in ancient days—rank unbelief, on every hand. Where this unbelief reigns, the power of God cannot be manifested, the gifts of God cannot be bestowed. There must be faith and a desire in the hearts of the children of men to obtain these blessings—a belief that they are attainable now as in former ages, before they can be received and enjoyed. We have this unbelief to contend with every day of our lives. These things have grown with the growth of the people, until they have become a part, almost, of their very nature. Hence, the difficulty the Latter-day Saints have to contend with, at the present time, in their endeavours to speed the progress of the work of God. It is not because there is not power in Heaven to bless the people, nor that the Lord is not willing to bestow his blessings upon them; but, because of the great unbelief which exists, they do not receive those gifts which have always been enjoyed by the people of God. If we desire a blessing, unbelief steps in immediately and stifles the growing hope, and this in consequence of the traditions of the fathers. I presume every one of the Saints here to-day can bear testimony to this from experience; how much

more strongly, then, must it influence those who have never received, nor believed in the Gospel. You may go and take the Bible to a man, and you need not mention Latter-day Saints once, but if you begin speaking to him about the promises of God, and if he supposes you are a believer in these things, about the first thing he will ask you will be to work a miracle to prove the Bible true; this is virtually what it amounts to, for the Bible plainly declares that these gifts will be enjoyed by believers.

This unbelief, then, is the great obstacle the Saints have to contend with, that God our Father has to contend with. This may seem strange doctrine, but this unbelief must be removed before his Gospel can have free course among mankind. It is contrary to his designs to compel any being to receive the Gospel. He gives unto us certain promises, that if we do that which is right he will bestow upon us his blessings, and we can accept or reject the offer made. We have this power as free-agents. "But," asks one, "is not faith a gift of God?" Yes, but it can be obtained by seeking for it. We can obtain faith, and so can every one who will seek for it aright. If it were not so, they could not be responsible for their non-acceptance of the Gospel. Such a doctrine would be inconsistent. It is not taught in the Scriptures; but they teach us that it is possible for every human being to attain unto faith, and that they can obtain it by seeking for it in the appointed way. By humbling themselves before God he will bestow his Spirit upon them, which will show them that the traditions which have been so diligently instilled into them are incorrect, and teach them that God is the same to-day he ever was, and will fill them with a desire to seek unto him that they may realize the verification of his promises by receiving the blessings.

This unbelief is the great difficulty not only with the world but with Latter-day Saints. Why is it you do not receive more manifestations of the Spirit of God than you do, and enjoy more of the power of God than you possess? I presume if a testimony-meeting were held in this room, that hundreds would testify that they had

enjoyed the manifestations of the power of God, had been healed, had prophesied and spoken in tongues, but why is it that there is not a greater degree of that power enjoyed by the Saints? It is because of their lack of faith. The same traditions that operate on the people of the world, engendering an unbelief that prevents them entirely from receiving these blessings, yet possesses power over the Saints, and hinders them from enjoying them to a greater degree than they do. "There are not so many manifestations of the power of God enjoyed now," it is said, "as we expect our children will be blessed with. They will have greater power than we have." Why? Because they will have more faith. It was by exercising this gift that Enoch walked with God and was found worthy to be translated; by it Noah was preserved from the destruction wrought by the deluge, and Abraham became worthy to be called the Friend of God. Their fathers had seen God, and had a knowledge of him which was communicated from father to son down to the days of Abraham, and still later. When the child was told that the heavens were open to him if he would only exercise faith, it grew in his heart and found its development in the knowledge of God. He humbled himself before God, and our heavenly Father revealed himself to him, recognizing and owning his faith. Thus Enoch, as I have remarked, became worthy to walk with God and hold close communion with him. It was the same with Abraham. Think of this man being called the Friend of God, unto whom God revealed his purposes, and from whom he could not withhold the knowledge of the approaching destruction of Sodom and Gomorrah. Why was it so? Because of his faith in God; for though his father was an idolator, we learn by the new translation that he obtained a knowledge of God, and of the blessings which had been enjoyed by men of God in former days, from the records which had been preserved of those times. How would it have been with the world to-day if this same course had been followed, and the children had been taught to believe, not merely in the existence of God, but that he was unchangeable, and would bestow his

blessings upon the human family as freely now as in former times? They would have been in possession of all the gifts and manifestations of the power of God which they lack. But the traditions carefully instilled into the young mind have a directly opposite tendency and effect. If a child has been prompted with a desire to understand something of those things which it found recorded in the Scriptures, and has inquired concerning the gifts bestowed upon and enjoyed by the people of God in ancient days, the desire was extinguished by the answer given, which was, that such things were no longer needed, and therefore were done away. The effects of such teachings we witness to-day throughout the world; the people declare the Scriptures are true, yet say that God will not fulfil his promises.

Brother Staines was speaking, in his remarks, about your having Sunday-schools. This is one of the most important matters you could well turn your attention to at the present. The training of the young should ever be a matter of deep importance; the necessity of instilling into their tender minds true and correct principles should command our earnest attention and care. In this direction, Sunday-schools have a powerful influence. I can think now on many things taught me when a child at Sunday-school, which made a deep, I might almost say indelible, impression on my mind. Our children will have to be taught, and if they are taught erroneous doctrines, and are permitted to grow up having errors instilled into their minds, how much better will they be than we are? They will have the same traditional bondage to cast off which binds us in unbelief. I do not want my children ever to have such ideas instilled into them as are taught to thousands and millions of children at the present day. I want them to believe that God is a God of revelation; that it is their privilege to hold communion with him if they will exercise faith before him. I will try and educate them so that they may reach this perfection, and train them to have faith in God that they may realize his blessings and power themselves in a greater degree than we now enjoy, that they may drive this unbelief from the earth,

under the gloom of which men are groping in the dark and cannot, will not see the light. This is the mission of the Latter-day Saints, if they would only be what they profess to be, and it is a glorious one; to dissipate this dark and gross unbelief which exerts so deadening an influence upon the people, paralyzing all their efforts to do good, and darkening all their thoughts of heaven, of God, of Prophets, and of everything connected with their salvation. But the servants of God, in ancient times, knew that such would be the case in the latter-days, and spoke of it in the plainest manner. Paul, in writing to the Thessalonians, said, "You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." "Taking vengeance on them that know not God." The Apostle knew that there would be men destitute of the knowledge of God, and who would not have obeyed the Gospel when the heavens should reveal the Lord Jesus, notwithstanding all the efforts of missionaries and others. Isaiah asks, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" And the answer is, "I that speak in righteousness, mighty to save." The Prophet again asks, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" The answer is significant and full of meaning, "I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." This was the answer given to the inquiring Prophet, that He should tread the wine-press alone, stain his garments with the blood of the people, because the day of vengeance and the year of his redeemed had come. Zechariah alludes to the Lord going forth and fighting against the nations as he fought in the day of battle; and every Prophet has alluded

to these events, declaring that there should be great tribulations on the earth, and war among the nations preparatory to, and at the second coming of the Saviour. His Apostles in former days spoke frequently concerning his coming, and alluded to the condition of unbelief in which the people would be found. Peter says, "That there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This is describing exactly the state of mankind at the present time; and the same inspired men give us distinctly to understand that the world shall be caught in this condition, unprepared, because of their unbelief; hence the destructions, of which the Prophets have spoken, should come upon them.

It would seem scarcely credible that this should be the case in the midst of all the efforts to christianize mankind, had we not the most positive evidence concerning it in the prophecies of the past and their fulfilment before our eyes. Jesus said, at one time, that the Gospel should be preached as a witness to all nations and then the end should come. We have the assurance, therefore, that no nation will be unwarned, nor unprepared, unless they refuse to accept the Gospel message borne to them by the servants of God. He says in another place, "As it was in the days of Noah so shall it be in the coming of the Son of Man;" now, if the parallel be worth anything at all, it amounts to this, that God will give the inhabitants of the earth an opportunity of repenting and obeying his commandments, similar to that which he gave to the antediluvians in the days of Noah. He preached for one hundred and twenty years, yet he was unsuccessful; the antediluvians rejected his warnings and despised his message, and destruction came upon them. Jesus has said, that this Gospel of the kingdom should be preached in all nations as a witness, there must, therefore, be some reason for their rejection of it; and that many will do so is clearly manifested in the language of Paul and Peter, and others of the Apostles and Prophets. Why, Peter says there will be scoffers who will say,

"Where is the promise of his coming?" They will scoff at the very idea of it, and say, "Since Jesus was martyred for the truth and the fathers died, all things have continued as they were from the beginning. There is no necessity for our troubling ourselves about his coming, nor paying any heed to the silly warnings of those alarmists who foretell his approach." This will be the reasoning they will indulge in. They will flatter themselves there is no reason to be alarmed, for they will imagine things will always continue as they have been.

This is the condition of the children of men at the present time. If the signs which Jesus said should precede his coming were even now seen, we would have men philosophizing about them in the morning papers, as they have been doing not long ago about

phenomena which appeared in the heavens; and it will continue so. It used to cause me surprise how men, with all the evidences before them relative to the second coming of Jesus, could be so blind; but since I have understood the way in which they account for everything, without admitting the over-ruling hand of a watchful and all-wise God, I can readily perceive how it is possible.

There are many more things I would like to say connected with this subject, because I know they are true and holy and heavenly, but there is not time. There is one way by which all men can know for themselves concerning their truth, and that is by doing the will of God. May the Lord pour out his Spirit abundantly upon us, during the time we may be together in our meetings throughout the rest of the day, is my prayer, for Christ's sake. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 20, 1862.

CORRECT AUDITS NECESSARY—WARNING TO THE ELDERS.— WHO COMPOSE THE CHURCH?

WE desire, again, to call the attention of the Elders labouring in the Ministry, especially the Presidents of Conferences, to the importance of having their books and accounts kept in a proper condition. We feel there is a necessity for so doing, for there must be more attention paid to these matters than there has been. Care must be taken, in every Conference and in every Branch, to have the individual pass-books and the Branch account-books kept in order. These should agree—that is, the sums entered in the individual pass-books of the Saints should agree, in the aggregate, with the sums entered to their credit in the Branch account-books; and the sums in the Branch account-books should agree, in the aggregate, with the sums to the credit of the Branches in the Conference books; and there should be a sum of money, to the credit of each Conference, in this office, exactly corresponding with that for which the Conference is liable to the depositors in the Individual Emigration Account, in that Conference. We intend, hereafter, to strictly insist on all these matters being kept in better order than they have been. But, to have what we feel to be right in this matter carried out, there must be a corresponding desire manifested by the Elders who have these things in charge. They can, by carelessness and mismanagement, hinder us, for a time at least, from carrying out our wishes in this respect. The plan which has been adopted, to give us evidence of the correctness of all these

accounts, has been the selection of Auditors, in the Branches and Conferences, for the purpose of comparing all these books. They furnish us with a certificate that the indebtedness to the depositors, on the Conference books, agrees with the amount to the credit of the Conference in this office, as per statement furnished by this office. When the books are properly audited, and the certificates truthfully signed, we have satisfactory evidence that everything is as it should be in the Conference, so far as this matter is concerned; but if the Auditors and the Conference Presidents are careless, and do not properly examine and compare the books, they suffer themselves to be deceived, and likewise deceive us. If, for instance, the individual pass-books and the Branch books state, that there is a certain sum, in the aggregate, due by the Conference, which is much larger than the sum which the office statement says is to the credit of the Conference, then the Auditors and Conference President, in signing a certificate of audit stating that they do agree with the office statement, deliberately sign their names to a falsehood. If they know that there is a disagreement between the books and the statement, after having examined them, they certainly cannot honestly sign a certificate which states that they do agree. If they have not examined the books and compared them with the office statement, then they cannot honestly sign a certificate which states that they have made such examination. In either of these cases, if they thus sign a certificate, they are guilty of falsehood. We desire to utter a warning against the sinfulness of this practice—for practice we fear it has been, on the part of some of the Auditors in some of the Conferences, as recent investigations have proved—a practice which opens the door for dishonesty and fraud; for such a certificate of audit, instead of revealing to us the true condition of matters and the facts in the case they certify to, would lull us into a feeling of false security by its deceptive testimony. As we have before remarked, in other articles, the time is past for these things to be permitted to go on unchecked. We wish to warn the Elders and the officers, that if these things are practiced, those guilty of them, as soon as their wrong-doing is found out, will be suspended from the Priesthood; and further, if after this time, any Elders in charge of funds, acting as Presidents of Conferences, or in any other capacity, shall use individual emigration money or Tithing, or shall contract debts burdening their Conferences with them, so soon as the facts come to our knowledge they shall be suspended from acting in the Priesthood. We really feel, that under present circumstances and with present knowledge, any man who will thus act, embarrassing themselves, their brethren and the Saints, cannot be filled with that Spirit of wisdom, which savours of salvation, to a sufficient extent to make them capable of teaching the people the things that pertain to the kingdom of God. Disobedience to the plain and pointed counsels which have been given on these points will cause the Spirit of God to be grieved and withdraw itself from them. After having thus given the Elders fair warning of what they may expect, if a course of this kind is pursued, they cannot plead ignorance of the consequences of wrong-doing in these matters; and we hope to see them take such a course as will deliver us from the necessity of taking such action upon them.

Where Conferences are already in debt, we hope that wisdom and energy will be exercised, both on the part of the Elders and of the Saints, to liquidate such debts, and free them from every embarrassment. We are sorry to say, that notwithstanding past cautions upon these points, there are many of the Conferences labouring under heavy liabilities. Where such is the case, we wish the

Elders in charge to take immediate steps to lessen these liabilities. Every penny that is paid in as Mission-fund, after the necessary hall rents are paid, instead of going to sustain Conference-houses, and so forth, should be devoted to the lessening of the debts. It may be asked by the Elders, How shall we live? In reply, we would say, Live as hundreds of Elders have lived before, where there was no Mission-fund, depending upon the Lord, and going round visiting the Saints, eating with them at their houses and instructing them in the principles of the Gospel. If this counsel be adhered to, the result will be, that the debts now resting upon the Conferences will soon be liquidated, and the Saints, and the Elders themselves, will be benefited by the intimate intercourse which must necessarily follow the adoption of the plan we suggest. The Saints will feel better in spirit, because they will be strengthened and cheered by the teachings of the Elders; and the Elders will be strengthened, and their minds will be fruitful, because they will be in the active discharge of the duties of their callings. And when the Saints in a Conference witness their Presiding and Travelling Elders thus labouring to free them from the burdens which rest upon them, they will arise with one grand effort, uniting their exertions with those thus labouring, and clear off these debts. At any rate, whether the Saints do so or not, the Elders will have the satisfaction of knowing that they have done their duty.

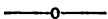
There must be more faith in God, and in his promises, manifested by the Elders and Saints in the future than there has been in the past. Some of the Elders really seem to have become indoctrinated with the idea that they can do no more, neither go any farther than the extent of the funds of which they are in constant receipt will permit them; and many of the Saints seem to measure their prospects for Gathering, their ability to pay Tithing, and for obeying every other command of God, by the old rules which governed them before they embraced the Gospel. We would like all such Elders and Saints to remember that there is such a principle as faith; and that by faith—active, living, working faith, mighty works can be accomplished—works which, when viewed naturally, would seem to be beyond the power of those who undertook to accomplish them. A man of faith will see many ways of accomplishing a work which another, destitute of this principle, would think impossible under the circumstances. Of this we have had constant illustrations in the history of God's work on the earth in these days. Indeed, this principle is frequently illustrated in business matters in the world; energy and determination, coupled with a faith that the undertaking can be accomplished, enabling men to dare and to do what many of their fellows have viewed as impracticable.

While upon this subject, we wish to call the attention of the Saints to another feeling which has an existence in the bosoms of some persons connected with the Church. We speak now in reference to an opinion entertained by some with regard to the funds of the Church, and the ability of the Church or its agents to accomplish, financially, anything they may wish. We hear Saints, frequently, talking about the Church as though it were a distinct body, possessing a corporate existence aside from themselves. If it were a wealthy corporation, or a banking institution possessed of unlimited means, they could not talk of it in any different terms than they sometimes do. Such seem to forget, or completely ignore the fact, that the Church of Jesus Christ of Latter-day Saints is composed of the men and women who, like themselves, have been obedient to the principles of the Gospel, in the various lands where they have been taught by the servants

of God ; and that, when they expect the Church to do something for them, they are speaking of themselves and their own means, instead of speaking of some person or people with whom they are entirely disconnected. Indeed, we have heard of some individuals offering to stipulate to do such and such things—say, for instance, pay their Tithing, or obey some other of the commandments of the Lord, if the Church would in return bestow upon them some equivalent, such as emigrating them and their families. If we did not know that such remarks had been made, and that such feelings were entertained by professed Latter-day Saints, we would deem it incredible that any person who had obeyed the Gospel of the Lord Jesus Christ in these days could for a moment entertain such ideas. What constitutes the wealth of the Church is not the amount of means which it possesses, but the faith and union of its members. By the exercise of union and faith the Church has, under the blessing of God, accomplished wonders. The little means known as church-funds have been wisely and economically handled ; but, if this feeling, which seems to have a place in the minds of a few, were to be encouraged, that the Church possessed sufficient means to do anything and everything that could be required of it, and the door were to be opened for its gratification, how long would it be before the labours that are laid upon us to accomplish would fail for the want of the necessary funds to carry them on ? A temple could never be built, nor any of those great works accomplished which are necessary to beautify the earth, and to “make the place of His feet glorious.”

We cannot conveniently continue this subject in this number ; but, feeling its importance, we will resume it next week.

NEWS FROM THE CONFERENCES.



A Conference was held at Leeds, on Sunday, November 9th. In the morning meeting Elder S. H. B. Smith, President of the Conference, made a few introductory remarks, and read a Financial Report, which was received. Elder J. F. Smith, District President, presented the authorities to the meeting, who were unanimously sustained ; after which Elders T. Taylor, J. F. Smith, W. C. Staines and P. P. Pratt severally addressed the congregation. In the afternoon President Cannon addressed the congregation, reviewing the present disturbed condition of the nations, the American war and the causes which had produced it ; noticed instances of God's manifested care in behalf of his people ; spoke of the independence of Zion, and the means by which it would be brought about ; inculcated the necessity of possessing and exercising faith individually and as a people ; pointed out the miseries and tribulations that are coming upon the nations, and declared, if many who called themselves Saints did not repent and keep the commandments of God, the Gospel should be taken from them, and they be left to suffer with the nations. Elder B. Young, jun., spoke for a short time, and Elder H. C. Fowler followed in testimony. Elder O. W. West addressed a large congregation in the evening, treating on the establishment of the kingdom of God in the last days ; commented on the union produced by obedience to the Gospel, and declared the elements of disunion in the world were every day becoming more powerful, working for the destruction of the nations ; inculcated the principle of obedience, and testified to the truth of the Work. President Cannon followed on the difficulties which have always attended the propagation

of principles of truth, whether called religious, scientific or moral; spoke of the coming greatness of Zion, and enjoined the necessity of every individual Saint obtaining a knowledge of the truth and the witness of the Holy Spirit for themselves.

The room was well filled throughout the day, notwithstanding the inclemency of the weather. Every one present appeared to enjoy themselves, and the Holy Spirit was enjoyed by both speakers and audience.

Elder W. Foster acted as clerk for the day, and furnished minutes of the proceedings, from which the foregoing is extracted. Lack of space precludes our publishing them in full.

NOTICE.—Elder William O. Owen, formerly President of the Herefordshire Conference, and recently labouring in the Cheltenham District, has been excommunicated from the Church of Jesus Christ of Latter-day Saints for corrupt, dishonest and other unchristianlike conduct.

GEORGE Q. CANNON, { *President of said Church in the British Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

We are compelled, through want of space, to make the following abstract, instead of publishing the letters in full, as we intended. The volume is so near its close that we are compelled to condense the matter on hand, to lay as much that is interesting as possible before the Saints.

Elder Henry A. Dixon writes from Port Elizabeth, Cape of Good Hope, under date October 13th, giving an account of his travels and labours in the South African Mission. Having been appointed, seven months previously, to labour in Graham's Town, he had proceeded thither, but was coldly received by the people. He left that place and visited successively Eland's Post, the Winterberg, where three were baptized, Adelaide, the Winterberg again, and Kat River, comforting and strengthening the Saints in the two last-named places. From thence to Kaffraria, Queen's Town, Burgher's Dorp, Oliphant's Hook, and on to Port Elizabeth. Elder Talbot, who at date of writing was labouring in Kaffraria, had been with him part of the time, and, though their success had not been very cheering, still, the Lord had been with them by his Spirit, and had made them instrumental in doing good.

Elder William Bramall, President of the Southampton District, writing from Southampton, December 8th, informs us he had held a Conference in that town on the 23rd ult., Elder J. G. Bigler being present. The meetings were well attended, and a good spirit prevailed. The Conference numbers 357, and 42 had been baptized from the 1st of January. Considerable out-door preaching had been done by the local Priesthood through the summer, and no opposition was encountered, except in Portsmouth, where its effect was rather of a favourable character, many having been stirred up to thought concerning the principles of the Gospel. The Saints are lively and doing well. The Work is progressing in the Dorset Conference under the labours of Elder Bird.

Elder George A. Wiscombe, President of the Reading Conference, informs us, under date December 9th, that the Work is steadily, though slowly, progressing in that Conference. Some out-door preaching had been done, during the summer, by the local Priesthood, though but little good, apparently, had resulted

from it; yet, faith is entertained that the seed sown will ultimately spring up and bear fruit. Conference was held in Reading on the 16th ult., which Elder J. G. Bigler, and Elder W. Bramall, District President, attended. A good spirit prevailed, and the Saints enjoyed themselves very much.

C O R R E S P O N D E N C E .

ENGLAND.

ESSEX CONFERENCE.

Watford, Nov. 15, 1862.

President George Q. Cannon.

Dear Brother,—Ever feeling that information from any portion of the country you are presiding over, respecting the progress of the work and the manner of conducting it, is always a matter of deep interest to you, with pleasure I sit down to communicate to you some of the observations I have made, and the reflections I have had, while endeavouring by my testimony to encourage the Saints in the continuance of their good works, and help the stranger to guide his inquiries in searching after the true Church of Christ.

In my travels in the Essex Conference, my appointed field of labour, I have found many of the Saints rejoicing in the principles of the Gospel which have been revealed in these latter-days. Not having reflected, when in Zion, so much upon the growth of the Saints in their native lands, as I did upon the general increase of intelligence which was everywhere apparent in our gathering-place, my admiration is frequently aroused when I find many of my brethren and sisters conversing so freely, and intelligibly, upon the principles taught in our Heaven-revealed theology. Here, also, the present mode adopted by the Saints, of communicating the truths and doctrines they have learned, to honest inquirers, who are loth to at once part with the musty traditions which have for many years unconsciously gathered round the judgment of their days of childhood, denotes that wisdom and humility have found places in their minds, as well as the knowledge of doctrine. The disposition which I and others had, some sixteen years ago, to battle by argument for the truth, now, through the Spirit of the Gospel, melts into a softness of character which only

aims at imparting the truth in the spirit of love, and instructing without a desire to show any intellectual strength or superiority. This mode, if it fails to fully remove the traditions of the people, at least evinces that no spirit of intolerance, to those who differ from us in their religious sentiments, exists with us.

The majority of the members of this Conference are sisters (whose husbands are not in the Church) and their children, some of whom have been here for many years. They have carefully preserved their children from acquiring incorrect religious notions. These bright-eyed little ones give many proofs of their good training. For their early years, they have a remarkable gift of understanding, and even now it would be hard for an unbeliever to effectually obliterate their convictions from their minds.

It is gratifying to observe, when the time of meeting arrives, the faithful members of the Church conducting to seats some persons whom their arguments, in favour of truth, have been convincing enough to induce to accompany them for further instruction; this encourages the Priesthood in their labours of love.

The good Spirit in some instances goes before me to prepare my way, so that when I have visited Saints who have not seen me before, they cordially welcome me to their firesides, and tell me they dreamed a new brother came to see them, and that my dress and appearance were exactly the same as those of the person they had beheld. I feel thankful to the Lord that the Saints are in the enjoyment of spiritual gifts.

While travelling along these country roads, with my black bag at my back, hung on the handle of my umbrella, (for in many places there is no means of riding,) I have ample time to consider the ways of the Lord, and to acknowledge his hand in the present arrangements for increasing the facilities of communi-

cation and travel. My grandfather used to say to me, that when he was young, a man was thought very enterprising who would leave Scotland by water, and travel a few hundred miles to another part of this island. The spreading of the Gospel being to me the most important thing for man's benefit, I can but feel that the Lord has revealed to him the power of steam, and aided him in the construction of machinery to apply its force, that the heralds of salvation might be conveyed among the honest-hearted, so that they might rejoice in the heavenly message thus borne to them. I also feel, that the present astonishing facilities for publishing, have for years been impelled and assisted by Him who knows the end from the beginning, to gather into one the meek who will believe in modern revelation. The telegraphic wires also convey to the world, among the varied topics of these eventful times, the troubles which afflict the American people, who, like the stiff-necked Jews in former days, now reap the afflictions designed by Providence to chasten them, not only for rejecting the words of truth that came to them without money and without price, by the noblest men their country gave birth to, but also for blindly suffering those men to be basely murdered, without bringing the perpetrators of the crime to

justice. Had the Prophet Joseph lingered longer in his dying moments, he might, perhaps, have said as Jesus did—"Father, forgive them for they know not what they do;" but ignorance as well as wilfulness, when it steps to deeds of blood, must meet with justice, as a warning to others, not to pursue a course that would lead to further penalties. The fire of the Gospel, in its onward progress, burns the hand that tries to quench it, no matter whether blind zeal, or obstinate wilfulness, was the motive which stretched it forth.

On November 6, brother Jacob G. Bigler, made President John Berrett and myself a visit at Maldon. On Sunday the 9th, he addressed the Saints in the Maldon meeting-room. He recommended them to be economical in their domestic affairs, that they might deliver themselves from the gloomy atmosphere and impending troubles of their native land, and gather to Zion to participate in the blessings of dwelling with their brethren and sisters, whose lives are directed by the Prophet's voice.

Praying that you may continually enjoy the Spirit and power of your holy calling, to advance the work of the Lord, I remain, your brother in the Gospel,

GEORGE SIMS.

S U M M A R Y O F N E W S .

ENGLAND.—The distress in Lancashire still continues on the increase, notwithstanding vigorous efforts are being made to alleviate it. At a recent influential meeting, held in Manchester, to adopt more effective measures for meeting the claims on the Relief Committee, it was stated that about £500,000 had been already raised for relieving the distressed, independent of private benevolence. Garrotting is so alarmingly on the increase in London and some other large cities, that a reign of terror, almost, prevails, and the demand for revolvers can hardly be met. The election of Prince Alfred to the throne of Greece continues to excite attention, but its interest is rapidly waning.

FRANCE.—Matters are in a very unsettled condition. The slow progress made by the Mexican expedition is causing dissatisfaction, and a revolutionary spirit is making itself manifest in Paris. The Emperor, in opening the Boulevard Prince Eugène, endeavoured to increase his influence with the masses by eulogizing the working classes, and naming a transverse boulevard after one of their order—Rich Lenoir; what success may have attended his efforts will be best disclosed by the future.

ITALY.—A new Ministry has been formed. Garibaldi has expressed himself, it is alleged, that he hopes soon to be able to enter upon the completion of the work to which his life is devoted, namely, the emancipation of Italy.

AMERICA.—Events on the other side of the Atlantic are still of a fearfully bloody character. Several minor engagements are reported with successes and

reverses attending either party. General Burnside has his army on the Rappahannock, opposite Fredericksburg. He is confronted by General Lee, who has an estimated force of 80,000 Confederates under his orders. General M'Neil having ordered ten Confederate prisoners to be shot, in Missouri, contrary to the usages of war, the Confederate President threatens to execute the first ten Federal officers taken in Missouri. It is expected the threat will be carried out. This is inaugurating a war of extermination. Denunciations against England are loudly and frequently made in the North, and appear to be exceedingly popular. A despatch, dated St. Paul, Minnesota, Saturday, Nov. 8th, says—"Over 300 Indians have been convicted by the Military Commission of the Lower Sioux Agency as participators in the late horrible massacres, and are condemned to be hanged."

VARIETIES.

—o—

"Shoot folly as she flies"—*Pope*, was set up by a stupid printer, "Shoot Polly as she flies—*Pop*."

The *Boston Bee* contains the following polite hint:—"Deacon — is requested not to commence snoring in church to-morrow morning until after the commencement of the sermon, as several of the congregation are anxious to hear the text."

POETRY.

—o—

LINES

On the death of sister Hughes, maiden name, Margaret Lindsay, who died April 22nd, 1862, aged 31 years and 4 months; cause of death, blood vessel breaking in the head. She was beloved and is now regretted, by all who knew her.

We are sitting sad and lonely by the old cottage fire;
We are weeping for the loved one that has gone;
There is sorrow on the brow of the sisters and the
sire,

And the husband is mourning alone.
The mother looks round for the form that she loved—
For the presence that cheered her dull years,
But one face is absent, one chair is removed
And silently flow the sad tears.

A sweet babe sleeps on in its calm infant rest,
But where is the smile that could charm?
O! hushed is the loved voice, and cold is the breast
That would shield it from pain and alarm,
And yet we oft think that her spirit is nigh,
That she hovers around her loved child;
O! Surely a seraph is here from the sky,
For while sleeping, how softly it smiled!

Sad, sad are the thoughts that will steal o'er the heart
And the dreams that will flit through the mind;
Again oft in fancy we silently part
From the loved one, so gentle and kind.
But the sun still shines on, though the dark night
that lours

May hide its bright rays from our sight;
So we'll cherish sweet hopes, in our sad trying hours,
That at morning-tide cometh the light.

We turn our dim eyes to the soft dawning day.
And the dark sorrow flies from our brow,
For we know that the brightness and beauty of May,
Comes back to the wintry bough.
There's a crown for each cross and a balm for each pain;
She is gone to her Father and God;
We know with the ransomed she'll endlessly reign,
So we bow to the chastening rod.

A FRIEND.

DIED:—At Stamford, September 24th, of small-pox, John T. Stubbs, (son of William Stubbs) aged 11 years and 3 months. (*Deseret News* please copy.) On Monday, 24th ult., Elder John Jones, aged 37 years late President of the Cymmer Branch, Cardiff Conference, South Wales, leaving a wife and six children to lament his loss. He was a faithful Elder, and much respected by the Saints.

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LIVERPOOL

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Moab Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JERL.

No. 52, Vol. XXIV.

Saturday, December 27, 1862.

Price One Penny.

THE PRACTICAL PROGRESS AND PROSPERITY OF ZION.

When the traveller has wandered for weeks, or perhaps months, through the barren, dreary deserts that cover portions of our globe, perchance without meeting a civilized human being or passing through a single oasis calculated to relieve the desolation of the surrounding scene, none but those who have experienced it can know how refreshing it is, at such a time, to emerge from the forbidding sterility of the desert into the midst of green and fertile fields, intersected with sparkling brooklets, covered with lowing herds and fragrant with the perfume of a thousand flowers, while nature, in all her smiling loveliness, charms the heart as well as the eye, and fills the soul with harmony and joy: where the busy hum of industry, the cheerful song of youth and maiden, and the sportive glee of children, present such a contrast to the gloomy silence by which he has so long been surrounded, as to create in his mind the most exquisite and inexpressible sensations. It is with feelings somewhat similar that we turn from the turmoil, confusion and distress that surround us in the nations of the earth, to contemplate the prosperity and happiness of the Saints in their peaceful homes in the bosom of the secluded vales of Deseret, where, by the power and blessing of God, they

have so long been preserved and their labours so abundantly crowned with success.

While every other people and nation are studying the art of war, marshalling their military hosts and preparing for a grand struggle, the inhabitants of Zion are engaged in developing the arts of peace, and learning how to organize the elements around them, so as to make themselves, and those who may be associated with them, happy; while others are making ready to slay one another, they are studying how to save life; while their neighbours are daily destroying the necessities and luxuries of life as fast as they can be produced, if not faster, they are labouring to develop the industrial resources of the country in which they live, and to provide, not merely for their own wants, but for the necessities of those who, though embittered in their feelings against us at present, will, through the effects of war and bad legislation, be compelled and glad to come to the Latter-day Saints for assistance and protection; while others are trying to pull down, they are working to build up; others are exerting their influence to disorganize society and to introduce anarchy and confusion, they are striving to cement and strengthen the bonds of social union; elsewhere crime abounds

and is even protected by law, there virtue is honoured and the civil code lays the axe at the root of vice, and society is based upon such principles as will ensure a pure and healthful posterity, and a firm and lasting social organization. In short, in whatever light we view it, the contrast between the present and future prospects of Zion and those of Babylon, is as striking as that between the most desolate region in either the old or new world, and the most charming retreat which has been beautified by nature, cultivated by art and adorned by the hand of man.

We were highly gratified to perceive, by the published reports of the late Deseret Agricultural and Manufacturing Society's Fair held in G. S. L. City, on the last days of October, the material progress which is being made by the citizens of Deseret in those arts and manufactures, upon a cultivation and development of which the permanent prosperity and ultimate independence of any people or nation must always depend. True, when compared with the Industrial Exhibition of all nations which was recently closed in London, the Deseret Fair might appear as insignificant as the little hills of England do to the towering and snow-capped mountains of America, yet the philosopher estimates the importance or value of a cause, not by its present magnitude or insignificance, but by its probable, or certain, legitimate effects. A drop of steam may split a mountain, and a seed smaller than a grain of wheat will produce a tree whose fruit may save the life of more than one weary and famishing traveller. America is engaged in destroying, as fast as they can, the accumulated products of the industry of centuries, and the other nations of the earth are preparing to follow their example. Even now, hundreds of factories are standing still, and the ordinary necessities of life are becoming expensive luxuries in consequence of the fearful destruction of the raw material, and the cessation in its cultivation, which is the same thing; and it needs no particular prophetic gift to foresee that such will continue to be the case more and more, until the inhabitants of the earth would eventually be reduced to the greatest straits, notwithstanding the abundance which

now surrounds many of them, unless some people were to devote themselves and their energies to the arts of peace and the cultivation and manufacture of the necessities and comforts of life. The inhabitants of Zion are doing this; they are laying the foundation of a future great and prosperous people, and if they continue to act upon the principles of sound economy and righteousness—not the narrow political economy or “filthy rags” of the righteousness of the world, but those which have been revealed from Heaven—nothing can hinder them from becoming wealthy and powerful, and a blessing to poor, fallen and afflicted humanity. The germ of that power and kingdom which is to give peace to a distracted world and happiness to its inhabitants, is to be found among the citizens of Deseret. There, in that hardy soil, uncorrupted by tyranny, unpolluted by crime and unstained by blood, has been implanted the seed that dropped from the parent tree ere it tottered and fell through decay, and which is springing up with freshness and vigour, and is destined yet to spread its branches over the whole earth and afford shelter and protection to the human family, while its fruits and its leaves will be for the food and for the healing of the nations. Deseret, could the benighted nations but see it, is the star of hope for our, at present, unhappy world, which, if they would follow, would lead them on to peace, happiness and glory, as the star of Bethlehem led “the wise men of the east” to the Saviour's birth-place. There, is the ark of this dispensation, in which shall be preserved all that is good, true, noble and pure from the general wreck of nations and destruction of society, whether in the arts and sciences, in philosophy and learning, in politics or religion, to come forth with renewed splendour and free from all the impurities of error, to again bless mankind and to beautify the planet they inhabit.

We were also much pleased to notice the increased attention which is being paid to the cultivation of fruit, manifested by the large amount which has been raised in some portions of the Territory. To some this may appear a very trifling matter and unworthy any particular notice; but we view it in a

far different light. Diet is one of the most important subjects that can engage the attention of the human mind. It lies at the very foundation of morals, and consequently of the whole social fabric. It is a fact now too well known and generally admitted to need any argument from us to sustain, that we partake of the nature of the food which we eat; and any system which would permanently benefit society must strike at the root of the evils which infest it. Moral precepts or religious teachings are only like dams thrown across a stream, which may impede its progress for a little while, but it soon rises superior to them and goes rushing and foaming on its way with more noise and force because of its interruption. Laws against crime, while the causes which produce that crime are allowed to exist, only serve to lop off the branches of the tree, which, as it is pruned, shoots forth fresh boughs with increased vigour. While mankind continue to partake of exciting, gross, animal food, they will be unable to control their passions, and no laws which human legislators can make will suppress them; and if we would have a pure and healthy race of men and women, who shall be governed by reason and nature instead of passion and folly, we must introduce a milder, purer and more natural system of diet. It is as foolish, if it may not be called wicked, to stuff children, and men and women also, with stimulating food and drinks, which are certain to excite their passions and lead them to excesses, and then to punish them for those excesses, or to expect to suppress or control

those feelings by moral inculcations and pious homilies, as it would be for the engineer to keep crowding in combustible material to increase the flames beneath the boiler of his engine, and then expect to control the power of the steam thus produced by increasing the weight on the safety valve. The result in both cases is the same, only in one a physical, and in the other a moral explosion takes place—with this difference, that in the first instance, perhaps, only one individual, or at most a few, will be injured, whereas in the second the injury done may extend through untold generations, and its effects only be known in the ages of eternity. Hence we are happy to see a move in the right direction in this respect, and trust that ere many years fruit may become so abundant and cheap among the citizens of Deseret, that it may form a very important portion of their diet.

We earnestly rejoice in the prosperity of Zion, whether it be in those things which the world may esteem as comparatively trifling, or in the rapid strides which she is making towards that commanding influence which she is yet destined to gain; and pray that ere long she may be entirely freed from the yoke of those who seek to oppress her, that she may stand forth in her grandeur and beauty as the champion of freedom and justice in the midst of an oppressed world, offering liberty and protection to all who desire to do right, and that she may speedily become, what she certainly will ultimately be, "The joy of the whole earth."

"THE MORMONS."

(From the Liverpool Daily Mercury).

"The Mormons have been holding their Annual Fair and Conference at Salt Lake City, and the attendance is said to have been the largest ever seen since their first organization. Visitors from the East, who happened to be present, declare, that the exhibition of agricultural and mechanical products would have been creditable to any of the old States of America. It is a mistake to suppose Utah to be a desert; it may be true of the small portion which is of volcanic origin, bordering upon the Great Salt Lake, but the slopes of the extensive valley beyond are capable of producing in abundance all the great staples of that latitude. The collection of fruits and vegetables at the Fair consisted of the finest varieties, and indicated a most luxuriant growth, with the exception of grapes alone, fully equal to those of California, which is admitted to be the best fruit-

growing region in the world. The cereal specimens were also of superior quality. The product of wheat and other grain in the present season in Utah has been enormous, enough to supply the people with breadstuffs for two years to come, besides making a liberal allowance for immigration. Fine samples of tobacco, flax and cotton were also on exhibition, as well as domestic manufactures of the latter, such as cloths and counterpanes, equal to the finest fabrics of the eastern States. The mechanical arts are the *forte* of the Mormons, and coming, as many of them do, from the great manufacturing districts of Europe, they are probably the most skilful artificers in America. Cotton of excellent fibre is of easy growth in the Valley, a large surplus of which, for export, has been raised the present year; and, as the price of factory cloth is now 60c. per yard in that remote region, the Saints are about to engage largely in the cotton manufacturing enterprise on their own account. To that end they are preparing and setting up extensive machinery, and expect, by the time the Pacific Railroad is built, not only to supply with their fabrics all the new settlements east of the Rocky Mountains, but to compete in the California and Oregon markets. The Fair lasted ten days. Before the adjournment of Conference, the people voted that Brigham Young should have the entire direction of their labour throughout the Territory, for the better development of the resources of the country and a better equalization of labour. Up to the present time the great majority of the immigrants have gone into wheat rising and farming in a general way, and the consequence was a superabundance of certain cereals and a great absence of others."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 27, 1862.

RELATIONSHIP OF THE SAINTS TO THE WORK—SOURCE OF ITS GREATNESS AND WEALTH.

WHEN a man or a woman embraces the Gospel and drinks into the Spirit of the work they have engaged in, opening their minds to comprehend its nature and character, they seek to become identified with its interests, and are never satisfied unless they are contributing all in their power, whether by their means or by the exercise of the abilities with which they may be endowed, to the increase of its importance and strength in the midst of the earth. They realize that in building up the superstructure of the kingdom of God they are adopting the only measures by which they can build up their own greatness and strengthen their own interests, as the power and greatness and glory of the citizens of that kingdom will be measured by the growth and development of the Work with which they are connected, and which they are seeking, under the blessing of God and by the aid of his power, to establish. As we have already remarked, last week, it is not the wealth which the Church possesses which makes it mighty, but it is the union manifested by its members that gives it power and influence; and this will continue to be the case, the kingdom becoming great and powerful as its citizens increase in numbers and unity, because it will eventually place at its control a larger amount of means than any other institution or power upon the face of the earth will possess. The Church might number its members by the million, and each of them be possessed of unlimited wealth, but if there was not union among them, and a concentration of their means, the Church, as an organization,

would still remain poor and incapable of accomplishing anything of importance which required the use of means. It could never build up and beautify Zion, neither perform the necessary works for the establishing of the kingdom of God in power upon the earth. Again, if a portion of the members of the Church were to regularly and liberally contribute of their means to build up the kingdom, while another portion were to be as regularly draining the fund thus provided, the Church would still remain as poor as though nothing had been contributed. A thousand streams might pour their waters into a vast desert plain, and they would speedily form an ocean, on the bosom of which proud fleets could bear the treasures and productions of the earth from one land to another; but if a thousand outlets were opened for the waters to depart, it would still remain a desert, unprofitable to man; the ocean would never be formed, and the nations on its borders would remain unblessed with each other's productions. So it is with the wealth of the Church. The question with a true Saint is not, What benefit am I to receive from Zion, but, What can I do to forward the interests of Zion and to promote the purposes of my Father in heaven. No man that has any other feeling than this can long retain the Spirit of the Lord. He may hold a nominal membership in the Church for a time, but he cannot retain the Spirit of Zion; he seeks not to build up the kingdom of God, but rather seeks to prevent its upbuilding and to strengthen the kingdom of Satan, for he would draw from the strength of the former to give to that of the latter. If he is labouring with an eye single to his own glory, or his own advancement or benefit, it is vain for him to expect that the Lord will bestow His power upon him. It is easy to see, that if all who compose the Church were to be actuated by this spirit, the kingdom of God would never be established in the midst of the earth, and the institution known as the Church would wither and die for lack of power and life. God would not bless such a people; his power would not be with them; they would be so filled with their own intense selfishness that there would be no room for any holier feeling in their bosoms. There are many professing to be Saints in these lands who look for and desire the Church to help them, when if their thoughts were carefully analyzed, it would be found that the Church, as they understand it, is composed in a great part of those who a few years ago were no better situated and possessed no more favourable opportunities than they did, but who, through the exercise of faith and by perseverance, placed themselves in a more favourable position for helping to sustain the work of God. The one class sought to obtain faith from God, through the exercise of which they might be made instrumental in doing his will; the other class have not sought for faith, and they are as barren of it now, and of the power which accompanies it, as they were years ago.

There are some persons who seem to think (and we have met with such in the course of our experience) that because they have been long connected with the Work, and have been doing something to forward it upon the earth, in some capacity or other, they are, therefore, entitled to a living from it, or that it is under some obligations to them for their services. Now, this is one of the most delusive thoughts that can get possession of the mind of a Latter-day Saint. There is no man, no matter how faithful he has been, or what he may have expended to build up Zion, who can justly or righteously think that Zion or the Work of God owes him anything. Individuals who entertain this delusive notion ought to ask themselves, Who compose the Church? Do they form a part of it? or, do they look upon it as an organization from which, when they have done a

certain amount of work, they are entitled to an annuity for their services, and by this means receive a full equivalent for their labour, estimating it at their own valuation? If they form a part of the Church, then, as we remarked last week, they are speaking of themselves and their own means, and, consequently, their labours must be continued to continue and increase the wealth and importance of the Work with which they are connected. It is the duty of every man on the earth to build up Zion, to forward her interests, and to do everything in his power to carry out the purposes of God our heavenly Father. If he has ability and has been able to use that ability successfully, or if he has means and has been liberal of that means for the accomplishment of the purposes of the Lord, the greater will be his reward. He will have the satisfaction with him continually that he has done his duty, and the blessing and favour of his Father and God will be bestowed upon him. If men will learn to thus view their connection with the Work of God, they will understand the source of the ultimate greatness and glory of Zion. Those who compose it will divest themselves of every selfish feeling that is not sanctioned by righteousness, and will devote themselves to its interests, with all the power they may possess developed and strengthened under the blessing of God; there will be a unity not merely of faith in doctrinal belief, but of exertions and abilities as well, in a people who, having purified themselves before the Lord, will possess his power, until their names shall be made terrible among the nations and Zion shall become "the delight of the whole earth." To this condition the Saints in Zion are fast approximating. Their late exertions to gather home the Saints from the nations have produced so great results because of their unity, and every year their power to accomplish what is required of them will increase. If the Saints throughout these lands will seek to emulate them in this unity and in the exercise of the faith they are manifesting, evincing a similar determination to be identified with the kingdom of God by making every righteous effort to forward its interests upon the earth, instead of seeking to weaken its power and limit its capabilities of accomplishing the purposes of God, as some of the Saints manifest a disposition to do, the blessings of our Father in heaven will increase upon them, and they will be preserved and grow with the growth of the Work with which they have become identified.

We sincerely desire that the Elders and Saints may profit by these instructions and those previously given; and trust that with the dying year they may have their minds stirred up to reflect how rapidly time is fleeting away, and how speedily the day is approaching when "none but the pure in heart shall see Zion." The events of the past twelve months have been so numerous and important that space would fail us to make even a brief synopsis of them; but they all indicate the rapidly approaching consummation of the decrees of Jehovah, and declare, in unmistakable terms, that all things which can be shaken will be shaken. We hope the Saints will awaken to a more lively sense of their true position and their connection with the work of God, and sincerely repenting of every evil and erroneous thought, humble themselves before the Lord and seek to obtain more of his Holy Spirit, that they may be prepared for the accomplishment of his ripening purposes.

The mixture of one error with much truth adulterates the whole, as the chalice of pure liquid is rendered dangerous by the infusion of a drop of poison. We should, therefore, beware of all error, however slight and inconsiderable it may appear. One error may soon lead to a hundred, ay, to a thousand.

ABSTRACT OF CORRESPONDENCE.

Elder Joseph Bull, President of the Bedfordshire Conference, writes under date December 6th, and speaks encouragingly of the work under his charge. The majority of the Saints are endeavouring to live their religion, and making great exertions to emigrate the coming spring. Nearly all who left the Conference last spring, for Utah, have written back good letters, which has had a salutary influence.

Elder John S. Gleason, President of the Newcastle-on-Tyne District, writes from Sunderland, December 6th, and informs us that the Saints are becoming more alive to the importance of sustaining the Work by their means, and of making exertions to gather at an early date. The meetings are well attended and baptisms are frequent.

CORRESPONDENCE.

SWISS AND ITALIAN MISSION.

Zurich, Dec. 5, 1862.

President Cannon.

Dear Brother,—Fearing that you may feel anxious to hear what has become of us poor mortals in these lands, I hastily take the pen to drop you a few lines that you may be posted as to our movements in this part of the Lord's vineyard.

I left Geneva on the 22nd ult., on a tour through the Districts of this Mission. On the same evening I met Elder J. T. Gerber at Biel; we held a meeting and organized a Branch, and appointed brother Zulauf President. I gave them what instructions I was able, and was truly blessed of the Lord in so doing.

On the morning of the 23rd, I took the first train for Zurich, intending to arrive in time for the meeting, but, through a change in the connection of trains, I had to wait two hours at a by-station, which made it too late to meet the Saints on that evening. Since that time I have been in the vicinity of the Zurich Conference, and visiting the Saints as circumstances have permitted. Held three meetings in the Hall which you dedicated while here. On Sunday last we had an excellent meeting, about fifty Saints were present, and the Spirit of the Lord was truly poured out upon us. I do not know when I have spoken with more freedom since I have been upon my mission. The joy one feels

when in possession of the Spirit of the Lord, which gives words of instruction to impart to every needy soul, can only be realized by those who live for the upbuilding of God's Kingdom, and the happiness which flows from it must be felt to be realized. Several baptisms have taken place in the Mission since your visit, and in every place I go to the Saints feel to rejoice in the instructions you gave them, and in your visit, though short; and I do know that your fatherly counsels to me have imparted new life, not only to me, but to each one of the Priesthood who are seeking to labour for the upbuilding of God's Kingdom. I rejoice when I think of the pleasant time we enjoyed together, and I often hear the Saints speak of your visit in terms of the highest satisfaction. I trust the time that you were with us will not soon be forgotten by the Saints, and feel doubly sure that it will long be remembered by me.

I anticipate holding a meeting here on Sunday, 7th inst., and then taking a tour through East Switzerland. The talk about the "Mormons" is not yet allayed much, but our trust is in the Lord our God. The Lord is pouring out his Spirit upon the Saints, especially upon those who seek with their whole hearts to keep his commandments.

With kindest love to yourself, and all in the office, and others who may inquire after me, I am, as ever,

Yours faithfully,

JOHN L. SMITH.

SUMMARY OF NEWS.

FRANCE.—The accounts from the cotton districts in France are very gloomy. The provincial press concealed the facts for fear of offending the prefects, and the public had at first no distinct notion of the extent of the distress.

GREECE.—The voting of the people for a sovereign is over. Of 10,127 votes recorded at Athens, 9889 were for Prince Alfred. It is understood that he will not accept the crown.

DENMARK.—A despatch from Copenhagen announces that the king is rather seriously ill. He is only 54 years of age, and his death would be a serious loss to the country which he governs in a liberal spirit.

AMERICA.—The text of President Lincoln's message has been received. It is regarded in different lights by various parties. Its tone is moderate in speaking of the South, but firm for the restoration and maintenance of the Union. The *Times* finds in it a bid for peace. It proposes a scheme for the abolition of slavery, ranging over a period of time up to the beginning of the twentieth century. The army is reported to number 860,000, of whom it is said 150,000 are on the sick list and a like number have deserted. The estimated Federal debt to July 1st amounts to a sum that, prior to the depreciation of the paper currency, would have represented above £224,000,000 sterling. The situation on the Rappahannock remains unchanged. Both belligerents are actively engaged in fortifying at Fredericksburg. Several minor encounters are reported.

"Suppose," says the *Boston Chronicle* (speculating on the possibility of war,) "that the English should burn New York—that is no more than the New Yorkers do themselves once in every five years."

A countryman entered a daguerreotype saloon a few days since, and wished a daguerreotype of his uncle. "I can do it, sir, but where is he?"—"Oh, he's dead!" was the simple reply; "but I've got a description of him in an old passport."

"It's a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "It's a greater blessing still not to desire what one does not possess."

POETRY.

TIME.

The year that's fled, the millions who have died,
Are gone and mingle with the mighty past;
But borne into eternity's broad tide,
Alike they're on its boundless bosom cast:

Their acts survive; though bodies may decay,
The living man their true results must see;
And thus, viewed lightly as it fleets away,
Is but a portion of eternity.

E. L. S.

NOTICE.—Wanted at this office, Nos. 26, 32, 36, 37 and 46 of the *Millennial Star*, volume 24; also, Nos. 2, 14, 15 and 16 of volume 9, and a few complete volumes of volume 7, of the *Journal of Discourses*. If any of the above numbers are lying on hand in any of the Branches or Conferences, if the Conference Book Agents will forward them to this office, advising us of the same, we will give them credit for the number received.

ADDRESS.—Willard G. Smith, 42, Rose Hill Street, Nalesroad, Cheltenham.

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